

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 9 (1894)

Ellen G. White

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1894

Letters

Lt 1, 1894

Walling, May

Granville, Australia

September 27, 1894

Previously unpublished.

[Dear May:]

Last Sabbath Dr. Kellogg, Emily, and myself rode to Prospect Hill to meet with the church there. The church was dedicated the Sunday before. They insisted that I should give the dedicatory discourse, and I did so. The house was full. Some noble-looking people were present from Seven Hills. The church looked very pleasant and cheerful with its decorations of evergreens, ferns, beautiful flowers and very appropriate mottoes. Brother and Sister Belden, Fannie Bolton, and myself rode out together. Brother McCullagh prayed in the Spirit in behalf of all present as he dedicated the church to God, free of encumbrance of the debt.*9LtMs, Lt 1, 1894, par. 1*

This season will be long remembered by all present. We had the assurance that the Lord God of hosts was in our midst. The service was very impressive. We have strong hopes that several more will take their stand for the truth. We feel highly gratified because there is a church to stand as a living witness to the fact that the seventh day is God's memorial to be sacredly observed, to keep ever fresh in memory the fact that God made the world by the hand of Jesus Christ in six days, and that He rested upon the seventh day, and sanctified and blessed the day upon which He rested.*9LtMs, Lt 1, 1894, par. 2*

The school teacher at Pennant Hills, his wife and children have taken their position upon the truth. He was convicted of the truth by

reading *Great Controversy* and *Thoughts on Daniel and Revelation*. These books had been loaned to him with other works of mine, and he is now keeping the Sabbath, and with his family will soon receive baptism. *9LtMs, Lt 1, 1894, par. 3*

We see that there is a large work to be done. On every side the Macedonian cry is heard, "Come over and help us" [*Acts 16:9*], but poverty of means and of workers hedges up the way. Brother Collins is now at work at Leightheart trying to sell our smaller publications. While at Dora Creek, he found many excellent souls scattered all through that region. He was asked to take a part in a newly built little church near the sawmill, which we passed on our way to get the oranges. He said that he gave Bible readings and that all were deeply interested. Those who have little money bought *Steps to Christ* and other small books. Here is another field to be worked, and we believe a church will be raised up if the right kind of labor is put forth. But poverty is found everywhere. Many would like to have the books who cannot purchase them, and I am going to create a fund so that those who cannot buy may have the books free of charge. If they cannot have the living preacher, they must have the silent messenger of truth. If you see those who would consider it a privilege to contribute to this fund, please accept and forward their donations. You may thus become a missionary in doing a good work. Tell the people that I invited them to aid me in this missionary project. I will invest twenty-five dollars to start this fund. The Lord is soon to come, and oh how few are being warned! How few are being placed in the living channel of light! We must all do what we can. *9LtMs, Lt 1, 1894, par. 4*

Lt 1a, 1894

Gates, Brother and Sister

1 George's Terrace, St. Kilda Road, Melbourne, Australia

January 1, 1894

Portions of this letter are published in *TMK 45; Ev 630-631; SD 191*.

Dear Brother and Sister Gates:

We were made very sad to receive communication that came through the telegrams to Brother McCoy, of the death of his dear wife and daughter, and of Elder Young. Brother McCoy was prostrated with the news. We have comforted him according to the best of our finite capabilities, and we believe that the Lord has given us wisdom, and great tenderness of heart and compassion in Jesus Christ for our much respected brother. He has suffered keenly. The information was so sad, so unexpected, that it had a paralyzing effect upon his heart. His hands were numb. But I thank the Lord that he was with us when this distressing news came. I felt relieved to know that you were on the island. We have sought to comfort Brother McCoy, and Jesus has been in our midst, as we have called upon Him in the day of our special distress and great necessity. At such a time as this our best words seem altogether too tame and feeble to meet the occasion; but the presence of the Lord was manifested among us in the same tender, pitying compassion as He manifested by the grave of Lazarus when He stood and wept. He has been ever ready to apply the soothing balm, to heal the afflicted and oppressed.⁹*LtMs, Lt 1a, 1894, par. 1*

God has ordained according to the law of ministry that we should comfort one another in tenderness and love when great sorrows come upon us. "No man liveth unto himself." No one dieth unto himself. [*Romans 14:7.*] Life and death both mean something to every human being. Men are to keep God's commandments, and thereby express His large mercies and represent His exalted character. God has enjoined the duty upon His human agents to communicate the character of God, testifying to His grace, His wisdom, and His benevolence, by manifesting His refined, tender,

merciful love. It is written that “His tender mercies are over all His works.” [*Psalm 145:9.*]9*LtMs, Lt 1a, 1894, par. 2*

God would have us look unto Him continually, that by beholding Jesus we might become changed into His likeness in our characters. He was ever touched with human woe, and our hearts should be softened and subdued by His Holy Spirit, that we may be like Him, working in His lines, wearing His yoke, learning His meekness and lowliness of heart. The blessed Redeemer has set us an example in living out the precepts of the law. He says to His followers, “Freely ye have received, freely give.” [*Matthew 10:8.*] We are to have an open heart to receive the rich treasures of heaven, and our hearts are to be opened to let those rich treasures out to others. Oh, we need to abide in Christ, then we will be a constant channel through which God will communicate to our brethren and to the world His own gracious Spirit.9*LtMs, Lt 1a, 1894, par. 3*

Brother Gates, our work is to restore the moral image of God in man through the abundant grace given us of God by Jesus Christ. Everywhere we shall find souls ready to die, and how essential it is that the compassion of Christ shall be given us of Him, in order that we may never place one soul in defiance by not manifesting long forbearance and pitying tenderness. Oh, how satanic influences are exercised to cut off from human souls the knowledge of God, the realization of His mercy and pitying love to fallen, perishing souls! Every believer who lives in the light and presence of Jesus Christ will keep the way of the Lord, and will have a steady, firm, unyielding faith in God who hath given us exceeding great and precious promises. They will associate Jesus Christ with their practical life, and will grow into the habit of looking unto Jesus, and of keeping their souls in the love of God.9*LtMs, Lt 1a, 1894, par. 4*

When we have an assurance which is bright and clear of our own salvation, we shall exhibit cheerfulness and joyfulness, which becomes every follower of Jesus Christ. The softening, subduing influence of the love of God, brought into practical life, will make impressions upon minds that will be a savor of life unto life. But a harsh, denunciatory spirit, if manifested, will turn many souls away from the truth into the ranks of the enemy. Solemn thought! To deal patiently with the tempted requires us to battle with self. But God

has given Jesus to us, and believing on Him as our personal Saviour, all heaven is at our command. The purchased possession of Christ is around us on every hand. There is want, there is wretchedness and sin on every side. "Freely ye have received, freely give." [*Verse 8.*] *9LtMs, Lt 1a, 1894, par. 5*

"Oh, hearts are bruised, dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled,
Are straying from the fold.
"To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless
Is angel's work below.
"The captives to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christlike thing."*9LtMs, Lt 1a, 1894, par. 6*

I inquire, will we ever learn the gentleness of Christ? Oh, how much we need to know Jesus, and our heavenly Father, that we may represent Him in character! All blessings are bestowed upon those who have a vital connection with Jesus Christ. Jesus calls us to Himself not simply to refresh us with His grace and presence for a few hours, and then to send us forth from His light to walk apart from Him in sadness and gloom. No, no. He tells us that we must abide with Him and He with us. Wherever His work is to be done He is present—tender, loving, and compassionate. He has prepared for you and me an abiding dwelling place in Himself. He is our refuge. Our experience should broaden and deepen. Jesus has opened up all the divine fullness of His inexpressible love, and He declares to you, "Ye are laborers together with God." [*1 Corinthians 3:9.*] O what meaning these words have—"Abide in Me," "take My yoke upon you." Will we take it? For the promise is, "ye shall find rest unto your souls." [*John 15:4; Matthew 11:29.*] There is rest, complete rest in abiding in Christ.*9LtMs, Lt 1a, 1894, par. 7*

My dear brother and sister, I wish I could see you, but I fear that this cannot be. I am anxious that you should both go to America as soon as possible, and place yourselves under the best

circumstances for recovery. Christ will be your physician, if you put yourselves in His hands, and yet He will work through human instrumentalities. Only be of good courage. Sister Gates, let the sunshine of Christ's love into your heart, that it may warm your entire nature. You are not that warm, sunny Christian that Jesus means His followers to be. Draw nigh to God. Talk courage, talk faith, talk hope. My brother and sister in the Lord, be of good courage.*9LtMs, Lt 1a, 1894, par. 8*

Oh, how little we know what is before us! We will give ourselves entirely to Jesus, to be wholly His, and then say, "Not my will, but Thy will, O God, be done." [See *Luke 22:42*.] You have our sympathy, you have our prayers. You have the tender love and compassion of your Saviour. Look to Him always. Trust in Him continually, and doubt not His love. He knows all our weakness, and that which we need. He will give us grace sufficient for our day. Only look to Jesus continually, and be of good courage.*9LtMs, Lt 1a, 1894, par. 9*

In much love.*9LtMs, Lt 1a, 1894, par. 10*

Lt 1b, 1894

Friends on Pitcairn Island

Refiled as *Lt 65a, 1894*.

Lt 2, 1894

Brethren Who Shall Assemble in General Conference

Ashfield, New South Wales, Australia

October 21, 1894

This letter is published in entirety in *17MR 170-176*.

To the Brethren Who Shall Assemble in General Conference:

I have a burden upon my mind which I cannot lay off. The home field needs wise men in its councils. "Without Me," said Christ, "ye can do nothing." [*John 15:5*.] We can well spare the work of men who are without the imparted wisdom of God, and the sooner this is done, the better it will be for the president of the General Conference, and for the other members of the conference, who must carry the work in straight lines, making clean, thorough records, and straight lines for the methods and plans of the other conferences. The General Conference needs to consider well whom it places upon its boards as counselors and planners, for the voice and influence of those whom they select will have much to do in the shaping of the work.*9LtMs, Lt 2, 1894, par. 1*

Year after year men who are not in touch with the all-wise and unerring Counselor are placed in leading positions. Too long these men have been entrusted with sacred interests. They have not grown with the advance and development of the truth. They have not waxed strong in spirit, filled with wisdom and the grace of God. They are selfish and opinionated, and have come to look upon their positions in the cause of God as they would upon common business transactions. They have lost a sense of the sacredness of the work.*9LtMs, Lt 2, 1894, par. 2*

The General Conference is so arranged as to connect itself with the work in all parts of the world, and in its councils there should not be heard human opinions or selfish thought. Favoritism and moving from impulse should find no place, but they have to a large degree.*9LtMs, Lt 2, 1894, par. 3*

I have the tenderest sympathy for your president, Elder Olsen. I know his soul is weighed down with burdens; and unless those connected with him have the Holy Spirit's guidance, mistakes of a serious character will be made. Plans mingling the human element with sacred matters will be inaugurated, and men's ideas will be accepted as light when they are detrimental to the progress and success of the cause of God.⁹*LtMs, Lt 2, 1894, par. 4*

I have carried these matters upon my soul until they seem to be eating away my courage and life. Now I can refrain no longer. I have spoken. Had I known of one who would have stood by Elder Olsen and given him that wisdom and counsel and help that he so much needs, I would have sent this matter long ago. But after writing it, I have drawn back from sending it. It has been a mystery to me how Elder Olsen could receive and sanction two men of similar religious character when he has no evidence that they are consecrated to God. They have manifested little of a vital connection with God, and yet he has linked them together and sent them upon distant and important missions, to do important work demanding clear and sanctified wisdom, [agents] who could look to heaven and say, "Speak, Lord; for Thy servant heareth." [1 *Samuel 3:9.*]⁹*LtMs, Lt 2, 1894, par. 5*

Elder Olsen's proposition to have A. R. Henry come to this country, I could not sanction. I was compelled to say that we did not want him. God has presented his case to me. Since the Minneapolis meeting he has never taken his position in reception of the light God has so graciously given for these last days. He has not honored the position he has occupied in the office, because he has carried the spirit of A. R. Henry in full size. In him there has been no diminution of self. God has revealed to me that the influence given to these men whose hearts are not right with God, who are not in harmony with God, will prove in the end a curse instead of a blessing. The confidence of the people cannot sustain these men if they pursue their course of action as they have done.⁹*LtMs, Lt 2, 1894, par. 6*

Those who have subdued, contrite hearts are tenderly regarded by the Lord. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place,

with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] Thank the Lord! I praise His name that He does not judge unrighteously. “His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich hath He sent empty away.” [Luke 1:50-53.] Read also every verse of the 32nd and 34th Psalms, for they both contain important lessons. *9LtMs, Lt 2, 1894, par. 7*

“Hath a nation changed their gods, which are yet no gods? But My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils: they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” [Jeremiah 2:11-13.] “Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, and the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave unto your fathers, for ever and ever. Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye know not; and come and stand before me in this house, which is called by My name, and say, We are delivered to do all these abominations? Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.” [Jeremiah 7:3-11.] “Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh: but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose

hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” [*Jeremiah 17:5-10.*]⁹*LtMs, Lt 2, 1894, par. 8*

“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. Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place, be forsaken? Because My people hath forsaken Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.” [*Jeremiah 18:11-15.*]⁹*LtMs, Lt 2, 1894, par. 9*

These words of the Lord were read in my hearing, and I want that they should be read before the people who need them, especially before the men who have not been walking in the light. I would not urge Elder Olsen personally to take the load upon his shoulders. The men who stay up his hands are weakening them, and I appeal directly to them. God grant that something shall be done; for I know that the Lord cannot prosper His people while such principles as have been practiced are still the rule of action. When the messages sent them are brought before these men, and they make no response, are unaffected, or else too proud to admit their wrong course of action, bracing themselves to resist every appeal, their spirit is similar to that of Nadab and Abihu. They are determined to walk in the way they have chosen, and the Lord gives them up to their perverted imaginations.⁹*LtMs, Lt 2, 1894, par. 10*

The Lord has a controversy with them, and yet Elder Olsen treats them as representative men, sending them hither and thither as men of discernment, endorsing them as trustworthy and reliable men, to whom the people shall listen and show respect as the voice of God in the conference. But when they give unmistakable evidence that they are not taught or led of God, they are not to carry matters as they choose, for they will not work in Christ's lines. Enterprises in the large field of God need much consideration and wisdom from God; but men's ideas, mingled with selfishness, will be enough to drown the voice of God, which will not be heard in the uproar of voices. Thus portions of the field are neglected and mismanaged. No arrangements are to be made to fit the fields. We must take them as they are, even though hard and unpromising.⁹*LtMs, Lt 2, 1894, par. 11*

The men who are engaged in the work must have knowledge of God and of Jesus Christ, whom He hath sent. They must be men whose hearts are under the discipline and molding of God, giving evidence that they love and fear God, and are responsible to Him; men who are humble, conscientiously and faithfully performing the work as God would have it done; men who are not arbitrary and self-exalted, anxious to carry out their own ideas, but who feel that they can and will learn from the great Counselor.⁹*LtMs, Lt 2, 1894, par. 12*

There is little of the Holy Spirit in your councils. The men composing them do not feel that they must "be still and learn that I am God." [*Psalms 46:10.*] The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations. The same men are not to compose your boards year after year. Changes should have been made long ago. God would have the church roll away her reproach, but as long as men, who have felt fully competent to work without accepting counsel of God, are kept in office year after year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit. When men feel competent to pronounce judgment and

condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick, and the discernment so weak that it is apt to judge unrighteously. The Spirit still calls, but they do not hear nor heed the call of God.⁹*LtMs, Lt 2, 1894, par. 13*

“He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” [1 *John 2:9, 10, 15, 16.*] God calls; listen to His call. “Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.” “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [*Revelation 3:2-5, 15-18.*]⁹*LtMs, Lt 2, 1894, par. 14*

Those who have resisted light and evidences are in a very sad condition, for they walk as blind men, not knowing at what they stumble. They make crooked paths for their feet, and the lame are turned out of the way. The Holy Spirit has been proffered again and again to the church in Battle Creek. The Holy Spirit has breathed upon the souls there for whom Christ has died. Then was

the time to honor God, to praise Him, to respond to His grace by cultivating a love for heavenly things, by beholding Jesus, that His likeness might be reflected in their cheerful, grateful praise for the manifestation of His love and grace. There is but a step from earth to heaven. Why did the heavenly anointing depart? Why did mischief come in? Because the soul was not trained to the exercise of pity; because faith scarcely had an existence; because the men handling sacred things were sharp, critical, and censorious.⁹*LtMs, Lt 2, 1894, par. 15*

Lt 3, 1894

To Whom It May Concern [General Conference Committee]

Norfolk Villa, Prospect St., Granville, N. S. W.

July 19, 1894

Portions of this letter are published in *FBS 36-37*. +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 whom it may concern:

While we were living at Preston, Victoria, a request was made by letter from F. E. Belden that I furnish articles for the *Youth's Instructor*, the publisher to pay me for so doing. I told Sister Bolton of the request, saying that it would not be just or merciful to her to accept the proposition. She replied, "I cannot do more than I am now doing; but I have a great interest that you should write for that paper. I will do my part of the work in preparing the articles if you will write them, and then furnish me help to copy them on the typewriter, and also to copy the numerous letters that you have to write."⁹*LtMs, Lt 3, 1894, par. 1*

In my correspondence I have generally had from 160 to 200 pages of letter paper to be copied and sent out every mail. Sometimes the number of pages has exceeded this even, as the Spirit of the Lord has constrained me to write. While in Preston, Sister Davis assisted in the preparation of letters. During two months about the beginning of 1893, while Sister Bolton was in Tasmania for her health, Sister Davis spent nearly all her time in preparing matter for the Australian Conference, which was then in session, for the General Conference, and for individuals. For this I made no charge to the conference. While I was in New Zealand, I wrote to Sister Bolton at Melbourne to employ help whenever she required it, and I would pay the bill. This she did, and again I made no account to the conference.⁹*LtMs, Lt 3, 1894, par. 2*

The letter writing was a heavy tax upon me, keeping me employed

early and late, and the extra amount I was obliged to pay for help to get the matter copied <could not> be made up by the pay I received from the *Instructor*. At the time of the camp meeting in Victoria, I employed Brother Caldwell as typewriter. Sister Bolton continued to prepare the articles, but she had other labor placed on her during the camp meeting, and could do no copying. For some weeks before and after camp meeting, I employed several copyists and paid out a considerable sum for help, but there was no charge to the conference. In order to arrive at the <full> amount paid, I must obtain the account from Brother Rousseau, for he paid some of the bills, collecting the money from deposits I had made in the Echo office.⁹*LtMs, Lt 3, 1894, par. 3*

Before leaving Melbourne, I again had to press Sister Davis into the work. She prepared a large amount of testimony for certain individuals, which I could not entrust to another person. Frequently she has to be called from the work on *The Life of Christ* to prepare these special communications, which it would not be wise to trust to any one else. Emily Campbell copies, after Sister Davis has prepared them. I pay the latter for her time and make no charge to the conference.⁹*LtMs, Lt 3, 1894, par. 4*

Willie has been greatly troubled because I was to receive pay for the articles for the *Instructor*. He feared it would be a cause of temptation to those members of the Board or council who were naturally suspicious and jealous, <and he has had reason given him to fear,> so he has written to Battle Creek about the matter. The preparation of *Instructor* articles has been no extra tax upon Sister Bolton, for I have supplied her with help to copy my letters as well as the *Instructor* articles. For some time I have employed Sister Mattie Lawrence, boarding her and paying her wages. It is a part of her work to do this extra copying for Sister Bolton, which does not come into Sister Bolton's account or my own.⁹*LtMs, Lt 3, 1894, par. 5*

We have all had to work to the very utmost of our power to accomplish the vast amount of writing I have felt compelled to do. The letters that go to America are not by any means all the writing that I do. I have carried the burden of all the churches, which God has seen fit to lay upon me, giving me special messages to rebuke

sin in some, to comfort or encourage others, and to answer letters from the distressed. I have written hundreds of pages of personal testimony to persons in this country. I begin my work at three or four o'clock in the morning. It is rarely that I can sleep until four, and often I am so burdened over the matters the Lord unfolds before me that I cannot sleep past one or two o'clock. I have many pages written before the breakfast bell rings.*9LtMs, Lt 3, 1894, par. 6*

It is impossible for me now to enumerate all the items of extra expense for copyists during the last two years. I have mentioned some, that you may get an idea of the situation as it is. I would do my best to remove from the minds of my brethren every occasion to temptation to think that I have received money that I have not earned fully and abundantly; I cannot plead guilty, and I will now leave the matter.*9LtMs, Lt 3, 1894, par. 7*

Lt 4, 1894

Buster, J. R.

“Norfolk Villa,” Prospect St., Granville, N. S. W., Australia

August 3, 1894

Previously unpublished.

Dear Brother,

I have received and read your letter with much interest in this far distant country. My heart is very tender toward all the colored race. It is difficult for me to advise you as to what is best for you to do when I know you only by the letter you have written. I have heard Bro. Starr speak of you, and I know that he has much interest in your case. I am sorry indeed that you have had to struggle for so long a time with such a yoke upon your neck, and I would not be the one to say to a brother who manifested love to God and love to his brother in breaking your yoke, why do you thus?⁹*LtMs, Lt 4, 1894, par. 1*

I believe that there is hope for you in God. I cannot for a moment think that the Lord would have you continue in a work which does not seem to prove a relief either to your self or others. But if it is your duty to go into the field as a laborer to help your people, or to help others, the Lord will open the way. I hope you will pray much and lean heavily upon the Source of your strength. The Lord is good, He is of tender pity, and of great kindness. He does not willingly afflict or grieve the children of men. “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 but dust.” [*Psalm 103:13, 14.*] If relief is offered you, accept it as from God. The heart of Christ is full of tenderness toward His heritage.⁹*LtMs, Lt 4, 1894, par. 2*

I am sorry that you have not made a success of canvassing, so that you could have the assurance that it was your work; but it is not impossible that the Lord may have another kind of work for you to do. If the way has been opened before you, and the Lord has

moved upon the heart of a friend who loves Jesus to remove the barriers from your path, thankfully accept this help as from the Lord. We know that the ear of the Lord is open to all the cries of those who are in His service, and He has promised, "I will guide thee with mine eye." Walk humbly with your God, and ask Him to make your course of duty plain.*9LtMs, Lt 4, 1894, par. 3*

When God speaks to His representatives, and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Isaias, and read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." [*Isaiah 61:1.*]*9LtMs, Lt 4, 1894, par. 4*

I am sure that Jesus has not forgotten you. Be thankful that His great heart of love takes in all the sorrows of His children. If the human agents from whom we might be led to expect help fail to do their part, let us be comforted in the thought that the heavenly intelligences will not fail to do their part. They will pass by those whose hearts are not tender and pitiful, kind and thoughtful, and ready to relieve the woes of others, and will use any human agent that will be touched with the infirmities, the necessities, the troubles, the perplexities of the people for whom Christ died. Therefore as Christ's ambassador, I feel today authorized to say to you, to receive with meekness and lowliness the help that any hand extends to you, and say to the helper, I thank you in the name of Jesus Christ who has moved upon your heart to help me, to encourage me by breaking the yoke of oppression from my neck. Through the grace of Christ, I will make every possible effort to work in Christ's lines in meekness and lowliness of heart, relying upon Him for strength.*9LtMs, Lt 4, 1894, par. 5*

We all have little enough time in which to work. Understand the work the Lord gives you to do, and trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You may be enabled to work diligently, perseveringly for your people while the day lasts, for the night cometh in which no man

shall work.⁹*LtMs, Lt 4, 1894, par. 6*

Ever bear in mind that we are complete in Christ Jesus. We have a whole Saviour, who can lead His people up from the low level in which sin has bound them, until they shall be acknowledged in heavenly courts as laborers together with God. Jesus, our precious Saviour, from whom all the rays of truth radiate which His people are to diffuse in light to the world, that glory may redound to His name, wants you to put not your trust in princes, nor in the son of man in whom there is no help but to lean wholly upon Him. Every human being on the face of the earth is an agent, and every good result of any one's work is the effect of divine power imparted to the worker, for all are dependent upon Him who has said, "Without me ye can do nothing." [*John 15:5.*]⁹*LtMs, Lt 4, 1894, par. 7*

The truth is now overcast in the world by the clouds of error that prevail on the right hand and on the left. He who can influence even the most lowly, and can win them to Christ, is co-operating with divine agencies in seeking to save that which is lost. In presenting to the sinner a personal, sin-pardoning Saviour, we reach a hand of sympathy and Christlike love to grasp the hand of one fallen, and laying hold of the hand of Christ by faith, we form a link of union between the soul and the Saviour.⁹*LtMs, Lt 4, 1894, par. 8*

The end is near, and every soul is now to walk carefully, humbly, meekly with Christ Jesus. Christ says, "Without me ye can do nothing." [*Verse 5.*] We need to look to Jesus continually in order that He may impress upon every soul His own lovely image. We are to behold the Lamb of God which taketh away the sins of the world, and then we shall reveal Christ to the world. I feel my weakness every day. I feel my inefficiency. O how I long to do more! How I long to sound forth the praises of Him who hath called me out of darkness into His marvellous light! "Ye are," Christ said to His disciples, "the light of the world." [*Matthew 5:14.*]⁹*LtMs, Lt 4, 1894, par. 9*

Do your best, my brother, do your best, relying wholly and entirely upon the power of God. And now I would say in the words of the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him

who is the light of my countenance and my God.” [*Psalm 42:11.*]*9LtMs, Lt 4, 1894, par. 10*

In much Christian sympathy to yourself, wife, and children, I am*9LtMs, Lt 4, 1894, par. 11*

Your sister in Christ.*9LtMs, Lt 4, 1894, par. 12*

Lt 5, 1894

Olsen, O.A.

Refiled as *Lt 54a, 1894*.

Lt 6, 1894

Bolton, Fannie

Melbourne, Australia

February 10, 1894

This letter is published in entirety in *FBS*. +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 Fannie,

I received and read your letter, and assure you that my heart is deeply touched by its contents. I accept your confession. As far as yourself and your connection with me personally is concerned, I have and do freely forgive you. I have declined to see you for the reason that I am not clear in reference to the future. I want to keep this question constantly before God, and view the future of our relationship to each other in the work in His light, and move in His counsel, <who is too wise to err, and too good to do us harm.> He sees the end from the beginning. He knows all things. Past, present, and future are all clear to Him. <Not so to me; you are a mystery to me.>*9LtMs, Lt 6, 1894, par. 1*

If it is for our good and His glory that we cooperate in the work, understanding more fully its sacred character, seeking to meet the highest requirements through the grace of Jesus Christ freely given to His workers if they ask Him, I shall be relieved. I would accept the situation and seek in every way to do this, His work which He has given me to do, in all meekness and lowliness of mind, in order that the glory shall not come to the human agents, but flow back in rich streams to Him who has given wisdom and ability to do the work.*9LtMs, Lt 6, 1894, par. 2*

The Lord is acquainted with us individually. Every one born into the world is given his or her work to do for the purpose of making the world better, and in doing our God-appointed work, we make ourselves better, for in doing the work given us of God, we individually live out the law and the gospel. Each one has his

sphere, and if the human agent makes God his Counsellor, then there will be no working at cross purposes with God. He allots to every one a place and a work, and if we individually submit ourselves to be worked by the Lord, however confused and tangled life may seem to our eyes, God has purpose in it all, and the human machinery, obedient under the hand of divine wisdom, will accomplish the purposes of God. As in a well-disciplined army, every soldier has his allotted position and is required to act his part in contributing to the strength and perfection of the whole, so the worker for God must do his allotted part in the great work of God.*9LtMs, Lt 6, 1894, par. 3*

Life as it now appears is not what God designed it should be, and this is why there is so much that is perplexing, for there is much wear and friction. The man or woman that leaves the place God has given him or her, in order to please inclination and act on his own devised plan, meets with disappointment, because he has chosen his way instead of God's way. There are those who accept positions of responsibility, but fail to sense the responsibility, and thus do haphazard work <without at all understanding its character.> Others accept a work for which they have no fitness, and they have no appreciation of the fact that they are under rule to God, and are ever striving to guide themselves, and to control their own being.*9LtMs, Lt 6, 1894, par. 4*

Other individuals study to have their own way, and work out their own plans, and God erects His barriers and does not allow them to do as they would. They are the Lord's by creation and by redemption, and He will not allow them to have their own way, and be ever trying to set aside the will of God for some plan of their own. They are to fill the place God allotted to them and do the work the Lord has given into their hands. Willfulness and inclination cannot be the masters of the situation.*9LtMs, Lt 6, 1894, par. 5*

Our heavenly Father is our Ruler, and we must submit to His discipline. We are members of His family. He has a right to our service, and if one of the members of His family would persist in having his own way, persist in doing just that which he pleased, that spirit would bring about a disordered and perplexing state of things. We must not study to have our own way, but God's way and God's

will. *9LtMs, Lt 6, 1894, par. 6*

I feel now, my sister, that let God speak, and we will say, "Not my will, but Thy will, O God, be done." [See *Luke 22:42.*] I know that human beings suffer much because they step out of the path that God has chosen for them to follow. They walk in the sparks of the fire they have kindled themselves, and the sure result is affliction, unrest and sorrow, which they might have avoided if they had submitted their will to God and had permitted Him to control their ways. God sees that it is necessary to oppose our will and our way, and bring our human will into subjection. Whatever path God chooses for us, whatever way He ordains for our feet, that is the only path of safety. We are daily to cherish a spirit of childlike submission, and pray that our eyes may be anointed with the heavenly eyesalve in order that we may discern the indications of the divine will, lest we become confused in our ideas because our will seems to be all-controlling. With the eye of faith, with childlike submission as obedient children, we must look to God, to follow His guidance, and difficulties will clear away. *9LtMs, Lt 6, 1894, par. 7*

The promise is, "I will instruct thee, and teach thee, I will guide thee with mine eye." [*Psalm 32:8.*] The Lord has promised to give the Holy Spirit to them that ask Him. Shall we take God at His word? If we come to God in a humble and teachable spirit, not with our plans all formed before we ask Him, and shaped according to our own will, but in submission, in willingness to be taught, in faith, it is our privilege to claim the promise every hour of the day. We may distrust ourselves, and we need to guard against our own inclinations and strong tendencies, lest we shall follow our mind and plans and think it is the way of the Lord; but let us never disbelieve the Word of the promise. *9LtMs, Lt 6, 1894, par. 8*

True and abiding happiness can never be derived from any human being. We may have special, select friends that, all unperceived and unacknowledged by us, we place in the heart where God should be, and we can never perfect a round, full, Christian experience until every earthly support is removed, and the soul centers its entire affections about God. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." [*Psalm 127:1.*]*9LtMs, Lt 6, 1894,*

par. 9

There is need of watching unceasingly the natural affections and tendencies of our own hearts, lest we become estranged from God and place our affections on human beings to the dishonor of God, for our happiness will be imperilled unless we watch and pray and cherish the faith that works by love and purifies the soul. We must make God our trust.*9LtMs, Lt 6, 1894, par. 10*

Now, Fannie, I am desirous for your best good, and wish that you may not have the least bit of vanity of mind in any direction. I am burdened for you. I want that you should make a success of overcoming every temptation to be vain, or worldly, or self-sufficient, for it is death to spirituality. It places our souls open to the suggestions of Satan. Oh, I am sure our sisters from America in many respects have done great harm in influence to the work of God among the people of this country. The converting power of God must be daily realized in their hearts and upon their characters, else Satan will use them as decoys to souls, although they may be zealously engaged in missionary work as far as appearances go; and yet God has been dishonored. God has not been glorified in all things, and heaven is disappointed.*9LtMs, Lt 6, 1894, par. 11*

I send these lines to you to give relief, if possible, with the assurance that I will seek to know the will of God in reference to our future work.*9LtMs, Lt 6, 1894, par. 12*

Lt 6a, 1894

Brethren and Sisters

George's Terrace, St. Kilda Road, Melbourne, Australia

March 16, 1894

This letter is published in entirety in *PC 127-130*.

Dear Brethren and Sisters:

As the report has been quite widely circulated that Sister White has endorsed what has been written and circulated as revelations from God to Miss Anna Phillips, I feel that it is my duty to speak. I have not endorsed these productions. Warnings have been given to me in reference to them, that they will most certainly mislead. Woven in them will be statements that will lead to extremes and to wrong actions on the part of those who accept them. It would be well for our brethren and sisters to move more cautiously, in accordance with the light given them. They should test these so-called visions before accepting them and presenting them in connection with the light God has given me. I see that our people are in danger of making grave blunders and premature movements. God says of these prophets that are springing up, "I have not sent them, and yet they ran. Believe them not." [See *Jeremiah 23:21*.] *9LtMs, Lt 6a, 1894, par. 1*

But that which grieves me is that some of our brethren have associated the exercises of Anna Phillips with the testimonies of Sister White, and have presented the two to the people as one and the same thing. Many have accepted the whole as proceeding from me. And when the result of such productions shall be seen in their true character, when falsehoods are presented as truths from God, and individuals act upon these things, believing them to be a message from the Lord, movements will be made that bear not the divine credentials, doubt will be cast upon the true work of the Spirit of prophecy, and the testimonies that God sends to the people will bear the stigma of these false utterances. These revelations are largely a repetition of that which has been before the people in publication for years; and yet mingled with this are some things that

will lead astray.⁹*LtMs, Lt 6a, 1894, par. 2*

I cannot endorse the course Brother Jones has pursued. He has not written one word to me, to see if God has given any light in this matter; yet he has presented them in public, making manifest his confidence in them. The fact that Brother Jones has been presenting precious light to the people leads them to regard all he says as if inspired of God; hence they feel that those revelations must be from God, else Brother Jones would not present them as he has done. I cannot see wisdom in this course. More clearly than do my brethren, I discern the inwardness of this thing, and the results that will follow. I have already made decided statements in reference to this matter, and I am sorry it has been brought up as it has, to do a work which will cast reflections upon the testimonies God has given. Where these so-called revelations are accepted, they will surely lead many into erroneous, precipitate action. I am burdened over these things.⁹*LtMs, Lt 6a, 1894, par. 3*

Recently a letter was published in the *Melbourne Age*, from a New York correspondent, giving an account of the wonderful meeting held in Battle Creek on the occasion when so much jewelry was donated. And the work was said to have been done after the reading of a vision given by Mrs. White, a prophetess, urging the people to sell and give away their property. How can you think I feel, to be at work here in this new field, and just as the interest is ripening off, souls deciding for the truth, have some of the productions of Anna Phillips brought in, to be received and to go out as my testimony?⁹*LtMs, Lt 6a, 1894, par. 4*

Will my brethren please make no reference to the testimonies of Sister White in connection with Anna Phillips? In the name of the Lord I protest against this mixing-up work, for it will result in making the testimonies God has given me responsible for the influence and effect of Anna Phillips' words. I beg my brethren just to come to the people with the evidence from the Bible, and not strengthen the opposition which is so strong against us and is intensified by the falsehoods of Grant and Canright.⁹*LtMs, Lt 6a, 1894, par. 5*

From time to time reports come to me concerning statements that Sister White is said to have made, but which are entirely new to me,

and which cannot fail to mislead the people as to my real views and teaching. A sister, in a letter to her friends, speaks with much enthusiasm of a statement by Brother Jones that Sister White has seen that the time has come when, if we hold the right relation to God, all can have the gift of prophecy to the same extent as do those who are now having visions. Where is the authority for this statement? I must believe that the sister failed to understand Brother Jones, for I cannot think that he made the statement. The writer continues: "Brother Jones said last night that is the case, not that God will speak to all for the benefit of every one else, but to each for his own benefit, and this will fulfill the prophecy of Joel." *9LtMs, Lt 6a, 1894, par. 6*

"He stated that this is already being developed in numerous instances. He spoke as if he thought none would hold such a leading position as Sister White had done, and will still do. Referred to Moses as a parallel. He was a leader, but many others are referred to as prophesying, though their prophecies are not published. He (Brother Jones) will not give permission to have the matter copied for general circulation that has been read here from some sister. I wonder if you have seen one of these visions? They represent us as in the closing moments of time with the hours all in the past. And it is moments now. How solemn!" *9LtMs, Lt 6a, 1894, par. 7*

These statements, interwoven with other matter that professes to be from God, are misleading: many minds will eagerly seize upon them and, through false impressions, will misapprehend our true position and work. With much that is truth, there is mingled error that is accepted in its extreme meaning, and acted upon by persons of excitable temperament. Thus fanaticism will take the place of well-regulated, well-disciplined, heaven-ordained efforts to carry forward the work to its completion. *9LtMs, Lt 6a, 1894, par. 8*

These ideas in relation to prophesying, I do not hesitate to say, might better never have been expressed. Such statements prepare the way for a state of things that Satan will surely take advantage of to bring in spurious exercises. There is danger, not only that unbalanced minds will be led into fanaticism, but that designing persons will take advantage of this excitement to further their own

selfish purposes. Jesus has raised His voice in warning: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.” [Matthew 7:15, 16.] “Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord.” [Jeremiah 23:16.] “If any man shall say to you, Lo here is Christ, or lo, he is there, believe him not; for false christs and false prophets shall arise, and shall show signs and wonders to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things.” [Mark 13:21-23.] *9LtMs, Lt 6a, 1894, par. 9*

I have a warning to give to our brethren, that they shall follow their Leader and not run ahead of Christ. Let there be no haphazard work in these times. Beware of making strong expressions which will lead unbalanced minds to think that they have wonderful light from God. The one who bears a message to the people from God must exercise perfect control. He should ever bear in mind that the path of presumption lies close beside the path of faith. In no case should he make use of extravagant expressions, for a certain class are sure to be affected, and influences are set in motion that can no more be controlled than can an impetuous horse. Once let impulse and emotion get the mastery over calm judgment, and there may be altogether too much speed, even in traveling a right road. He who travels too fast will find it perilous in more ways than one. It may not be long before he will branch off from the right road into a wrong path. *9LtMs, Lt 6a, 1894, par. 10*

Not once should feeling be allowed to get the mastery over judgment. There is danger of excess in that which is lawful, and that which is not lawful will surely lead into false paths. If there is not careful, earnest, sensible work, solid as a rock in the advancement of every idea and principle, and in every representation given, souls will be ruined. *9LtMs, Lt 6a, 1894, par. 11*

Truth is mighty, and it will prevail. It will do its own work upon human hearts. We need not resort to the use of strong expressions that lead to overaction. The truth stated calmly, clearly, will enter into the mind of the receiver and become a part of his very nature.

The Comforter, the Holy Spirit, remolds the character, making a new man in Christ Jesus. The thoughts, the ideas, the principles, are sound, sensible, bearing with them a weight of influence that flows in the new and divine channel. The heart and souls are enlisted. The yea and amen of heaven must bring up the rear of every movement, else the worker will lose the reward of success. But he should weed out from every effort all extravagant expressions.*9LtMs, Lt 6a, 1894, par. 12*

This caution will make his work far more efficient and commendable, even to those who do not believe the truth. There is danger, even in reproof, of causing minds to dwell upon topics that lead to sensuality. Even the subject of moral purity may be so treated as to produce the very results it is designed to guard against.*9LtMs, Lt 6a, 1894, par. 13*

The greatest care should be exercised concerning those who claim to receive revelations from God. There needs to be much close watching and much praying. Those who are acting a part in the great work for these last days need to counsel together in regard to every new thing that shall be introduced, for no one man's mind is to be left to judge of, or to place before the public, important matters which have a relation to the cause of God.*9LtMs, Lt 6a, 1894, par. 14*

At this very time we are suffering from the reproach that was brought on the cause at the first message by unwise, ill-balanced minds who thought they were obtaining a wonderful experience which would receive the credence of all men. In our early experience we had to encounter their over-strained humility and false notions. The first labor given me was to reprove their man-made tests. The testimony which I bore against fanaticism gained for me [the] envy, jealousy, evil surmising, and criticism of those who participated in these movements. We know full well what it cost us personally because we would not receive the visions, dreams and testimonies of these fanatics. We were compelled to know something of their cruel influence upon the cause of God. The truth had to bear the reproach of the error and fanaticism which we were everywhere called to condemn and reprove. And now that fanaticism I labored faithfully to repress, bearing the testimony

given me of God to counteract its baleful influence, is by Grant and Canright charged upon me.⁹*LtMs, Lt 6a, 1894, par. 15*

I have been shown that whenever and wherever God works, we must watch; every man and woman must stand as a faithful sentinel, for the arch deceiver is waiting and ready to set in operation various devices for misleading souls. If possible he will mingle the counterfeit with the genuine so that, in the effort to separate the two, souls will be imperiled. Whenever and wherever God works, Satan and his angels are on the ground. (Please read *Life Sketches [of James and Ellen White (1888 ed.)]* pp. 92-94.)⁹*LtMs, Lt 6a, 1894, par. 16*

The Lord has not commissioned Brother A. T. Jones to present Anna Phillips' revelations to our people. The truth of the Word of God is of sufficient authority and power. It bears its own credentials. The testimonies given me of God are designed to call the attention of the people to a "Thus Saith the Lord."⁹*LtMs, Lt 6a, 1894, par. 17*

Brother Jones is in positive danger, and his brethren do not see that danger. They are placing the servant where God should be. The Lord has given Brother Jones a message to prepare a people to stand in the day of God; but when the people shall look to Elder Jones instead of to God, they will become weak instead of strong. It is no time now to be careless and ignorant of Satan's masterly devices to draw the people into deceptions and delusions.⁹*LtMs, Lt 6a, 1894, par. 18*

Lt 7, 1894

Bolton, Fannie

George's Terrace, St. Kilda Road, Melbourne, Australia

February 6, 1894

This letter is published in entirety in *FBS 20-28*. ^{+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.

Sister Fannie,

I declined seeing you this morning, for I am not well enough to bear anything more, either good or bad, that will have a tendency to affect my heart. I slept very little last night. I must be relieved from all responsibility in your case. The experience of the years past, wherein you have handled the most sacred things, has not increased your love for, or confidence, in them. In your mind they are too often placed on a level with common things; but the ideas, words, and expressions, which seem to you rather inferior, and which you regard as non-essential, may be the very things that should appear as they are, in their simplicity. You replace these according to that which you suppose is your superior judgment, when the words were better, far better, than the ones supplied by you. The writings given you, you have handled as an indifferent matter and have often spoken of them in a manner to depreciate them in the estimation of others. In this you have been disloyal to me.⁹*LtMs, Lt 7, 1894, par. 1*

In the same manner, if you had the task given you of handling Old and New Testament writings, you would see large improvements to be made, great additions and subtractions and changes of expression; you would put in words and ideas to suit your standard of how it should appear. We should then have Fannie Bolton's life and expressions, which would be considered by you a wonderful improvement, but disapproved of God. Your discernment of sacred things is not clear, but confused. You approve that which is

defective, and things bearing the divine stamp, you would mold over, and not appreciate. In changing, you would not improve, but would weaken and dilute with your supposed sparkling ideas.*9LtMs, Lt 7, 1894, par. 2*

Now, my sister, I do not want you to be any longer connected with me in my work. I mean now, for your good, that you shall never have another opportunity of being tempted to do as you have done in the past. From the light given me of the Lord, you are not appreciating the opportunities, which you have had abundantly, to be instructed and to bring the solid timbers into your character building. The work in which you have been engaged has been regarded as a sort of drudgery, and it is hard for you to take hold of it with the right spirit and to weave your prayers into your work, feeling that it is a matter of importance to preserve a spirit wholly in harmony with the Spirit of God. Because of this lack, you are not a safe and acceptable worker.*9LtMs, Lt 7, 1894, par. 3*

Your mind is subject to changes; first it is elated, then depressed. The impression made by this frequent change is startling. Self-control is not brought into your life. You choose a life of change, crowded with different interests and occupations, therefore you cannot possibly put your life, as you suppose you have done, into this work; you are most wonderfully deceived in thinking you do this. God sees the whole mold given to the work in every department. Self is not hid in God, and self is mingled with everything. All you engage in tastes so strongly of the dish that it is not acceptable to God.*9LtMs, Lt 7, 1894, par. 4*

I had hoped that the lessons constantly brought before you in the writings you were handling would have a marked influence to mold and fashion your life and character after the divine image, the meekness and lowliness of Christ. But instead of being molding by the Holy Spirit, you seek to work the Holy Spirit to your mold, which is decidedly a defective pattern. Therefore I say, All that is good in your labor has a dead fly in it, like a bottle of excellent ointment, the fragrance of which is spoiled because of the dead fly. The spirit which you bring to the preparation of the articles placed in your hands prevents the Spirit of God from working to impress your mind as it should be.*9LtMs, Lt 7, 1894, par. 5*

If Marion had not exerted her influence very strongly to have you retained in my service after we left Preston, I should have had another to take your place. But the representation of the difficulty of educating a novice in the work has prevented me from doing that which I am now thoroughly convinced I should have done as far back as when in Battle Creek, before coming to this country. You have worked hard enough; I make no complaint of your not doing enough, but that to which I object is the spirit with which you come to the work. In a large office, where you would have a variety of matters to handle, your ability would have a more appropriate field. You could dash off the matter in your own style, as a mechanical work, molding and fashioning it to suit yourself.⁹*LtMs, Lt 7, 1894, par. 6*

<Every time I can distinguish a word of yours, my pen crosses it out.> I have so often told you that your words and ideas must not take the place of the words and ideas given me of God, that the repetition of this is utterly useless. You have chosen your own way, and mingled self with your work, and you have become less and less sensible of the danger to your own self and to the work. You have come to think that you were the one to whom credit should be given for the matter that comes from your hands. I have had warnings concerning this, but could not see how I could come to the very point <to say, “Go, Fannie,” for then you plead, “Where shall I go?” and [I] try you again.>⁹*LtMs, Lt 7, 1894, par. 7*

One thing I know, that you have placed a much higher estimate upon your capabilities and attainments than would be truly realized by yourself or others, for your work is deficient in the very essentials that would make it complete. We are engaged in a work that is weighty with eternal results. To have oil in our vessels with our lamps is the great daily necessity for every soul, and this cannot safely be neglected.⁹*LtMs, Lt 7, 1894, par. 8*

Truth, eternal testing truth, must be not only professed but acted. The vials of the wrath of God are to be poured upon the inhabitants of the world who would not be drawn to Christ, and would not be molded into His likeness. Self <exaltation> was so strongly impregnating their whole characters that God could not use them, and His curse is to come upon all such who have not by beholding

Christ been changed into His image. God has “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 are chosen who through obedience to all the commandments of God will become loyal subjects of His kingdom.*9LtMs, Lt 7, 1894, par. 9*

What are we about? We are keepers of a light that must illumine all nations. It is the taper kindled at the divine altar that must illuminate the world, else men would perish in their sins. O, if those who have an intelligent knowledge of the truth would submit themselves to God, if His holy law regulated the life, if its principles were developed in the character, there would not be so many false moves, so much selfish surface work; but every one would catch the spirit of the Author of the saving message, the message that is to test all nations. If the law of God were brought into the character, every soul would feel the burden and solemnity of the work of sending the message of mercy to all to whom we can gain access, to make ready a people to stand in the day of the Lord. Now is the day of God’s preparation.*9LtMs, Lt 7, 1894, par. 10*

I have a word to say upon another point. Our sisters who have come from America have an account to render before God of their example in dress; in this matter they have not been approved of God as His missionaries. They need to be converted, soul, body, and spirit. Shall we by our example lead to pride, to selfish indulgence and selfish expenditure of means in dress that testifies that we are not doers of the Word? The principles were presented before me, which are not as God would have them. I am not called upon to specify, but to warn you to take heed.*9LtMs, Lt 7, 1894, par. 11*

The spirit that characterizes your work, Fannie, is not discerned by many, yourself or others. They cannot see the true inwardness of these matters, but it manifests itself on certain occasions. Although you are full of activity and zeal and stir and push, there is so much of one-sided, impulsive, ill-developed movements, that the results are of the same order as the working. God’s chosen vessels will work under the guidance of the Holy Spirit. You have worked largely under the sustaining, <burning> influence of the self-satisfaction you have cherished, feeling that you were doing a large work. But

winnow the wheat from the chaff and there will be very few kernels of pure grain. But the many judge from outward appearance, not from the spirit and real results.*9LtMs, Lt 7, 1894, par. 12*

We are living in an age represented as being like that before the flood. All who now plead for souls should in their dress and deportment carry the <modesty and> marks of the Lord Jesus. They must wait, watch, and pray for the Holy Spirit to be abundantly bestowed. We must take in the idea of Christianity; in conversation and in dress we must represent the truth. A decided guard must be placed upon the human agents in regard to the impressions they are making upon others in deportment and in dress. The Bible is our guide; study its teachings with a purpose to obey, and you need make no mistakes.*9LtMs, Lt 7, 1894, par. 13*

Our dress should be in strict accordance with the character of our <holy> faith. "In like manner also, that women adorn themselves in modest apparel, with shame facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works." [1 Timothy 2:9, 10.] "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves." [1 Peter 3:3-5.] There is need of putting more of the Bible precept into the dress, as well as the inward adorning into the character.*9LtMs, Lt 7, 1894, par. 14*

Fannie, wherever you go, wherever you may be, you need to study that the color and material and style of your dress should be adapted to, and correspond with, your age and with the truth which we profess to believe. You remember I made the remark to Elder Olsen that, when at Preston, you were destitute of suitable clothing and felt too poor to supply yourself with what you should have. The remarks you made showed that you did not understand me. I want to be understood now. You needed comfortable underclothing, which you must have in order to have health. But I certainly do not, in all respects, approve of your style of dress. I felt rather sad and

ashamed when you stood <upon the platform> before the large crowd under the tent, with that light, large-figured dress. It was not appropriate for the occasion.*9LtMs, Lt 7, 1894, par. 15*

Your judgment in the matter of dress may be much improved, and I hope you will not consult your dressmaker but those who are of sensible minds, and who will not flatter you or have any guile in their mouths as to suitable clothing that will make a proper impression upon the minds of both believers and unbelievers. We who claim to be in the light, and who take prominent positions to instruct others <in childrens' meetings,> need to be severely plain, <yet tidy and tasteful,> in dress; we should not give a semblance of excuse to any for patterning after the worldly, changing fashions of this corrupt age.*9LtMs, Lt 7, 1894, par. 16*

Those who dress after the order given in the Bible can, with appropriate words, help others to reach a proper standard. Do not come to me to ask how you shall dress. If our sisters have the Spirit of God abiding as a living principle in the heart, they will not in a single instance give occasion for any to turn aside the counsels of God by quoting the ministers' wives of those engaged in giving Bible readings. Ever have your dress of good, durable material, and modest colors; let it be made plainly, without adornment. <You certainly need to improve in your style of dress.>*9LtMs, Lt 7, 1894, par. 17*

Fannie, you have proposed the query, Was it right for credit to be given to Sister White for the books she published, when those who worked up the matter were not recognized? Your ideas were put into the books and papers and yet sunk out of sight.*9LtMs, Lt 7, 1894, par. 18*

Your position has been represented to me by the history of Aaron and Miriam as given in the Scriptures. Aaron and Miriam became displeased with Moses because of his marriage. They cherished these feelings, which had their origin wholly in self. They thought Moses regarded himself as superior to them, and they must ever stand as second. This state of feeling was just what Satan desired to bring about. It was in his lines to carry forward the work he began in heaven. He framed his temptations, adapting them to the

circumstances, for in his methods of working he can transform himself into an angel of light. Satan could not touch the head, the reasoning faculties, the eyes of the mind; but he could make things which the outward eye looked upon appear in accordance with his subtle working. The very same effect would be produced upon the mind as if the eyes were blinded. Satan insinuated himself, professing to have a very great interest in the prosperity of the children of Israel. Aaron and Miriam became one in mind. They communicated with one another, and they said, "Hast the Lord indeed spoken only by Moses? Hath he not spoken also by us?" Mark that which follows: "And the Lord heard it" [*Numbers 12:2.*]*9LtMs, Lt 7, 1894, par. 19*

The Lord hears many things which human beings say, and He understands the current of evil started into intense activity by words spoken in secret, and by the principles cherished which have a controlling power upon the character. If persons could always consider that there is a Witness present to hear every word they speak, even in the secret chamber, there would be fewer private communications coming from human lips to leaven the minds of others by their <exalted> ideas and evil suggestions, which are voicing the temptations of the great deceiver. So great is his power of dissimulation, his skill in acting, that the Lord alone could fathom his work in corrupting human minds. Let every human being in their secret conferences <with others> to obtain sympathy, remember these words: "And the Lord heard it" [*Verse 2.*]*9LtMs, Lt 7, 1894, par. 20*

There was One who could vindicate Moses. Hear his testimony; the words come sounding down along the lines to our time, evidencing that the mind of God is not in agreement with the thoughts of men. "The man Moses was very meek, above all the men that were upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth."*9LtMs, Lt 7, 1894, par. 21*

"And he said, Hear now my words: If there be a prophet among you,

I the Lord will make myself known unto him in a vision and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous.”
[Verses 3-10.]9LtMs, Lt 7, 1894, par. 22

These things are written “for our admonition, upon whom the ends of the world are come.” The Lord had chosen Moses to do a certain work and had bidden him go with the message to Pharaoh, but Moses begged to be excused. *Exodus 4:10-13*. Unbelief in his own ability led to distrust of God. Moses had been absent from Egypt for forty years. For this long period the discipline of the humble shepherd’s life was necessary to prepare him for his great work. He was naturally of an impetuous spirit, full of ambition and zeal to carry out his ideas and plans, working after his own imaginings to bring about the deliverance of Israel. He must be pruned and cut back, like the branches of the vine. In the solitude of the mountains he passed his time for forty years, being disciplined in the school of Christ for the manifestation of God.9LtMs, Lt 7, 1894, par. 23

In his youthful experience in Egypt, Moses had been praised and petted, and he had attracted the people to himself. His praises had been sung as the chief captain of armies, and he was pleased and elated with flattery. But the Lord saw beneath the surface of outward appearance, He saw that Moses must have an altogether different kind of experience. Among the mountain solitudes he learned from nature far more in regard to the character of God than he had learned in all his previous life as the king’s grandson, the prospective ruler of the kingdom of Egypt. He was a mighty general of armies, he was a man quick to devise and execute, ready in speech, and eloquent in language; but during his long absence from Egypt he had to a great extent lost his command of the language, and thought himself unable to speak. But God promises to be with him, and asked, “Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now

therefore go, and I will be with thy mouth, and will teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou shouldst send” (margin). [*Verses 11-13.*]9*LtMs, Lt 7, 1894, par. 24*

The confidence of Moses in his own abilities had greatly lessened while he was in the employment of a shepherd. He came into that meek, humble position where he did not trust in his education, though it was of the highest order that could be gained in Egypt. In his experience he had learned that he could make none but God his trust. This lesson is what each human being must know if he gains the future, immortal life. The lessons that Moses learned in the solitudes of the mountains, while he pastured the flock, gave him the right kind of experience, so that he could be taken by the God of Israel, the great I AM, and be placed in the cleft of the rock and covered with the hand of God, that his life should not be extinguished by a view of the face of God; and the Lord revealed to him His glory, and he was enabled to endure “as seeing Him who is invisible.” [*Hebrews 11:27.*]9*LtMs, Lt 7, 1894, par. 25*

This revelation of the character of God is plainly delineated that man may learn the lesson as to what God is, and learning this, may ever see his own human weakness and inefficiency, and may realize that his strength is alone in God. When this lesson is learned, all the self-exaltation is gone, for there is nothing given it to feed upon. The case of Korah, Dathan and Abiram is written for the admonition of those who live in these last days. These histories are to be studied. Aaron was made mouthpiece for Moses, and because Aaron and Miriam were honored with a part in the work, they thought they were equal to Moses, and were indeed a very essential part of the great whole. They felt that credit should be given to them, and that Moses should not have all the honour.9*LtMs, Lt 7, 1894, par. 26*

Let the human agent consider that in any position where God has placed him, he must put entire confidence in God. The righteousness of the unfallen beings of the eternal world, and of the inhabitants of this world, fallen because of sin, is conditional upon their <faithful> obedience to the law of God, which is holy, just, and good. All created beings must derive their life from God. Not one

can be, or do, good only as he lives in daily dependence upon God. And not a soul is righteous any longer than he is in vital relation to God, the source of all virtue, of life, of love, of power.*9LtMs, Lt 7, 1894, par. 27*

A plant can retain its vital properties only as it is in vital relation with the soil, the air, the light, the dew, the showers. Even so much we be in relation with Christ. But too many give undue prominence and glory to mere human and earthly elements, and lose sight of the divine power; as the result they are held fast in the slavery of wrong habits and practices. The moral attributes are weak because they are not strengthened by constant exercise to meet every emergency that shall appear in the life experience.*9LtMs, Lt 7, 1894, par. 28*

The judgment of God has been questioned because it did not act in harmony with the perverse and degenerate will of man. God is misinterpreted by human agents who feel sure they understand and know themselves better than God knows them. They ask, <as you have done,> “Why does God do this?” And, “Why does God not do that?” Their own finite ideas would prescribe for God and mark out His way, seeking to bring Him to their own human standard.*9LtMs, Lt 7, 1894, par. 29*

An illustration was given me of a tree full of beautiful fruit. I was shown Fannie gathering the fruit, some ripe—the best—some unripe. She put it in her apron and said, “This is mine, it is mine.” I said, “Fannie, you are certainly claiming that which is not yours. That fruit belongs to that tree. Any one may pluck and enjoy it, but it belongs to that tree.”*9LtMs, Lt 7, 1894, par. 30*

The power of discerning good and evil is an attribute from God, and unless the human agents are in vital connection with God, they cannot discern spiritual things. They will call good evil, they will call evil good. The prayer of Solomon was, “Give thy servant an understanding heart, that I may judge thy people, that I may discern between good and bad.” [*1 Kings 3:9.*] The attempt to gain supremacy is a terrible snare to the soul.*9LtMs, Lt 7, 1894, par. 31*

There is an influence <of self-exaltation and glorification> that is as poisonous malaria, even among those who think they are engaged

in missionary work. Self is interwoven in all they do; they feast upon sympathy, and hunger to receive praise; they gather their power from human beings, who are erring, wanting in discernment, panting for approbation. When those of a like character associate together, it is not to partake of angels' food, but to eat of the fruit which is as the apples of Sodom. All who link themselves with those who will praise and flatter them are binding their souls in unholy bonds; and unless they break these bonds and fasten their affections upon God, they will too late find themselves naked, destitute of the robe of Christ's righteousness.*9LtMs, Lt 7, 1894, par. 32*

I am <now> in great trial. I see that Fannie has not understood spiritual things. She knew not that she was entertaining <Satan's flatteries in> vain thoughts, flattering thoughts, of herself, her capabilities, and her efficiency. The precious ore has become so thoroughly mixed with the dross that on every favorable occasion the dross appears. There is exaggeration <with her of her own supposed superior> ideas and sentiments, there is a surface work, a wonderful activity, but O, so little of the genuine meekness and lowliness of Christ.*9LtMs, Lt 7, 1894, par. 33*

When I take the position which I am sorry, very sorry, to take, that I cannot consistently continue the connection with Fannie by entrusting her with my writings as I have done, some will misjudge me because they think she has sincerely repented; but the fact that she has not had respect for the writings will endanger the work I am called of the Lord to do. The fact that her mind could be tampered with <so often, again and again> by the enemy, that she could be led to regard the writings as she has regarded them, will place them at a disadvantage. This past experience has given a mold to the thoughts and has fashioned the mind and judgment. I can see no safety in trusting the matter the Lord shall give me in the hands of one of such unstable, unreliable developments of character that a balance wheel is needed constantly, else she will be running off on a <side> track where Satan may choose to lead the way.*9LtMs, Lt 7, 1894, par. 34*

Fannie is so wrapped up in her own <exalted> estimation of herself that any contrary influence that has been brought to bear upon her

mind meets with a resistance that is according to the attributes of the enemy. The surroundings, the impulses, give tone and character to the whole life. There are too large and important interests at stake in this matter to be lightly imperiled. Should <I consent that> Fannie remain in connection with the work, there would be a constant burden of foreboding upon me, for these elements of character are not easily changed. The work which she has handled, she does not always appreciate as necessary or essential, <and, if she dared, would mold them all over.>*9LtMs, Lt 7, 1894, par. 35*

The Lord God is a discerner of the thoughts, as well as a hearer of every word that falls from human lips. He can make crooked things straight by disconnecting certain elements from His work. But should I attempt to vindicate my course to those who do not appreciate the spiritual character of the work which is laid upon me, it would only expose myself and the work to misconception and misrepresentation. To present the matter before other minds would be useless, for there are but few who are really so connected with God <[who] see beneath the surface appearance> as to understand it. This work is one that I cannot explain.*9LtMs, Lt 7, 1894, par. 36*

To take the step which I am now convicted must be taken causes me much suffering of mind. When I state that Fannie never has loved the character of the work, I state the truth. She has never <yet> discerned its nature, and her nature and temperament are such that I am convinced that unless there is an entire transformation of character she will never know more of it than she does at present. It is as a rock of offense for her and others to stumble over because they do not know and, <unless they are converted they> can never know the inwardness of its <sacred> bearings; <it is all outside of them,> having never experienced the nature of it for themselves. The mortification of failure and the anguish of mind that Fannie is now passing through, I cannot mistake for <repentance or> conversion or transformation of character.*9LtMs, Lt 7, 1894, par. 37*

Just before coming to this country, in order to help Fannie I consented to make another trial, after she had given me to assurance which she now repeats, that her feelings in regard to the

work had wholly changed. I followed my best judgment, <against all my friends who knew Fannie's course of action,> hoping she had gained wisdom from God and would really love the work. I knew that she was naturally unbalanced in mind, but thought that through the light given of God, the appeals constantly made presenting definite reproofs to some and general reproofs to others, she would learn the lessons that it was her privilege to learn and become strengthened in character. Thus she would obtain wisdom to prepare the precious matter placed in her hands, so that it might work for the saving of her soul as well as the souls of others. But she has been so occupied with other things, which opened for her different avenues to engross the mind, that she does not give proper time and due consideration to the work.*9LtMs, Lt 7, 1894, par. 38*

She dashes through the matter with scarcely an idea that it is anything important coming from God, and that it must be duly cared for. She supplies <her> words that in her human judgment she supposes are better than the words in the manuscript <which I have to critically guard.> She accomplishes a large amount of work in a way that is not the best. Sacred things are made common and are treated in a very careless, indifferent, and <irreverent> manner.*9LtMs, Lt 7, 1894, par. 39*

Now, those who have but little experimental knowledge of my work do not see why Fannie cannot do this work better than any one else. Certainly she is capable, they say. But she has accustomed herself to work with a rush; she has not felt that she was handling anything sacred, and she has put her spirit and her feelings into the work. My prayer is that God will convert the poor child, that she may understand the leadings of His Holy Spirit.*9LtMs, Lt 7, 1894, par. 40*

The character of Saul is a marked one. There was strength and weakness combined. Gifts of talent were bestowed upon him; and had he consecrated these gifts wholly to God, he would not have dishonored himself by his own transgression. Contradictory elements were bound up in his character, and he worked at cross purposes with God. At times he revealed marked simplicity, and then was guilty of manifesting a jealous and overbearing spirit. He would be very tender and full of sympathy toward some <who

pleased him,> as the notion came upon him, and then would be unjust and cruel toward his best friends.*9LtMs, Lt 7, 1894, par. 41*

When brought under the influence of sacred and vocal music, he [Saul] would catch the spirit of devotion and pour forth the most impassioned expressions of lofty eloquence in ecstasies of praise and prayer. While under this excitement, he would give himself no rest day nor night until the reaction came. Then his strength failed, and he was exhausted. When the paroxysm of wild excitement and inordinate zeal had spent itself, he would reveal his old disposition. When his will was crossed, he was in a fury, and his words and deeds were of a character entirely dishonoring to himself, and more dishonoring to God. Good and evil were ever in collision, evil ever striving for the supremacy.*9LtMs, Lt 7, 1894, par. 42*

Fannie, unless you are born again, and take yourself in hand, unless you seek the grace of God every day and every hour, making God your shield, you will meet with the loss of your soul. The great strife of your soul has been for recognition, <praise [and] adulation.> You have deceived yourself, and deceived others, in regard to your true standing religiously. Human beings, deceived by your apparent zeal, give you credit for advanced spirituality, and mind acts and re-acts upon mind. You enjoy human praise and think that persons give you due appreciation, when they are not perfect in wisdom; links are formed with human agents that bind the soul away from God. Are these delusions to last until it is too late to seek that help which cometh alone from God? Will precious souls, in their supposed trials, perplexities, and disappointments, seek counsel alone from God, not from erring, finite human beings?*9LtMs, Lt 7, 1894, par. 43*

The path of obedience to God is as the shining light, which shineth more and more unto the perfect day. We are to climb the rounds of the ladder. <God is above it. His light is shining on every round of this ladder.> It is by the difficult steps of faith and self-denial that the top of the ladder is reached. To all who choose to be guided by their own judgment and impulses, life will be a failure, for they discard God's ways and follow the human, perverse, passionate will. They are bent upon having their own way. God has a special work for every one to do, and those who do this work trustingly, in the

meekness and lowliness of Christ, will do it well.⁹*LtMs, Lt 7, 1894, par. 44*

Take heed lest these warnings be lightly regarded and you go far into the paths of worldliness in dress, worldliness of practices, and at last find that the door is shut, and you are <a foolish virgin> outside.⁹*LtMs, Lt 7, 1894, par. 45*

Lt 7a, 1894

Brownsberger, Brother

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 17, 1894

Portions of this letter are published in *TSB 222-223*.

Dear Bro. Brownsberger,

I have had my mind drawn out for you time and again. Had I felt at liberty to exercise my judgment, I should have given my counsel a long time ago for you to change your location. I had hoped my brethren would have had wisdom from above to give counsel to you that you should not be where you are today. If you have anything to do, it must be soon. Were you in this country I fully believe you would see doors opening where you could be at work to be a lightbearer to those who are in the darkness of error.⁹*LtMs, Lt 7a, 1894, par. 1*

How would it be should you come to this country? Like Abraham going out not knowing whither he went, and humbly seeking guidance, I plead that you make a break. Come here to Australia while we are here. Come on your own responsibility. You will have means, if you sell your farm, to bring you here. Then I believe the way will open for you to work, and may the Lord direct you is my earnest wish, and sincere prayer.⁹*LtMs, Lt 7a, 1894, par. 2*

We are keeping house in Granville, a suburb of Sydney, about twelve miles from Sydney proper.⁹*LtMs, Lt 7a, 1894, par. 3*

There is work in abundance for you to do in the great harvest field. Here are fields all ripe for the harvest—work to be entered upon in Sydney, of about a million people, and Melbourne numbering still more. There is Queensland to be entered. There are thirty Sabbathkeepers in one place in Queensland that have never seen nor heard the living preacher, and others are scattered all through that region, waiting for the message of truth.⁹*LtMs, Lt 7a, 1894, par.*

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Will you please consider this matter, and write us what you think? What are your finances? What are you thinking of doing? How is the Lord leading your mind? Please to consider the matter and may the Lord give you wisdom to move somewhere at once.*9LtMs, Lt 7a, 1894, par. 5*

In much love.*9LtMs, Lt 7a, 1894, par. 6*

Lt 8, 1894

Corliss, J. O.

“Norfolk Villa,” Prospect Street, Granville, Australia

November 14, 1894

Portions of this letter are published in *VSS 260*. +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 have been so thankful that the Lord has been present in your meeting. Last night I was in earnest conversation with you. I said to you, Satan is mustering his forces, for he will never allow the truth to triumph if he can prevent it. Everything that can be devised by priests and rulers to draw the mind to the side of truth will be devised.⁹*LtMs, Lt 8, 1894, par. 1*

The Word of God is your weapon. If your enemies can formulate some plan by which to confuse you, and to provoke you to retaliate by making some personal thrusts, they will do it. Abide in Jesus, do nothing to irritate or provoke your adversary. Present the precious truth as a witness. Souls are in the valley of decision, and there may be some ministers present at the meeting who may never hear the truth again from human lips. When your opponent enters into personalities, be blind and deaf, and instead of taking notice to his thrusts, crowd in all the precious truth possible. Do not speak fast. In so doing, many lose the precious things that are spoken. Speak slowly, calmly, yet with the earnestness and zeal which God shall give you.⁹*LtMs, Lt 8, 1894, par. 2*

Speak the truth in love and in pity for those who turn from the truth to fables. Bear in mind the fact that the Lord Jesus is present in your assemblies. He would have you manifest dignity, calmness, and composure of spirit. When you rush one word right upon another, half the power is taken out of your discourse. The Lord has so ordered this occasion that the truth may be presented as it is in

Jesus, and not [be] presented with an appearance of excitement, but in a calm earnest manner that will produce an effect. If it is so presented it will convince, and some will receive, appreciate, and act upon the truth. The presentation of truth will be as a new revelation to some. Their hearts are becoming softened; their prejudice is being removed, and they are coming up to the time when they must fight the battle of yielding their will. But it is when this crisis is reached that the truth will indeed prove a savor of life unto life, or of death unto death.*9LtMs, Lt 8, 1894, par. 3*

Those who will not accept the clear evidence that is given, though professing to be saints, will find that resentment will kindle in their hearts against the messenger of truth and against those of our faith. Those who begin warfare with themselves, as did Paul, give evidence that they are accepting the Holy Spirit, but those who war against the truth and its advocates because the truth convicts their conscience will go into darkness, proportionate to the light they have received and refused.*9LtMs, Lt 8, 1894, par. 4*

Place yourselves under the control of Christ, and if reviled do not revile again. You have the Word of God as your weapon. Keep cool, be calm and deliberate, bold and decided; but have a heart full of love and kindness toward your enemies. Leave no means untried to save them. Let not a word be uttered in triumph. The Spirit of Christ will be recognized. Your adversary and his counselors will be determined to gain the victory. The Lord does not promise to save His servants from trial, but in the name of the Lord put your trust.*9LtMs, Lt 8, 1894, par. 5*

Satan will put you to a disadvantage if he can and bring you into confusion. Should this happen, the enemies of truth would interpret it to mean defeat. But be not overcome of the enemy. Let no word fall from your lips calculated in your mind to humiliate your opponent, be he ever so foolish and inconsistent. The angels of heaven are looking down upon you. Pity your enemies, and if you can, do them good; but ever bear in mind that Jesus, your precious Saviour, died for them as well as for you. It is fearful for them to resist the Spirit of God. Do not speak one word which shall increase their spirit of bitterness.*9LtMs, Lt 8, 1894, par. 6*

Let the truth of God shine out in all its precious luster, in all its simplicity, and bring before them the realities of the eternal world. The truth will thus gain a precious victory. Cling to Jesus; pray, Lord be thou my Pattern and Helper. The Lord knows what will be the result of this meeting. God's dear Son came to this world in human form, yet in the express image of God, and He was not accepted. The truth is not accepted, either, because it involves a cross; but speak the truth in love whether men hear or forbear, and leave the whole results with Jesus.*9LtMs, Lt 8, 1894, par. 7*

November 15th. Last evening I thought that I should have no more to write, but scenes passed before my mind that lead me to add a few words. The world is not the church of Christ, and the church is not the world, yet we should suppose that the church was the world by the earnest efforts that are made by its members to meet the world's standard. The ministers of the various churches have long patronized the world, and those who are loyal to God, who are following the example of Christ, are regarded as foolish and fanatical; but God regards them as precious.*9LtMs, Lt 8, 1894, par. 8*

There will be evil angels in the meetings and they will seek to confederate with those who are blinded by Satan's sophistries. Persons will attend your meetings who will think themselves very wise, and their attitude will be such as will be calculated to stir up human nature. But remember that you are a witness for Christ and for God, and that the universe of heaven is looking upon your audience.*9LtMs, Lt 8, 1894, par. 9*

What you say in vindication of the truth as it is in Jesus must be said in the Spirit of Jesus in order that conviction may fasten upon minds. The validity of the law of God must be brought before ministers of congregations, before authorities, before kings and rulers. The advocates of truth should ever be imbued with the Holy Spirit in order that they may speak as the Spirit shall give them utterance. God regards these ministers and people as ignorant of the Scriptures and power of God, and to speak harsh words would give Satan an opportunity to bring an accusation against you.*9LtMs, Lt 8, 1894, par. 10*

Those who have the knowledge of the truth are rich in the possession of heavenly treasures. But the world will not appreciate the value of the truth, and neither will those who claim to be preaching the gospel, and who yet are turning away their ears from the truth to hear fables and to present fables because it better suits their unconsecrated hearts. Those who stand on the side of Christ will hear His commandment and receive His promise. 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; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." *John 14:15-18*. He came not only to show us His divinity, but to make fallen men partakers of the divine nature.*9LtMs, Lt 8, 1894, par. 11*

In proportion as the human agent hides himself in Jesus, the truth will triumph. Let him refrain his lips from uttering words that are not in harmony with the Spirit of truth. The world may not recognize you as the ambassador of God; it did not recognize Christ in the son of a carpenter, in a humble teacher who was surrounded by twelve disciples who followed the humble calling of fishermen, who were poor and unlearned. The world did not recognize in them the foundation of the kingdom that would finally embrace the whole earth.*9LtMs, Lt 8, 1894, par. 12*

These disciples were simple-hearted men, who had their hearts touched by the Spirit of God. The truth which fell from the lips of the greatest teacher and missionary the world ever knew was to them a new revelation. Their poverty, the fewness of their number was urged over and over as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. Yet, notwithstanding the feeble outward appearance, the little mustard seed was to grow and to fill the world.*9LtMs, Lt 8, 1894, par. 13*

Though all who hear the truth will not practice it, yet they are tested by the truth. How careful should the living agent [be] through whom God communicates the light of truth, that he speaks no words to leave the impression that the truth does not change the natural

tendencies of the sinful heart. Let the man who advocates truth manifest the spirit that will show that he has been with Jesus and learned of Him.*9LtMs, Lt 8, 1894, par. 14*

Lt 9, 1894

Corliss, J. O.

Norfolk Villa, Prospect Street, Granville, Australia

December 28, 1894

Previously unpublished.

My Dear Brother:

Your only safety is to keep in vital connection with God. You have had a hard strain, the trial has been severe for you, but praise the Lord, He has wrought in your behalf, and His holy angels have been round about you. You have every reason to be thankful that the Holy Spirit has worked through you in this controversy between truth and error. The Spirit of the Lord has been recognized as abiding upon you, in that by His power you were kept from rashness, from speaking unadvisedly with your lips when the way was temptingly opened before you. Had you erred here, the enemies of truth would have exulted.*9LtMs, Lt 9, 1894, par. 1*

There are many whose hearts the Lord has touched. They are convicted and are seeking for the truth in a private way. The gentleness you sought to maintain in controversy does not in any way imply weakness but strength. You know that the truth cannot be controverted; and on every occasion, in the pulpit, in home life, in conversing with those who oppose the counsel of God against themselves, you are to work as Christ worked, not to gain the mastery, but to convert souls. The prejudice, the stubbornness and spiritual blindness, of many minds will be swept away before the calm dignity and grace of divine love manifested by the human agent in and through Christ Jesus. The light has appeared as light; the advanced truth presented disturbed the enemies of truth, and the sound arguments came with convincing power.*9LtMs, Lt 9, 1894, par. 2*

What reason you have now to give the Lord all the glory when He has been by your side, graciously giving you His Holy Spirit. The Lord heard the earnest prayers offered in behalf of the speaker and

the believing hearers. The good that has been accomplished, eternity alone will reveal. There will be reaction; you will feel exhausted after this long effort. The brain has been severely taxed and greatly wearied, and temptation will come in whatever form Satan shall see he can make the most trying to human nature. Be on your guard. "Ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." [*Jude 20, 21.*]*9LtMs, Lt 9, 1894, par. 3*

Your health, your spiritual life, depend upon your personal relation to God. In order to lead others to Christ you must yourself be imbued with the Spirit of Christ. Inhale not a breath from Satan in retaliation. If you walk with contrition of heart, with full and decided purpose, having faith in Jesus, He will breathe upon you His Holy Spirit.*9LtMs, Lt 9, 1894, par. 4*

By inheritance you are naturally subject to strong, impetuous feelings, disposed to complain of and accuse your brethren; if you do not have the Spirit of God upon you, this makes you weak, even though the things you state may all be true; but if you look at matters in a wrong light, and act accordingly, your fuming and fretting and strong language hurts your own soul and the souls of others. All those who hear you are the property of Christ, purchased with His blood, and by an error on your part many may be defiled. Better, far better, not have so sharp a discernment. When tempted you may be more than conqueror through Him who has loved you and given Himself for you. And praise will be given to those to whom it is due, to all who have triumphed in the strength of Jesus. We are a spectacle to the world, to angels, and to men.*9LtMs, Lt 9, 1894, par. 5*

What scenes will be witnessed in that great day when every man shall be rewarded as his works have been. The very ones who have been reviled, falsified, abused for Christ's sake and treated with contempt and derision, will stand forth justified before angels and men, and the benediction will fall upon their ears, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [*Matthew 25:21.*] All who engage in this warfare, if they obtain the victory, must be true and pure and holy. 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.]*9LtMs, Lt 9, 1894, par. 6*

My brother, your spirit must rest in God. You are of value with God, and your organs of speech are altogether too precious to be employed in speaking extravagantly and unjustly of your ministering brethren. You cannot afford to let your spirit chafe over any real or supposed wrong done to yourself. Jesus has been your friend. God has mercifully preserved your life through many trying scenes, that you may give yourself wholly to His service. The moment you are off guard, and yield to the control of your natural feelings, you will have exalted ideas of your own capabilities. Do not indulge any such spirit, for if you do, the Lord Jesus cannot abide with you. Let all glory and majesty and honor be given to God and the Lamb. Let self be nothing, and Christ be everything. Self is the enemy we need to fear. Repress every evil thing. Rest your soul in God, for He is the health of your countenance and your God.*9LtMs, Lt 9, 1894, par. 7*

Do not suppose that during the discussion all recognized that the impress of the likeness of Christ was revealed in the human advocate of truth? Those who have the eternal Word written upon the heart by the Holy Spirit are God’s witnesses. The Word living in them is ready for use. “The words that I speak unto you,” said Jesus, “they are spirit, and they are life.” [John 6:63.] Now, my brother, take the Word now, treasure it up. It is through the Word that the Spirit manifests its quickening power, as it is appropriated in the inner life. Oh, consider that the Lord has greatly honored you by making you His witness to present pure and unadulterated truth to His people, and that the grace of Christ enabled you in your speech to honor God.*9LtMs, Lt 9, 1894, par. 8*

He who is the truth has made it possible for His servants, even in controversy, to make it manifest that the Spirit of truth is dwelling within them. Through the sanctification of the Spirit, the words will be true, because they are inspired by the indwelling Spirit. “Out of the abundance of the heart the mouth speaketh.” [Matthew 12:34.] If the manner and words of the speaker are under the influence of the Spirit of God, self will be hid in Christ. If His words were always

declared faithfully, calmly, without impetuosity, many more would believe in the truth. The precious words of truth may be robbed of their power because of impetuosity, hurried speech, or lack of tact on the part of him who bears the message. The truth is to be presented as it is in Jesus. Speak the truth in love. Let it be manifest that the love of Christ is in the heart, expressed in the countenance and in the words. A responsibility rests upon the human agent to represent the preciousness and the value of Christ as the Truth before the people. *9LtMs, Lt 9, 1894, par. 9*

Would not many souls be convicted and converted if God's messengers, as co-laborers with Him, would in every discourse, in every controversy, show forth the praises of Him who hath called them out of darkness into His marvelous light? There is great and lasting good done when an abiding Christ is represented before the people in wisdom and tenderness and love. There are many who before God stand guilty of counteracting the power and efficiency of truth because they weave in their own spirit and manner of speech, which in their human wisdom they think apt, sharp, and appropriate to the occasion. The truth is marred in their hands, and the Lord, who has entrusted the truth to His agents, is dishonored. The Word of God is to be presented unalloyed with him impetuosity, but with earnestness, with the authority that the truth gives, with meekness, yet with assurance and power. Simple truth is a power when the human agent is serious, solemn, yet presenting the truth in the demonstration of the Spirit. The truth is to live and be proclaimed amid evil as well as good report. See *Jeremiah 9:3-6; John 3:18-21, 43-47; Ephesians 4:14, 15.9LtMs, Lt 9, 1894, par. 10*

Lt 9a, 1894

Corliss, J. O.

Fairlight, New South Wales, Australia

December 8, 1894

Portions of this letter are published in *GCB 04/1895 501-502*
+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,

Just before I left Granville, the question sent from you was asked me, "Have you anything to say to me in regard to the proposed discussion?" I answered, "I am very sorry that matters have taken the turn they have, but I cannot see how the discussion can now be avoided."⁹*LtMs, Lt 9a, 1894, par. 1*

Wednesday night, while in Fairlight, I seemed to be in an important council meeting. There was a solemn season of prayer, which was followed by silence for some minutes. Then there was heard a voice from One who spoke with gentleness, yet with dignity and authority. I will present briefly the principles that were laid out before us.⁹*LtMs, Lt 9a, 1894, par. 2*

The Speaker said: You are now placed in a most trying position; but ever bear in mind that "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." [See *Ephesians 6:10-18.*]⁹*LtMs, Lt 9a, 1894, par. 3*

The Speaker called you, John Corliss, by name, and said, Your opponent is the adversary of truth, his inspiration is from beneath. He is a sharp debater and will employ every device to stir you up, so that you shall lose your self-control. If you appear sharp, and say unwise things, words which show that you are sensitive and easily

irritated, the host of hell will triumph. You have not always been self-controlled and wise in contending for the truth with wily opponents; for this reason you have lost victories.⁹*LtMs, Lt 9a, 1894, par. 4*

The enemies of the truth know that they have not strong arguments to sustain their position, therefore they will try the metal of the one who presents the truth. In the position where you are placed, to vindicate the truth, keep self out of sight, make no boast of knowledge, place your feet upon the Word, the eternal <Word of> truth. Make no reference to any sly thrusts of your opponent. Do not manifest a spirit of retaliation. But ever maintain the gentleness of Christ. Put on Christ. Your physical infirmities urge you to hasty feelings and hasty words, which give your opponent an advantage. Abide in Christ. For the truth's sake, for Christ's sake, preserve the dignity, the elevated and ennobling character of the truth. Your zeal will need to be controlled by the Holy Spirit of God, lest it quicken into impatience as you see the Scriptures wrested and fables and human assertions presented as truth. Men who know that they have the truth can have power only as they present the truth as it is in Jesus.⁹*LtMs, Lt 9a, 1894, par. 5*

Granville, December 10th. If men who know that they are on the side of God, of Christ, and of the holy angels, possessed the gentleness of Christ, they would express themselves in language which would show up the opponent's reasoning in a manner to multiply a hundred-fold the force of truth against the sophistries and commandments of men. Let the truth cut; keep self out of sight. You are in danger of permitting egotism to weaken the effect of truth upon the minds of others. If your opponent can in any way make apparent your personal defect of a hasty, inflammable spirit, it will tend greatly to destroy the force of your strongest arguments. Will you bear in mind to put on the whole armor of God?⁹*LtMs, Lt 9a, 1894, par. 6*

Cities, nations, a world, are ignorant of the truth; they are deceived and deluded by false shepherds. Let not the truth be brought into disrepute by being handled unskillfully. You have had too much self-confidence; now hide in Jesus; let not self appear; speak in the simplicity of Christ. Souls are now in the valley of decision, and

Satan sees that for him the time for determined action has arrived. God alone must be your trust; nothing less than a divine agency will be able to counterwork the power of Satan.*9LtMs, Lt 9a, 1894, par. 7*

You are not in one instance to use the same weapons as do your opponents. If you do, they will turn against the truth. You are to act on principles directly opposite to those held by men who are seeking to make of no effect the law of God, the great standard of character. You love the truth, you love God; but you must more fully learn of Jesus His meekness and lowliness of heart. A great work is to be done in our cities, and the fields are all ripe for the harvest. Our attention will be called in every direction, for repentant souls in both Christian and heathen lands will lift up their voices for help. There must not be one particle of lifting up of self; your only safety is to trust in God. While you walk in humility, you walk safely.*9LtMs, Lt 9a, 1894, par. 8*

Dwell as little as possible upon your opponents objections, but press in the truth, new and convincing <arguments> to cut away and undermine error. Keep your own spirit <ever> calm, even against personal abuse. Never retaliate. Let the spirit of kindness, [of] Christian courtesy, rule your every action. The Holy Spirit will help your infirmities. People will pass judgment upon the men. Those in error have learned that their strength is to maintain self-control, while the fires of hell may be stirring every fibre of the being.*9LtMs, Lt 9a, 1894, par. 9*

Your opponent will say words which will irritate a sensitive mind. Pass these by unheeded. Do not once forget that you are speaking for God's truth. Your spirit, if kept gentle under provocation, will speak louder than any force of argument. Do not imperil the truth by an unwise word. Remember how, when provoked, Moses spoke unadvisedly, and dishonored God. You need larger experience as a student in the school of Christ, in copying His meekness and lowliness.*9LtMs, Lt 9a, 1894, par. 10*

The universe of heaven will be comprised in your audience. Bear this in mind. God has given you talents of influence; He has let His light, in clear, distinct rays, shine upon your pathway; He has

greatly blessed you; now let your disinterestedness, your self-consecration, do honor to God. If you look to, or trust, in your own ability, you will destroy the effect of actual effort. God alone can give the victory, and He will vindicate the truth, if men will not take credit to themselves God will do honor to those who live not to self but to Him.*9LtMs, Lt 9a, 1894, par. 11*

Seek God most earnestly. Your brethren <also> should seek the Lord with you. From communion with God, come before the people imbued with the Holy Spirit. Exalt the Word, exalt Jesus, in all humility of mind crowd in important, soul-testing truth. Let the glorious conceptions of God possess your mind. God, who commanded the light to shine out of darkness, is willing to shine in your hearts who give the light of the knowledge of His glory in the face of Jesus Christ. You weaken the truth when in the least degree you extol self. Hide in Jesus; without His presence and power you can do nothing.*9LtMs, Lt 9a, 1894, par. 12*

Lt 10, 1894

Corliss, J. O.

Campground, Ashfield, Australia

October 27, 1894

Portions of this letter are published in *UL 314; SD 224, 298; HP 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.

Dear Brother:

Matters have been presented to me which I must present before you. I have been shown that the Lord has blessed you with much of His Holy Spirit; precious light has come to the people through your instrumentality. The Lord has a work for you to do. But the enemy tempts you. In the past he has so shaped matters in your connection with your brethren that to a great degree you have lost confidence in them. You do not confide in them as being led and taught of God. Through these things the enemy has weakened your courage. Now, temptations will just as surely come to you as they have come to others in the past, but Jesus is your only helper, He is your Pattern.⁹*LtMs, Lt 10, 1894, par. 1*

The Holy Spirit has worked through you while you were standing in defense of the truth against error, and you should give the praise to God and magnify His holy name. Do not give your brethren any occasion to feel that you are self-conceited and boastful and self-sufficient. If God has given you special victories, then you are to be thankful, and not to take credit to yourself. You can find rest and quietude only in God. Let Him give you His Spirit.⁹*LtMs, Lt 10, 1894, par. 2*

Your susceptibilities are becoming strengthened in a wrong direction, and unless controlled, will bring you sorrow and discouragement. Your brethren have sometimes failed in their connection and association with you in the work. They have not always acted wisely, considerately, or justly. Now why did the

enemy set in operation a train of circumstances that would make the most disagreeable impressions upon your mind? because he wanted to stir you up and cause your brethren to feel that you could not be trusted. God did not want this to be, but it has been.*9LtMs, Lt 10, 1894, par. 3*

My brother, I feel the most tender interest in you, as a mother for her son. I know that Satan is striving to gain the mastery over you. When you see that things are not moving as you think they should move, especially when these matters concern you individually, you have been inclined to the opinion that your brethren did not treat you as they should. You have given them occasion, by your words and attitude; they have been perplexed to know just how to treat you, and you have misapprehended their feelings toward you.*9LtMs, Lt 10, 1894, par. 4*

Brother Corliss, you carry your own self too much; you are not at rest in the Spirit. Trust yourself in the hands of God. Do cease complaining, even though you suppose that there is something to complain of. Satan says, "I will harass him until he shall make shipwreck of faith," but you need not be overcome by his devices. God will uphold you if you will only let Him. At times you are inclined to make a complete surrender of yourself to God, and then you feel at rest, but you take yourself back again; you do not let Jesus carry your burdens.*9LtMs, Lt 10, 1894, par. 5*

You want the will of God to be done in you, but at the same time you shrink from the pain and self-sacrifice involved in having it done. In order that the will of God may be done in you, you must trust your heavenly Father as a child trusts its parent. But you have an anxious, troubled heart; you are actually afraid to trust yourself with God, afraid of the consequences that such a surrender may involve. Do not, I beseech you, mar your own Christian experience.*9LtMs, Lt 10, 1894, par. 6*

The spirit speaks to you, "Be ye not unwise, but understanding what the will of the Lord is." [*Ephesians 5:17.*] In words and attitude you reveal a weakness of character when you are under the impression that you are not treated well and with the confidence and deference you should have. When tempted to complain of your brethren and

think it their purpose to place you in a hard and trying position, cut off that right arm, pluck out that eye which will surely discern things not in a correct light. Do not in your own heart bear false witness against your brother. Look past your brother to Jesus; quell the inclination to feel that you are abused and slighted.*9LtMs, Lt 10, 1894, par. 7*

Your suppositions have been incorrect, and unjust to your brethren, though they are all real to you. Your ways, your thoughts, may often be in need of modifying, reshaping, as is the case also with those of your brethren. Look unto Jesus, receive His likeness, have a single eye to His glory; then you will have far more confidence in your brethren, which will in turn give them far greater confidence in you.*9LtMs, Lt 10, 1894, par. 8*

“In everything give thanks; for this is the will of God in Christ Jesus concerning you.” [*1 Thessalonians 5:18.*] In this giving of thanks you are continually to realize that God will work in your behalf, that those things which appear to be against you shall work for your good. You are to see the good in everything. God would not bid you be thankful for things that would do you harm.*9LtMs, Lt 10, 1894, par. 9*

You are to know that God has you under His special care; you are to trust in Him because you love Him, and He loves you. He will uphold all who put their trust in Him. God will make everything work for your sanctification if you will stop fretting and trust in Him. The words spoken to you by One who cannot make a mistake were: “Do not fall into the temptation to harass your own life and make yourself miserable by your own reflections, which are frequently the direct insinuations of Satan.” You keep fresh in your mind your own grievances, and go over and over the same things, cutting and bruising your own soul. You bring yourself into a very miserable position, and then in your own mind reflect upon your brethren for placing you there. You recall the times your will has been thwarted, your plans changed, and treat the matter as if someone designed to do you harm.*9LtMs, Lt 10, 1894, par. 10*

This, said the heavenly messenger, is the right arm to be taken off, the right eye to pluck out. You bring unhappiness upon yourself and

those whom you love. Cease to worry. God has shown you His love; you are His property by creation and by redemption; He will take care of His own. You should feel secure in His hands.*9LtMs, Lt 10, 1894, par. 11*

Do not bring the disagreeable things of the past into your present life. Testify that life with Christ is no failure. Talk of Christ, let Him be your companion. Dismiss Satan, walk with Jesus, and be complete in Him. Never, never give Satan the satisfaction of taunting you or others that our faith is a deception, a delusion.*9LtMs, Lt 10, 1894, par. 12*

There is a work to be done by the Holy Spirit in the heart; when this is accomplished, bitter waters will no longer flow forth, but the promise will be fulfilled, "The water that I shall give him shall be in him a well of water springing into everlasting life." [*John 4:14.*] You can stand only in God. When the heart is reconciled to God, the fact will be made manifest in your association with your brethren. It will be seen that Christ is abiding in the soul temple.*9LtMs, Lt 10, 1894, par. 13*

My brother, your self-pity is an injury to you; you sympathize with yourself, feel that you are not esteemed as you should be, that your work is altogether too hard, and your best efforts are unappreciated. These feelings are the result of a spiritual disease which can be cured only through faith in Christ. The temptation seizes you when you are weary or perplexed; but when the first symptoms appear, and the enemy works to make you grumble and murmur, look unto Jesus, trust in your Saviour. This is the only cure for this spiritual malaria.*9LtMs, Lt 10, 1894, par. 14*

In the night season I have been conversing with you, bearing to you this message from God: The Lord in His ownership of you hath toward you an exceeding tenderness and pitifullness, as far surpassing that which you have felt toward your own children in their helplessness as the divine is above the human. Both those that are not and those that are, He loves. The love of God is unchangeable, not in any way fitful. Through faith in Christ alone can you be worthy of that love, helpful in that love.*9LtMs, Lt 10, 1894, par. 15*

You love God, and the Lord loves you; He is dearer to you than any earthly tie, than any earthly object. Consider how preciously near you may keep to One who is your strength and efficiency. Live not in the shadow of the cross, but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart.*9LtMs, Lt 10, 1894, par. 16*

Be strong, yea, be strong. The beauty and helpfulness of your religious life depends on your walking with Jesus, your life hid with Christ in God. Then, whatever the circumstances, you will have the peace that Christ giveth. The strong love of God is your front guard, your rearward. You are not to work yourself up to any unnatural effort, but simply to cooperate with Christ.*9LtMs, Lt 10, 1894, par. 17*

Give yourself to your Owner daily, hourly. Your mind is the Lord's, bought with the precious blood of Jesus, and as His property you are to yield it to His control. Bridle your tongue; if you do this, you have your whole body under control, and through faith can do for yourself that which no human being can do for you. Your strong words of censure of your brethren are out of place, and hurt you terribly, while they cannot do the least particle of good. The more you dwell upon the idea that your brethren mean to hurt you and treat you ill, the more will Satan work in furnishing fuel to feed the fire. If you allow your mind to be occupied with these things, the enemy will see that you are kept busy. He puts his magnifying glass before your eyes, and mole hills of difficulty are made to appear as mountains.*9LtMs, Lt 10, 1894, par. 18*

You will be grieved sometimes, as we are all grieved by the things which occur, and as every wrong act of yours wrings the heart of Jesus, because it reacts with greater force upon yourself, and is making your way so much harder for you. We are compassed with infirmities, but it is our privilege and duty to consider that we are laborers together with God and must keep the spirit pure and sweet and Christlike. Otherwise we shall work unconsciously in Satan's lines, unfitting ourselves to be used by the Holy Spirit. If our tongues give expression to the thoughts and feelings that are prompted by satanic agencies, our own course of action is liable to be the very evils which had existed only in our imagination.*9LtMs,*

Lt 10, 1894, par. 19

You need to understand how to repose in God. A wise heart, molded by the Holy Spirit, it is your privilege to have; and this is the foundation of all true happiness in your home and in connection with your brethren. A wise heart is under the control of the Holy Spirit of God, and is therefore under the control of a will sanctified to God. Under the government of sacred thoughts the tongue will be controlled, so that it will not lead you into difficulty; a wise heart will give utterance to wise words.*9LtMs, Lt 10, 1894, par. 20*

This is a matter of vital consequence in your home life. Your children need your example, that they may learn to be wise of speech, and to think evil of no man. The training of the heart, the control of the thoughts, in cooperation with the Holy Spirit, will give control of the words. This is true wisdom, and will ensure quietness of mind, contentment, and peace. There will be joy in the contemplation of the riches of the grace of God.*9LtMs, Lt 10, 1894, par. 21*

Jesus is regarding you with great tenderness; He says to you, "Come apart, and rest a while." [*Mark 6:31.*] Let your mind be free from study, and from everything that will annoy or grieve you; shut the door against the thought that you are an abused man. Such thoughts hurt your soul and mar your religious serenity. Maintain a close and intimate fellowship with the Lord Jesus Christ; behold Him as your companion; fortify your soul with the rich promise of God. Sell not the truth at any price; it is essential both to your spiritual and your physical well-being; it purifies the thoughts, it weeds out from the mind unholy suggestions.*9LtMs, Lt 10, 1894, par. 22*

Love thinketh no evil, but thinketh and judgeth righteously. When it appears to you that everything is failing, that friends and brethren do not understand and appreciate your efforts, do not allow your mind to harbor the thought. By being dwelt upon continuously, the trouble that is only like a little grain will be magnified into large proportions, and before you are aware of it, you are led to act like a pettish, spoiled child. You say many things that are not wise or brave or Christian.*9LtMs, Lt 10, 1894, par. 23*

God would have you trust in His love, and be constantly guarding your soul by locking the gate of your thoughts, that they shall not become unmanageable, for when you allow your mind to indulge these thoughts of self-pity, the enemy comes in to suggest the most unkind and unreasonable things in regard to those who would do you good, and only good.*9LtMs, Lt 10, 1894, par. 24*

The Lord is to be your helper, and you will find comfort of mind and strength in considering the very things He would have you think upon. Consider the ways of the Lord toward you that your human life may be an exposition and a witness to His ways. You are a child of God; ever act toward your heavenly Father as you wish your children to act toward you. You cannot measure God; you cannot by searching find out God. "Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" [*Job 11:7, 8.*]*9LtMs, Lt 10, 1894, par. 25*

The Bible is to be to you practical and useful in every phase of your life. In every perplexity, go to God; keep your tongue as in a bridle while with men, but talk with God. A life guarded and controlled by the Word of God develops purity and nobility of character, comparable to fine gold, yea, even the golden wedge of Ophir. Jesus bids you come to Him in the night of trial, and you will find rest for your soul. 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 soul. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*]*9LtMs, Lt 10, 1894, par. 26*

Listen to Jesus, follow His counsel, and you will not go astray from the wise and mighty Counselor, the only true Guide, the only One who can give you peace, happiness, and fullness of joy. Is not Jesus, everything to you? Can you not hide your life with Christ in God? One with Christ, you are one with the Father. You may have deep and solemn earnestness, but be careful to have all your powers under the control of the Holy Spirit, that your work may be done in simplicity, and without friction.*9LtMs, Lt 10, 1894, par. 27*

You have an impetuous spirit, you are ambitious and love to be constantly in active service; but your brain needs consideration.

“Come apart, and rest a while,” is the word from the lips of the great Teacher. [*Mark 6:31.*] In harmony with God there is peace. Whatever others may think of us or may do to us, it need not disturb this oneness with Christ, this fellowship of the Spirit. You know we cannot find rest anywhere but in Christ. We can abide in His love. We cannot afford to live on the husks of other’s defects or failings. There is no contentment here, no peace, no rest. But by beholding Jesus, talking of His love and perfection of character, you may become changed into the same image. By contemplating the lofty ideal He has placed before you, you will be uplifted into a pure and holy atmosphere, even the presence of God. When you abide here, there goes forth from you a light which irradiates all who are connected with you. Your home may be a symbol of heaven. *9LtMs, Lt 10, 1894, par. 28*

Lt 10a, 1894

Corliss, Brother and Sister

Granville, Australia

May 17, 1894

Previously unpublished.

Dear Brother and Sister Corliss,

I did not think so long a time would pass before we should hear from you and you receive a letter from me. We have not lost an interest for you and the work you are doing. I hope you will not be discouraged; because you do not see all the fruit you deserve in your labor. You are well aware that the work moves slowly in these Colonies. Therefore be of good courage.*9LtMs, Lt 10a, 1894, par. 1*

The work is the Lord's; the cause is the Lord's. You are to do faithfully your appointed work, and the Lord will take care of the results. I know you have great ambition, and self-consuming zeal to see the souls for whom Christ died accepting the truth to the saving of the soul. Every soul is dear to the great heart of the infinite love. All heaven is interested in every meeting that has been held in Hawthorn. God has precious souls in the community that have not knowingly bowed the knee to Baal. Do not wind up your work in Hawthorn in a hurry. Let persons be selected to give personal labor.*9LtMs, Lt 10a, 1894, par. 2*

You cannot be expected to do all that is essential in this line, and yet fill your appointments in preaching the Word. I have felt a deep interest for yourself and Brother Hare that your labors shall be productive of great good. The Lord above can give the increase. I cannot believe that the work is all done in Brighton and Prahran and Hawthorn. It would be unwise to let the work stop in these places, and move to new localities, when the work has not been really bound off. But the Lord will direct in all things. We have so much wanted to see you and Brother Hare, and consult together in regard to plans and methods.*9LtMs, Lt 10a, 1894, par. 3*

No less than twenty have come into the truth at Seven Hills. They are mostly those who have made no profession of religion. Although Brother Hickox had been hard at work since the camp meeting, yet when we came to Sydney, there had none taken their stand. We tried our best to help Brother Hickox. I have spoken four Sundays and once on Sabbath. Three times I spoke at Parramatta, twice at Sydney, and twice in Kellyville. There has been an addition of two to the company in Parramatta, and one in Kellyville.*9LtMs, Lt 10a, 1894, par. 4*

We have four places to supply with help. We interchange in our work. Willie has spoken twice in Kellyville, once or twice in Parramatta, and three times in Sydney. Brother Starr has spoken evenings in Seven Hills, after I have spoken in the afternoon.*9LtMs, Lt 10a, 1894, par. 5*

One week ago last Sunday we had a general rally of our churches at Seven Hills. Meetings were held all day. All brought their dinners and ate in the open air. That day was a telling day for all present. We had been trying to educate these newly come into the faith to act a part in bearing their testimony. This was a new chapter in their experience, but we kept up the social meeting and they began to take part.*9LtMs, Lt 10a, 1894, par. 6*

Last Sunday we had a union meeting at Parramatta. The meetings held all day. The church was full, and my tent was pitched on the church ground; in this a children's meeting was held in the morning. At noon tables were placed in the tent where they could eat their lunches. This was a most profitable meeting. I spoke in the afternoon with great freedom.*9LtMs, Lt 10a, 1894, par. 7*

The Lord has given me much of His Spirit and power while speaking to the people of Seven Hills. There is a good representation of outsiders on Sunday, both afternoon and evening. New ones are added to their number each week to hear, and they are interested. The interest is steadily and healthfully increasing, and now the effort is to be made to see if they can build a meetinghouse there. Brother Hickox has done well at that place. He has preached much, visited, and given Bible readings. He has done a large amount of personal labor from house to house, and the Lord

has blessed this kind of labor.*9LtMs, Lt 10a, 1894, par. 8*

I am not well. I have been working too hard. I sent by the last American mail one hundred and fifty pages. Yesterday the strain was severe on me. The mail closed Monday at twelve o'clock, and I have quite a number of letters that must go by Vancouver tomorrow.*9LtMs, Lt 10a, 1894, par. 9*

Brother Corliss, let us be reasonable in our labors. I dare not say you, must change your habits and practices in doing so much. I will say we, else you say, "physician heal thyself." [*Luke 4:23.*] I want to send you some copies of letters sent to America if I can possibly spare them. We have an interest in your labor. We know that the enemy will work decidedly to hedge up the way to make it hard for those who are convinced to decide; but when I consider how long it has taken them to decide in Seven Hills, and then see one family after another moving slowly along, I praise God and take courage. It is hard for many in this country to decide to keep the seventh day Sabbath. One old lady, a Wesleyan, I think, was as bitter as gall to the truth until seized by affliction. She was afraid she would die, and then the Holy Spirit touched her heart, and as soon as she was able, she came to the tent. She now gives a decided testimony for the truth.*9LtMs, Lt 10a, 1894, par. 10*

Elder Starr preached Sunday evening at Parramatta upon a living question here—The Sunday Question, and the Sabbath of the Fourth Commandment. The trial of our brethren has created an interest here such as has never been seen before. They are anxious to learn what Seventh-day Adventists believe. Merchants and editors are calling for the reasons of our faith to be presented. Next Tuesday evening the town hall is engaged for the preaching of the Word of God in regard to the Sabbath question. The editor of one of the newspapers came to visit Brother Starr yesterday afternoon, and he says he will publish his discourse given last Tuesday night if Brother Starr will write it out for him. This he is now doing. The visit of the editor was no less than one hour.*9LtMs, Lt 10a, 1894, par. 11*

This persecution has stirred up Sydney and Parramatta, and now is the time to work. We feel deeply our want of means. We need it so

much. Sydney needs labor as well as Parramatta. We must pray; we must have increased faith to believe that the Lord will work. The Lord will reveal Himself; the Lord will convict and convert souls. We have no time now to give to despondency, no time now to encourage unbelief. The Lord is our Helper, a strong tower into which we can run and be safe. He will not leave His servants to work alone in the gloom and sadness amid their fiercest enemies. The warfare will be close and severe, but the truth will bear away the victory. We cannot be treated any more severe than the world's Redeemer was treated. We must suffer with Jesus, and we will ere long share in His joy.*9LtMs, Lt 10a, 1894, par. 12*

I wish I could see you and converse with you, but write me. I want to hear from you, if only a few words. I hope and pray that your children will be a great comfort and blessing to you, for this is their privilege.*9LtMs, Lt 10a, 1894, par. 13*

Lt 11, 1894

Colcord, Brother and Sister

Campground, Middle Brighton, Australia

January 16, 1894

Portions of this letter are published in *Ev* 303; *3SM* 29-30.

Dear Brother and Sister Colcord:

I am glad you are here in Australia. We thank the Lord that you have come. And knowing something of your dangers, I must write to you, lest in talking with you my words shall not all be remembered just as I spoke them.⁹*LtMs*, *Lt 11, 1894*, *par. 1*

Brother Colcord, you have been educated as a debater; you are sharp and critical, and have trained yourself thus. Now lest you shall misunderstand this people, and hurt yourself and lessen your own influence in this conference, I counsel you to be in constant touch with Christ. You have light, you have had great opportunities, and many advantages which these people have never had. You must consider this, and be constantly a wise, careful, gentle teacher. When opposed, you will be in danger of retaliating in a sharp, debating manner, if you are not constantly softened and subdued by the contemplation of Christ, and have a heart to pray, "Be Thou my pattern." Looking unto Jesus constantly, catching His spirit, you will be able to present the truth as it is in Jesus.⁹*LtMs*, *Lt 11, 1894*, *par. 2*

We are a spectacle to the world, to angels, and to men. An unguarded expression, a cutting remark, may turn an inquirer for truth into an opponent. Bear in mind, my dear brother, that many souls are in the darkness of unbelief. When you give a discourse, you will have to work hard to weed out every accusing, condemnatory word, that not the least occasion may be given to any to call you unkind or severe. Love must be the prevailing element in all our work. In the representation of others who do not believe as we do, every speaker must guard against making statements that will appear severe and like judging. Present the

truth, and let the truth, the Holy Spirit of God, act as a reprov-er, as a judge; but let not your words bruise and wound the soul.⁹*LtMs, Lt 11, 1894, par. 3*

We have most solemn, powerful truth to present to the people, and we are very desirous that every soul shall hear the message and be attracted, so that each one shall draw others to hear. Anything like a censorious spirit will kill your influence and will place a stumbling block in the way of souls. In public labor do not make prominent, and quote, that which Sister White has written, as authority to sustain your positions. To do this will not increase faith in the testimonies. Bring your evidences, clear and plain, from the Word of God. A “Thus saith the Lord,” is the strongest testimony you can possibly present to the people. Let none be educated to look to Sister White, but to the mighty God, who gives instruction to Sister White.⁹*LtMs, Lt 11, 1894, par. 4*

The words given through the Holy Spirit, the Word of God, should be authority, and let all be educated to look to the divine Teacher. Attract minds to Jesus and His words. Beholding Jesus, talking of Jesus, pressing close to the bleeding side of Jesus, you will have His love as a vital current flowing into your soul, and it will flow out in pure and living streams to others. Let not one rasping word be spoken. Let all sharp speeches that you are disposed to make be kept to your individual self. Be as true as steel to principle, wise as a serpent, but harmless as a dove. If your words are not to hurt any one, you will have to speak only the words that you are sure will not be harsh and cold and severe. You need so much the humble spirit of Jesus who could embrace the whole world in His arms of mercy.⁹*LtMs, Lt 11, 1894, par. 5*

While you shall present the subject of religious liberty in this country, leave out from your words all severity; give the people the Bible truth, but do not mingle self with the truth, and dilute it by your own spirit and your own words. You need to cherish love, precious love, to all with whom you come in contact. Come close to <hearts,> breathe in the atmosphere of heaven, and gather to your own soul the love that dwelt in the bosom of Jesus. Of all the people in the world, <reformers> should be the most unselfish, the kindest, the most courteous, learning Christ’s ways and words and

works. Walk humbly with God, and you will find constant comfort and peace.⁹*LtMs, Lt 11, 1894, par. 6*

Lt 11a, 1894

Christiansen, Captain

No. 1 George's Terrace, St. Kilda Rd., Melbourne, Australia

January 2, 1894

This letter is published in entirety in *14MR 76-87*.

Dear Brother:

I send you a copy of the letter written to a brother in New Zealand. I have endeavored to press this matter through although there has been much going on in moving from the school building to the campground five miles from there. The camp meeting grounds are six times as large as the grounds upon which we held our meeting in Wellington, and there are more than six times as many campers upon the ground. Thus far our meetings have been excellent. There is a good, cheerful spirit manifested. O that the Lord would manifest His power in this meeting!⁹*LtMs, Lt 11a, 1894, par. 1*

My brother, I did not feel altogether free to let you continue your voyage without writing to you upon some important points in regard to your attitude, and with regard to the feelings you manifested upon the vessel. If you had realized that Jesus Christ was on that vessel as a witness to every word spoken by you, if you had realized that every action was registered in the books of heaven, would you have said and done the things which you have said and done? I am sure you would not. Did you take into consideration that you had on board that vessel the messengers who were to bear a message as God's missionaries to the people who sit in darkness?⁹*LtMs, Lt 11a, 1894, par. 2*

If the angels of God had not exercised a restraining power upon you, you would have gone to great lengths, because Satan was working with you and manifesting his attributes through you. Notwithstanding your capabilities as captain upon the high seas, and that you hold a responsible position in the vessel under your command, yet it will not be safe to trust the missionaries who have ventured their lives to go to the islands of the sea, to be laborers

together with God in seeking to save perishing souls, to one who is not fully under the control of the Spirit of God. The enemy is determined to destroy those who will bear the truth to the ignorant and the unenlightened. Missionaries will have enough to bear without having to encounter the spirit of the one who stood as commander of the vessel. You had it in your power to make it very disagreeable for these laborers, but it was your duty to make it as pleasant as possible.*9LtMs, Lt 11a, 1894, par. 3*

My brother, your soul is precious, yet from the light which God has given me, I know that however great and perfect may be your knowledge of navigation, yet there are other things you need to learn. You need to listen to the words of Jesus, where He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. ... 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.*] Did you not realize that there was a higher Captain over that vessel? Did you not realize that was One who was witnessing your words and actions which were certainly an offense to God? Would you count yourself safe in a vessel upon the high seas in charge of a commander that did not exercise self-control, and who would at times act as if insane? Had you carried out that which Satan put into your mind, and executed your threats upon the servants of God, there would have been interference on the part of Heaven, for ministering angels were guarding the men who had taken their hands in order to cross the broad waters and speak the words of life to those who were ready to perish.*9LtMs, Lt 11a, 1894, par. 4*

My brother, never feel that it is a light matter to change captains and forsake Jesus, your true and safe commander, and sail under false color. You must take Jesus on board. If you expect to be respected, you must yourself respect your Commander. You will always be exposed to circumstances that are not pleasant while in this world. Satan will present himself to you in order that you may choose him as your commander.*9LtMs, Lt 11a, 1894, par. 5*

The selection of the crew has been unwise, for it is not fitting that godless men should compose the crew of the *Pitcairn*, or work in any position of responsibility among the missionaries that are sent

on their mission to the islands. These evil men bring evil angels with them, and thus a channel of communication is opened between them and the chief revolter. Satan will use such men to do his bidding. Then he will use them to misrepresent the messengers of truth and to misrepresent the truths of heavenly origin.⁹*LtMs, Lt 11a, 1894, par. 6*

How entirely inconsistent it is to place Satan's own followers, knowing them to be such, on the *Pitcairn*. Through arrangements of this kind, evil men are brought to the islands of the sea to work in Satan's lines, and they come in connection with the people who take it for granted that all upon a missionary ship are missionaries, and the evil deeds of these evil men are attributed to the missionary ship, and thus a bad influence is left on the islands because of these followers of Satan. O that our people would be wise!⁹*LtMs, Lt 11a, 1894, par. 7*

My brother, your influence upon the vessel has been deleterious. The impression upon your mind was not correct, and the impression made upon other minds among the crew was not the right one with regard to the servants of God. You were employed to command the ship, not the men whom the General Conference had selected to go as messengers in the ship. The power that worked upon your imagination was not from heaven.⁹*LtMs, Lt 11a, 1894, par. 8*

Captain Marsh was one of God's children, dear to His heart. Pray the Lord that your thoughts which were instigated by the powers of darkness, your words which were incited by the adversary, may be forgiven you. Captain Marsh sleeps in Jesus. When Satan puts his spirit upon you, and you act as you have done upon the vessel, you work under his orders, and instead of carrying with you the savor of heaven in your deeds and words, you carry with you a satanic influence. I ask you consider these matters in a different light than you have done heretofore.⁹*LtMs, Lt 11a, 1894, par. 9*

If you think that your course of action was the result of the course taken by the ministers who sailed on the vessel you make a mistake. Some things were not as they should have been. Some words were spoken, some things were done, which were not justifiable under the circumstances, but your mind was wrought

upon by the prince of the power of darkness in order that he might accomplish his purpose through you.*9LtMs, Lt 11a, 1894, par. 10*

Your sufferings were not created by the messengers of God, but by the spirit you indulged, by the temper that you permitted to be easily excited, by the jealousy that you cherished. This was the cause of your trouble and the great trouble of others. You allow your mind to get excited and wrought up to a high pitch. Your suppositions in regard to Captain Marsh were unjust and entirely false. Satan excited your imagination to such a degree that matters which have no real foundation become a reality to you.*9LtMs, Lt 11a, 1894, par. 11*

As the matter is presented to me, it is a terrible thing to have a ship's crew under a commander who cannot command himself, who allows Satan to take possession of his thoughts, to control his words, to mold his mind, and to work through him his own evil purposes. The difficulties that have beset your path have been largely created by yourself because you have viewed matters in a wrong light. You thought a certain condition of things existed in reference to the attitude of the messengers of God toward you, which was altogether false. You worked under this false impression, and your reason was unbalanced. Your jealousy was aroused, and you imagined the men on board the vessel were not favorable to you. In order to please you, some of the crew who should have known better helped on the matter by apparently sustaining you. You sustained them in their error, but you were not right in so doing.*9LtMs, Lt 11a, 1894, par. 12*

Your uncontrollable spirit must be overcome, and you must be transformed in character and give evidence that you see your mistakes and are correcting them, else it will be unsafe for you to be placed in this position of grave responsibility. There is too much involved in this to have matters continue as they are. A man is not fit to be a commander unless he himself is under the discipline of God.*9LtMs, Lt 11a, 1894, par. 13*

Behold the perfection of Christ who possessed all the attributes of the Godhead and all the perfections and excellencies of humanity. He is our example. You must learn Christ's way, for it is the only

way that will qualify you to carry on the work that Christ left His disciples to do. Christ has an intense affection for His purchased possession, and He has manifested it in dying for the world. The love of Christ to God was always glowing, and His love for the world is beyond any computation. He lived not to please Himself, but He prepared Himself to endure without complaint self-denial, self-sacrifice, scorn, and hatred in order that He might represent the Father's love for man, and remove the impression that Satan had given that God was severe and required more of men than they were capable of giving.*9LtMs, Lt 11a, 1894, par. 14*

Jesus lived the character of God. He was willing to be, or to do, or to suffer anything in order to save men from eternal death. He condemns sin that He might not be compelled finally to condemn the sinner. Jesus bore the penalty of death, in order that the sinner might not suffer this terrible consequence, and made an atonement for us.*9LtMs, Lt 11a, 1894, par. 15*

There is no excuse for envy, fault-finding, jealousy, sin, and iniquity, for Christ has made every provision, that he who believes in Him as his personal Saviour shall be saved from sin. Christ was manifested to take away our sins, and to give His grace in ample abundance to His followers in order that they may not sin. We are not to walk after the flesh, but after the Spirit. O, what marvellous condescension on the part of God who "so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] God made Christ the great sin offering to save fallen man. Every man and every woman who gives himself or herself to Jesus to use his entrusted ability to be [a] laborer together with God is sacred to the heart of Jesus Christ. He identifies His interest with them in a special manner. He says to all, "Touch not mine anointed, and do my prophets no harm." [*Psalms 105:15.*]*9LtMs, Lt 11a, 1894, par. 16*

Those who cannot comprehend the work of the men who are to bear the message of mercy to those in heathen lands should not be placed in connection with the missionaries of God. O, that every one who has a knowledge of the truth would cherish that faith which works by love and purifies the soul. Christ came to our world to identify His interest with that of suffering humanity. The sinful nature

of man was weak, and he was prone to transgression of God's commandment. Man had not the power to do the works of God; that is why Christ came to our world that He might give him moral power.*9LtMs, Lt 11a, 1894, par. 17*

There was no power in Heaven or earth but the power of Christ that could deliver from the ... [one line missing] ... He came to meet the difficulty and to remove it. His own arm brought salvation. God sent forth His Son in the likeness of sinful flesh that He might condemn sin in the flesh and reveal the fact to heaven to worlds unfallen, and also to the fallen world that through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression.*9LtMs, Lt 11a, 1894, par. 18*

The nature of Christ was a combination of the divine and the human. Having all the attributes of God, He also represented the excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness, and be qualified to become laborers together with God. By precept and example he uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ's life, his works are like Christ's works, and he will not fail nor be discouraged, because he is vitalized by the spirit and power of Jesus Christ.*9LtMs, Lt 11a, 1894, par. 19*

Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. He showed in the great controversy with Satan that He was fully able to remove the stigma and discount the degradation of sin which Satan had placed upon the human family. By taking humanity and combining it with divinity, He was able to meet every demand of the law of God, to overcome every objection which Satan had made prominent as standing in the way of man's obedience to God's commandments.*9LtMs, Lt 11a, 1894, par. 20*

Satan placed before the world that the only hope of salvation was in

getting rid of the law of God. But Christ came to make it plain that it was sin, the transgression of the law, that was to be abolished, in order that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.*9LtMs, Lt 11a, 1894, par. 21*

Jesus, the Spotless and Pure, was treated as a sinner when He was found in the likeness of sinful flesh, in order that the believing and repentant sinner might be treated as righteous. As the light of truth should come to the soul, revealing the sacred, holy, immutable character of the law, the believer was to place his feet in the path of obedience. Thus was he to be justified and sanctified.*9LtMs, Lt 11a, 1894, par. 22*

The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit. We shall then discover that the law of God is holy, just, and good, and we would learn to delight in the law of God. We love the requirements of the law, and from our hearts render obedience to its requirements.*9LtMs, Lt 11a, 1894, par. 23*

Through the influence of the love of God shed abroad in our hearts, we love God supremely and our neighbor as ourselves, and this comprehends the whole duty of men. Love worketh no ill to his neighbor, for to love God with all our heart and our neighbor as ourself is the fulfilling of the law. When all malice, hatred, jealousy, and selfishness are cleansed from the soul temple, the vacuum is supplied with kindness, patience, longsuffering, benevolence, and love. The righteousness of the law is fulfilled in us. Christ came to our world to elevate humanity, to renew in man the image of God, that man might become the partaker of the divine nature. Jesus gave Himself for us, that he might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. Christ dwelling in our hearts by faith causes us to become as a branch grafted in the true Vine. The Majesty of Heaven gave His life to claim us individually His own by bringing back the transgressor to his loyalty to God's law, by turning away the sinner from his iniquity. O that men would love and fear God!*9LtMs, Lt 11a, 1894, par. 24*

Jesus says, “Neither pray I for these alone, but for them also which shall believe on Me through their words; that they all may be one; as thou, Father, art in Me, and I in Thee, that they might be one in us: that the world may believe that thou hast sent Me and the glory (the character) which Thou gavest Me, I have given them: that they may be one, even as We are one. I in them, and Thou in Me that they may be made perfect in one; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [John 17:20-23.]*9LtMs, Lt 11a, 1894, par. 25*

How Jesus leads our minds out to take more and more extensive views of the privileges and advantages that have been provided for man in coming in close relationship with Christ! The believer may bear the testimony in his life and character that God loves the human agent who obeys His commands as He loves His own Son. How amazing is this statement—almost beyond all comprehension of the finite mind. Jesus says further, “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.]*9LtMs, Lt 11a, 1894, par. 26*

Can we read these words and not discern the value which Christ has placed upon the human agent who has entirely surrendered to Him? He has made provision that “we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” [Luke 1:74, 75.] Always “looking to Jesus, the author and finisher of our faith” [Hebrews 12:2], we are delivered from the devices of evil men and evil angels and we seek to break the bonds of sin and Satan.*9LtMs, Lt 11a, 1894, par. 27*

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word that ye may grow thereby: if so be 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, ye also, as lively stones are built up an spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, wherefore it is contained in the Scriptures, Behold I lay in Zion a chief Corner stone, elect, precious: and he that

believeth on Him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the Stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, not are now the people of God, which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which was against the soul; having your good works which they shall behold, glorify God in the day of visitation.” [1 Peter 2:1-12.]*9LtMs, Lt 11a, 1894, par. 28*

God has given to the world and to angels the evidence of the changeless character of His love. He would part with His only begotten Son, sent Him into our world, clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary’s cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ to keep the commandments of God. Aside from Christ, man cannot in spirit and in truth keep one of the commandments of God, but in Christ Jesus the claims of the law are met, because He transforms the nature of man by His grace, creates in the heart a new spiritual life, implants a holy nature, and men become Christlike in character.*9LtMs, Lt 11a, 1894, par. 29*

I have written this out definitely and simply in order that my words may not be misunderstood. May the Lord apply the truth to your heart, and may it work to purify your character, that with the mind you may serve the Lord God and be loved by the Father as He loves His obedient Son, is the prayer of,*9LtMs, Lt 11a, 1894, par. 30*

Ellen G. White.

Brother Christiansen, in the night season I was talking with you. The Lord has given me a message for you. I had been writing to a brother whose case had been presented to me, and after writing to

him, I was informed by my guide that your case was similar to his, and that I was to bear a message to you also. Words were spoken to me which were to be impressed upon your mind. You were to be informed of the fact that the grace of God was provided in ample measure for you to obtain victories over all sin, that you might have the faith that works by love and purifies the soul. I commit to you this message in the name of Jesus who has given me this work to do in saving perishing souls.*9LtMs, Lt 11a, 1894, par. 31*

Lt 12, 1894

Cornell, Sister

Per Ardua, Williams St., Granville, New South Wales, Australia

May 10, 1894

Portions of this letter are published in *2SM 48-49*.

Dear Sister Cornell:

I received your letter in last month's mail, and I thank you for writing. I thought we should have finished our work here, and should have been in America, before this time; but here we are, and here we are likely to remain until the work shall be placed upon a solid basis. I am sorry that Willie cannot see his children and be with the dear little ones, but so it must be. And we must say, the will of the Lord be done. If the Lord requires our presence here, it is because his cause is to be advanced and souls brought to the knowledge of the truth.*9LtMs, Lt 12, 1894, par. 1*

The lack of laborers and of money to use in entering our cities and lifting the standard of truth is our great drawback. Queensland has not yet had the living preacher. The publications, books, and pamphlets have done a good work; in one place there are thirty person keeping the Sabbath; in other localities there are scattered ones. Now these scattered sheep, having not the watchcare of the undershepherd, need the instruction of the living preacher, that they may learn the way of the Lord more perfectly. Elder Starr hopes to visit them shortly, but money has been so scarce for a time back that the treasury is empty.*9LtMs, Lt 12, 1894, par. 2*

Never did I feel the great sinfulness of selfish indulgence as at the present time. My heart aches as I go into houses, and the first thing my eyes rest upon are photographs, multiplying the faces of the owners themselves, and of relatives and ministers and friends. If all the money that has been expended in this species of idolatry had flowed in the treasury of God, how many missionaries might be sustained in visiting the "regions beyond." [*2 Corinthians 10:16.*]*9LtMs, Lt 12, 1894, par. 3*

The words of Christ mean very much to each one of us; but we are not practical doers of His words. "He that will come after me," says Jesus, "let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] "And he that taketh not his cross and followeth after me, is not worthy of me." [Matthew 10:38.] We must follow closely in the footsteps of Christ, then we shall be wholly the Lord's; soul, body, and spirit will be devoted to doing the works of Christ. Time is short, very short; the end is near. But we are not to be content to remain in idle expectancy, neither should we be practicing selfish indulgence. We want to lay up our treasures in heaven. The time now devoted to fashioning and admiring the little nothings that please the taste should be wholly given to God in labor for our fellow men for whom Christ has given His life. He died for them that through His death they might live. Through faith in Him, not one need perish; all may have everlasting life. *9LtMs, Lt 12, 1894, par. 4*

I am so glad of this, and I sincerely hope that all who name the precious name of Christ may be sincere, practical doers of His Word, else they will certainly be numbered with the unbelievers. The Lord will have the whole heart service or nothing. There are so many who profess to be Christians, but who are such in name only. If they should see their name's written in the books of heaven, they would see also written there, "Wanting,"—weighed in the golden scales of heaven, and found wanting. [Daniel 5:27.] *9LtMs, Lt 12, 1894, par. 5*

As Seventh-day Adventists we are ever to bear in mind that we are Christian reformers, and that every effort made to advance the light of truth will be resisted and opposed by the synagogue of Satan. As Christ has His church, composed of the believers in His name in the world, so also Satan has his church, all the human agents who reveal themselves to be children of darkness, children of the wicked one. They oppose the truth; satanic agencies inspire evil men to resist the truth. The *first chapter of Colossians* is full of instruction to reformers. We wish all who love present truth to make a practical application of the Word of God contained in this chapter. *9LtMs, Lt 12, 1894, par. 6*

In (*verses 9-14*) are presented the reforms called for, and the sure

result of accepting the truth, present truth. In this chapter is presented to us the true work of reform. See *verses 21-23*. The acceptance of the truth in genuine faith does not degrade the receiver, but is ever lifting him up, refining his taste, sanctifying his judgment, elevating and ennobling his character, fitting him for the companionship of angels and of Christ and the Father. The truth received into the heart is opening the door to Jesus, who is the light and the life. *Verses 25-29.9LtMs, Lt 12, 1894, par. 7*

There are so-called reforms which are made to serve as a half-way house in the passage to heaven. Many persons are willing to reform in some degree, but when they see that the reformation which the Bible requires is a thorough conversion and transformation, they stop in the half-way house. They say, "I must keep in connection with the world. Should I become a Seventh-day Adventist, I should be removed from the positions of trust that give me influence with the world." But while they refuse to walk in the light while they have the light, how far will they be able to lead their friends, whose salvation they desire? They can bring them no farther than they themselves see the necessity of going. Then their influence leads their friends to the half-way house; it leads them to stop reforming after they have advanced a certain distance, which is assured by man's finite judgment. All who are content to stop short of full obedience to God's commandments will fail of everlasting life. *9LtMs, Lt 12, 1894, par. 8*

The law of Jehovah is to be obeyed; it cannot in any wise change its definite distinctions of character in order to meet men in their fallen condition. God did so love the world, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] *9LtMs, Lt 12, 1894, par. 9*

There are many who will advance in reform until they come up to the most wonderful, soul-stirring truths that can be found in the Word of God; after confronting these for a time, they turn aside from the consequences that will follow obedience. When called to stand in the hedge, to make up the breach made by the leader of rebellion against God's law, they hesitate and question, "Is it essential? Will it pay to show myself singular in the eyes of the world? If I accept the Sabbath, I shall surely lose my position of trust." After considering

the bribe which the enemy presents, their blinded eyes discern only the sacrifice.*9LtMs, Lt 12, 1894, par. 10*

Many who claim to believe have not a living, working faith, a faith that works by love and purifies the soul. They are constantly halting between two opinions, and they will be moved away from the hope of the gospel. Faith of a quality that does not lead every receiver of truth to be a doer of the Word will be a stumbling block to others. Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. "The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." [*Habakkuk 2:14.*]*9LtMs, Lt 12, 1894, par. 11*

Satan will work in a most subtle manner to introduce human inventions clothed with angel garments. But the light from the Word is shining amid the moral darkness; and the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the ingrafted Word, which will make men wise unto salvation. This is the meaning of the words of Christ in regard to eating His flesh and drinking His blood. [*John 6:54.*] And he says, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*]*9LtMs, Lt 12, 1894, par. 12*

We shall encounter false claims, false prophets will arise; there will be false dreams and false visions; but preach the Word, be not drawn away from the voice of God in His Word. Let nothing divert the mind. The wonderful, the marvelous, will be represented and presented. Through satanic delusions, wonderful miracles, the claims of human agents will be urged. Beware of this.*9LtMs, Lt 12, 1894, par. 13*

Christ has given warning, so that none need accept falsehood for

truth. The only channel through which the Spirit operates is that of the truth. The spirit of truth works upon the human agent to convince of sin, of righteousness, and of a judgment to come. A divine agency is constantly working upon the human agent, and here the divine agency is indispensable. God alone can impart the Holy Spirit, making it a transforming power unto the saving of the soul. Faith is termed the gift of God, and God opens the heart to receive the Word. The Holy Spirit of God produces its effect through the medium of truth. Jesus prayed for His disciples, "Sanctify them through thy truth: thy word is truth." [*Verse 17.*]9LtMs, Lt 12, 1894, par. 14

Peter represents Christians as those who have purified their souls "in obeying the truth through the Spirit unto unfeigned love of the brethren." And he adds the exhortation, "See that ye love another with pure hearts fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." [*1 Peter 1:22-25.*] Our faith and hope are founded, not in feeling, but in God. "In the beginning was the Word, and the Word was with God, and the Word was God." [*John 1:1.*]9LtMs, Lt 12, 1894, par. 15

I would send a word of sympathy to Sr. Angeline Cornell. I am sorry for her affliction, but am so glad that the anchor of her hope is cast within the veil, whither the forerunner Jesus has for us entered. And the anchor holds. Praise the name of the Lord! When I read your letter, I thought what could we poor mortals do without Jesus to love us and to care for us. And when health and strength fail, "what a friend we have in Jesus, all our griefs and woes to bear; what a privilege to carry, everything to God in prayer."9LtMs, Lt 12, 1894, par. 16

O, when friends and relatives are losing their hold on this life, what a comfort it is to know that they have a firm hold of the future, immortal life. The promises of God are never failing. Our unworthiness is abundant, but we are not to look upon that, and ponder and be distressed over it, for in so doing we shall lose faith

and courage and hope. Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, "looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God." [*Hebrews 12:2.*] *9LtMs, Lt 12, 1894, par. 17*

The faithless position of many is dishonoring to God. We want a continual increase of faith. We must walk by faith, not by feeling, nor by sight. Stormy times are before us, severe tests will come, and if we have not educated and trained ourselves to serve God through faith in Christ our righteousness, we shall begin to look to our own imperfect lives, and lose all hope. We must now learn to believe in Jesus as our personal Saviour. To look unto Jesus as one who is able to save unto the uttermost, is our hope, our assurance. *9LtMs, Lt 12, 1894, par. 18*

Jesus says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." [*John 14:27.*] The truth received into the heart sanctifies the soul. We have a faith which enables us to rest, soul, body, and spirit, in Jesus our Substitute and Surety. Good is the Lord, and greatly to be praised. We shall be tried sorely, for Satan will come in every conceivable form to distress, annoy, and delude every follower of Jesus. We must live by faith, not by feeling. We must advance step by step into a more experimental knowledge of God and of Jesus Christ whom He hath sent. There is need of daily, hourly communion with God. Our life, our soul, hid with Christ in God, is safe. Jesus, precious Jesus, is stronger than the strong man armed. *9LtMs, Lt 12, 1894, par. 19*

We must live close to God, abiding close by His throne in prayer. If we have self-confidence, confidence in our own wisdom, then the Lord Jesus leaves us to our own weakness. We must look to Jesus and live. *9LtMs, Lt 12, 1894, par. 20*

I have written to Brother Henry Kellogg in reference to the responsibility which rests upon all the followers of Christ. I have my mind upon Asa Lockwood's children. One son, I have learned by letter, desires to find work among Sabbathkeepers, but they have no work in the office for him. I think this is strange, when the light

has been shining from the Word of God in clear, distinct rays, that especial obligation and duty rests upon believers to look after the widows and the fatherless. This is the sacred legacy given to the church in Battle Creek, as a church, and to every child of God personally. It is a solemn charge that is not to be neglected, as duty to be taken up and carried as a part of the work intrusted to every soul who loves Jesus. Will you see if you can refresh minds in regard to these things? Bro. Cornell has a voice in these matters. God help him and all the workers to leave no duty undone.*9LtMs, Lt 12, 1894, par. 21*

In love.*9LtMs, Lt 12, 1894, par. 22*

Lt 13, 1894

Childs, Brother and Sister

Norfolk Villa, Prospect Street, Granville, N. S. W., Australia

September 27, 1894

Portions of this letter are published in *TMK 78, 270*.

Dear Brother and Sister:

The offering of one thousand dollars that you have made to God has come to me through the Pacific Press. I am thankful for this donation to be invested to advance the cause of God in this far-distant country. We are on missionary soil, and it is only right that you should have some particulars in regard to the work that is being done in this field. I am pleased to inform you that not less than one hundred and twenty-five have embraced the truth in Melbourne and its suburbs during the last year.⁹*LtMs, Lt 13, 1894, par. 1*

Since we held our camp meeting in Brighton, a church numbering twenty-five, has been raised up in New South Wales mainly through the efforts of Bro. Hickox. The Sabbath school, including parents and children, numbers forty. There was no place in which they could conveniently worship, and it was deemed essential to build a humble house of worship. Those of us from America were open-handed to do what we could, and one week ago last Sabbath the church was dedicated. At that time the people had the church decorated tastefully with evergreens and bright, beautiful flowers. When service opened, the church was crowded full, and the occasion was one that all will remember with gratitude and pleasure. During the dedicatory prayer we realized that we were favored with the presence of the Lord.⁹*LtMs, Lt 13, 1894, par. 2*

At Kellyville, which is about eleven miles from this place, we have another little church that is built in the midst of an orange and lemon orchard. The church members not less than thirty, and they have all newly come to the faith. I will send you some little account of our journey to this place. At Parramatta, about a mile from here, a much larger church has been built than in the places mentioned. This

church is two years old, Kellyville church one year old, Seven Hills church about three months old. The Lord by His Holy Spirit is moving upon the hearts of men. The message of truth must enter many towns and cities that have not yet been visited, for we have not had the means or workers sufficient to respond to the calls coming in from the opening fields.*9LtMs, Lt 13, 1894, par. 3*

I am very grateful to you for the means that you have sent across the broad waters of the Pacific, and may the Lord bless Bro. Haskell for his Christlike interest in interceding for this field. How can we enter new fields unless we are provided with the Lord's money which he has entrusted to men as His stewards? Men of means are to make the transfer of money from their hands to meet the increasing demands of the cause. Thus the truth is to be carried to all parts of the world, and when this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come.*9LtMs, Lt 13, 1894, par. 4*

When asked when our Lord shall come, we may answer, "He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." [*Acts 17:31.*] "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [*Matthew 24:14.*] The people of God who claim to believe the gospel are to work most earnestly, employing every entrusted talent of influence, means, or ability to advance the truth in all its lines, in order that a people may be prepared to stand to witness to the fact that Christ is their personal Saviour.*9LtMs, Lt 13, 1894, par. 5*

Our hope is in God, and this hope we can make apparent only as we manifest entire dependence upon Him. We are not only to seek God for wisdom, but we are to rely upon Him as our only sufficiency in saving the souls of men who are ready to perish. Whatever has been done to advance the truth in Australia has been done through the efficiency of Him who is mighty to save. But much more might have been accomplished had human agents co-operated with God more fully.*9LtMs, Lt 13, 1894, par. 6*

The three small meeting houses that I have mentioned are the only

ones that have been erected by our people in all Australia. In the large city of Melbourne which has about half a million people, there is no suitable place in which our people can meet to worship God and to unfurl the banner of truth. They are obliged to meet in close, untidy halls that are not suitable for the worship of God. We do hope that the time is nigh at hand when the worshippers will be impressed to say, "Let us arise and build." [*Nehemiah 2:18.*]*9LtMs, Lt 13, 1894, par. 7*

Those who have taken hold of the truth can do something toward building meeting houses, but they cannot do all. I trust however that as the Lord shall quicken into general activity the people who believe the truth for this time, that as the worshippers here shall let their light shine forth to others, and do all that they can do, the Lord will put it into the hearts of those to whom he has entrusted means, to send it to this country to help us in the erection of houses of worship.*9LtMs, Lt 13, 1894, par. 8*

The earnest, persevering prayer of the righteous avails much. It is our duty to ask God for the very facilities that we need to lift the standard of truth in all parts of the world. It is not by might, nor by power, but by my Spirit, saith the Lord, that the light of the knowledge of the truth for this time shall shine forth as a lamp that burneth. Prayerless zeal will not enable us to make the right kind of headway. The sincere, humble prayer of the true worshiper ascends to heaven, and Jesus mingles with our lowly petitions the holy incense of His own merit. Through His righteousness we are accepted. Christ makes our prayers wholly efficacious through the savor of His righteousness. In these days of peril we need men who will wrestle with God as did Jacob, and who, like Jacob, will prevail.*9LtMs, Lt 13, 1894, par. 9*

Thank God that the world's Redeemer promised that if He went away, He would send the Holy Spirit as His representative. Let us pray, and grasp the rich promises of God, and then praise God that in proportion to our earnest, humble supplications, the Holy Spirit will be appointed to meet our needs. If we seek God with all our heart we shall find Him, and obtain the fulfillment of the promise. His grace will be given in large measure to those who will be active agents in imparting it to the world to convict the mind of truth, and to

convert the soul to Christ.⁹*LtMs, Lt 13, 1894, par. 10*

I am sorry to learn that Brother Childs is suffering and in affliction, but let him be comforted with the thought that he has more than a human sympathizer. "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. ... For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [*Hebrews 2:17, 18; 4:15, 16.*]⁹*LtMs, Lt 13, 1894, par. 11*

The Lord will not leave his afflicted, tried children to be the sport of Satan's temptations. It is your privilege to trust in Jesus. The heavens are full of rich blessings, and it is our privilege to have the joy of Christ in us that our joy may be full. We have not because we ask not, or because we do not pray in faith, believing that we shall be blessed with the special influence of the Holy Spirit. To the true seeker through the mediation of Christ the gracious influences of the Holy Spirit are imparted, in order that the receiver may impart a knowledge of saving truth. Why do we not believe the plain "thus saith the Lord"?⁹*LtMs, Lt 13, 1894, par. 12*

My dear friends, do not cease to pray under any circumstances. The spirit may be willing but the flesh is weak, but Jesus knows all about that. In your weakness you are not to be anxious, for anxiety means doubt and distrust. You are simply to believe that Christ is able to save unto the uttermost all who come unto God by him, seeing He ever liveth to make intercession for us.⁹*LtMs, Lt 13, 1894, par. 13*

What does intercession comprehend? It is the golden chain which binds finite man to the throne of the infinite God. The human agent whom Christ has died to save importunes the throne of God, and his petition is taken up by Jesus who has purchased him with His own blood. Our great High Priest places His righteousness on the side of the sincere suppliant, and the prayer of Christ blends with

that of the human petitioner.*9LtMs, Lt 13, 1894, par. 14*

Christ has urged that His people pray without ceasing. This does not mean that we should always be upon our knees; but that prayer is to be as the breath of the soul. Our silent requests, wherever we may be, are to be ascending unto God, and Jesus our Advocate pleads in our behalf, bearing up with the incense of his righteousness our requests to the Father.*9LtMs, Lt 13, 1894, par. 15*

The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. He will live through them, giving them the inspiration of His sanctifying Spirit, imparting to the soul a vital transfusion of Himself. He acts through their faculties and causes them to choose His will and to act out His character. With the apostle Paul they then may say, "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.*]*9LtMs, Lt 13, 1894, par. 16*

Christ impresses upon the mind of believers the fact that they are to have the glory which the Father has given Him, in order that all who love and serve him may be one with God. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me. ... And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory (character) which thou hast given me: for thou lovest me before the foundation of the world." [*John 17:8, 22-24.*]*9LtMs, Lt 13, 1894, par. 17*

What a request! He asked not that which was impossible for the members of the human race who believe on Him to receive. He asks that the Father shall love those who believe in Him, who love and serve Him as He loves His Son. Is this not sufficient to fill our

minds with profoundest awe and love? Where is our faith? O, let it be strengthened in contemplation of the thought of the possibility of God loving finite men, even as He loves His own begotten Son. Let our faith be strengthened in contemplating the thought that as followers of Christ we may be complete in Him. O how far short is our faith! Let us talk faith, live faith, and give to the world an example of the faith which works by love and purifieth the soul.*9LtMs, Lt 13, 1894, par. 18*

I pray that the blessing of the Lord may rest richly upon you, and that the health of His countenance may be lifted upon you.*9LtMs, Lt 13, 1894, par. 19*

Lt 13a, 1894

Clausen, Sister

Granville, New South Wales, Australia

June 14, 1894

Portions of this letter are published in *4Bio 137*.

Dear Sister Clausen,

I have a favor to ask of you. I am in need of plush for a cloak. My last and best one, purchased in Christiania by Elder Olsen, has been worn until it is getting threadbare; the elbows have nothing but the texture of threads without the plush. Will you purchase for me three yards and a half of the worsted seal plush, such as I had before; also cheap remnants of the same kind of goods—black, brown, and gray—which I can use for trimmings or for repairing. You can sew these together in a lap robe, alike on both sides, or one side flannel. I need this much. If you can, get a cheaper quality also, ribbed or plain, for a carriage robe, and let it be brought by someone who is coming this way, either directly or by the way of Africa. They can use it to make themselves comfortable on the journey, and save expense for transportation.⁹*LtMs, Lt 13a, 1894, par. 1*

If this kind of goods could be purchased in this country, I would not trouble you with the matter; but it is not in market here. There is nothing so suitable for me as this, both for winter and summer, since I have been afflicted with rheumatism.⁹*LtMs, Lt 13a, 1894, par. 2*

I have to study economy in every way. We see so much poverty all about us that my heart aches. We try to divide with those who are in need. We eat no meat, and do not have butter on the table. We believe that we shall see harder times than we do now.⁹*LtMs, Lt 13a, 1894, par. 3*

I am now much better healthwise than during my first year in Australia. I can walk much better, and am improving in activity. For

about a year I was a cripple, unable to kneel, or to step up or down. Even now I have to be exceedingly careful else my shoulders will testify quite decidedly of my situation. I am so thankful to my heavenly Father for His great goodness and loving kindness to me.⁹*LtMs, Lt 13a, 1894, par. 4*

I would be pleased to see you all, but do not expect to have the privilege.⁹*LtMs, Lt 13a, 1894, par. 5*

Lt 14, 1894

Davis, Marian

Cooranbong, New South Wales, Australia

August 27, 1894

Portions of this letter are published in *8MR 125*; *11MR 53*; *4Bio 154*.

Dear Sister Marian:

Will you please look up the different manuscripts and letters that have been written for the last two mails, and send me a copy of everything. If Brother Rousseau comes back here, I have some matters I wish to bring before him. I am feeling much better than when I left Granville, I improve every opportunity to ride out in the boat or in the carriage. I have not hired the two-seated Russell wagon. I thought we would test the trap, and I enjoy riding in it fully as well as in the buggy. It jolts me about and tires me some. But this is an exercise that does not weary the brain.⁹*LtMs, Lt 14, 1894, par. 1*

Friday Emily, May, and I went out in search of oranges. We failed to get any at Mr. Martin's or Mr. Baker's. We were then directed to go to Mr. Maloney's, but the cart would only go for a little ways. Emily and May left me sitting in the cart while they crossed the creek on a log, and I saw them disappear in the thick woods. I thought they would have to go but a short distance; but they did not come back for a long while. When they returned Emily had two or three dozen oranges in her dress, and May carried a handful of ferns. We then drove home as fast as this elephant of a horse would walk, for trot she would not. The oranges are not the largest, but they are thin-skinned and very juicy, and not as sour as the oranges we purchased in Granville. We have all we want at six cents a dozen.⁹*LtMs, Lt 14, 1894, par. 2*

Sabbath we all went out on the school land, and made ourselves comfortable in the woods. I had my folding chair, Brother Lawrence made a seat for his wife, and Brother Tucker and the others seated

themselves on the four rugs on the ground. I read two articles to them in which they seemed very much interested. We then sang a hymn, and had a season of prayer. After we had eaten some oranges, we returned home. We all had a good appetite for our dinner. We enjoyed being on the school land amid the trees and the beautiful things of nature. I love to be in the groves, where I can hear the birds sing. On Sunday, Brother Laurence took us in the trap, and we drove over a good share of the school ground. In some places the roads were very rough, but I kept thinking, let the cart jolt, it is a change of exercise, it will do me good. I enjoyed the trip, and we were out roughing it nearly all day. We came home just at dark.*9LtMs, Lt 14, 1894, par. 3*

The more I see the school property, the more I am amazed at the cheap price at which it was purchased. When the board want to go back on this purchase, I pledge myself to secure the land. I will settle it with poor families. I will have missionary farmers come out from America and do the best kind of missionary work in educating the people as to how to till the soil and make it productive. I have planned what can be raised in different places. I have said, "Here can be a crop of alfalfa; there can be strawberries; here can be sweet corn and common corn; and this ground will raise good potatoes, while that will raise good fruit of all kinds." So in imagination I have all the different places in a flourishing condition.*9LtMs, Lt 14, 1894, par. 4*

No one need to regret in reference to this land, for with proper working it will surprise the people in this section of the country. All the regret I have is that we have not money to take in sections of land that would extend the grounds. I have not one doubt in reference to the securing of this land. If the Lord prospers those who occupy it, and who cultivate it, as we believe He will, we shall see a change that will surprise all who look upon it. I can hardly endure the thought that time is passing, and that the work of clearing the land is delayed. I have walked over the most of the O'Leary land. It has been cultivated and should be included in the school land. Someone should be at work on it cultivating it. If it could be purchased for any reasonable sum, I would not object to securing the place as a home for myself, if it was thought advisable to do so. No time should be lost in cultivating the land. O'Leary had

only put in the plough about six inches deep.⁹*LtMs, Lt 14, 1894, par. 5*

In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it brought forth a bountiful harvest. Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school! Since I have been here for few days, and have had opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen would produce some kind of crop.⁹*LtMs, Lt 14, 1894, par. 6*

Today, we go again to get oranges. Mr. Martin sent us a line saying that we could have all the oranges we wanted for six cents a dozen, so we have now two places in which to secure fruit. We feel independent driving around in our two-wheeled chariot. I am getting stronger, breathe much better, and shall expect to return in a few days. I [want] to be able to take hold and write on the life of Christ.⁹*LtMs, Lt 14, 1894, par. 7*

May will come to Granville tomorrow on the first train, and will bring a case of oranges in her trunk. Do not forget the writings of the two or three last mails. I will preserve them carefully. I want to read them to Brother Rousseau and hear what he has to say on some particular points. I wish you were here for a short time. It would do you so much good. I do not write to Willie or to any of the men, for they cannot give attention to matters that are not especially connected with their work. I hope and pray that they may prosper in all their plans. May God give them wisdom, is our constant prayer.⁹*LtMs, Lt 14, 1894, par. 8*

Lt 15, 1894

Daniells, A. G.

Williams Street, Granville, New South Wales, Australia

April 4, 1894

Portions of this letter are published in *GCB 02/04/1895 2-3*.

A. G. Daniells:

I have been unable to sleep since two o'clock this morning, and I am now tracing these lines by lamplight. I send you the communications which I have written, because I know they will be a blessing to you if you will receive them, and make a practical use of the matters presented. I do not wish to grieve the ones I love, but it would be a very poor quality of love that would lead me to withhold the warning of danger that will imperil your souls.⁹*LtMs, Lt 15, 1894, par. 1*

Without Christ we can do nothing. There are rich blessings in store for all who eat the flesh and drink the blood of the Son of God. The Lord Jesus positively declares that all such have eternal life. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." This means very much to us. "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 6:54, 63.*]⁹*LtMs, Lt 15, 1894, par. 2*

I have special words to speak to you, and I am constrained by the love of God to make the matter so plain that there can be no neglect of duty on my part. I love your souls, and therefore I will relate to you the things the Lord has shown me, which are misleading in their influence. Several years ago I was shown some important facts in connection with the work and cause of God, which have been repeated to me since the Brighton camp meeting. Of these things I will speak.⁹*LtMs, Lt 15, 1894, par. 3*

The holy convocations of our people are meetings of great importance to all who shall assemble. Our conference meetings in

which business relating to the cause is transacted, are special seasons when the heavenly counsels are made known to those assembled. Those are no common-place things that are considered in these meetings; the ministers and officers of the church and their wives who are in attendance at the camp meeting should be present at these conference meetings if their health will not suffer thereby. As they shall manifest their appreciation of these meetings, they exert an influence that will lead others to regard them in the same manner. All members of the church should have a decided interest in these meetings.⁹*LtMs, Lt 15, 1894, par. 4*

Everything which is connected with the divine operations should have a special interest in, and marked respect for, all who love God and keep His commandments. How can the wives of our ministers, and the wives of others who are active workers in the cause of God, become intelligent in regard to the large outlay of efforts and means in proclaiming the message of truth to those that are nigh, and carry it to the regions beyond, unless they shall place themselves in the channel to receive light? The indifference of our own people who are to a greater or less degree engaged in missionary work shows that they need all the intelligence to be obtained in these meetings. Could their eyes be opened, they would see heavenly angels in these assemblies, ready to communicate light; very precious ideas are flashed into the minds of all who are consecrated in carrying the burden of the work.⁹*LtMs, Lt 15, 1894, par. 5*

Those who are very diligent in activities of an unimportant character often forget to serve the Lord. They serve themselves. Their business occupies thoughts and hands and is allowed to hide Jesus from their view. Worldliness and selfishness should have no part in the service of God and should not be mingled with His sacred work. At our conference meetings all should have the same spirit as did Cornelius and his household, who said, "Now are we all here present before God, to hear all things that are commanded thee of God." [*Acts 10:33.*]⁹*LtMs, Lt 15, 1894, par. 6*

Those not of our faith will mark the indifference as well as the whole-souled interest that is manifested in our conference meetings. Those who love God will not, even in their appearance, exert an influence upon others to lessen their appreciation of the

sacred character of these meetings. While words are being spoken which shall affect the interest of the cause of God, the minds of all should be uplifted to God in earnest prayer for spiritual eyesight to discern the great things of God, that Satan shall not steal away the very things they should bear in mind. All should pray that the Lord will give light and knowledge in these meetings, that they may know how to engage in the great work intelligently. The sisters should be anxious to place themselves in the channel of light where they can have the companionship of heavenly angels.*9LtMs, Lt 15, 1894, par. 7*

Those who are associated with the work need to learn much more in regard to the different lines of the work. The earnest words spoken, the encouraging features presented, as well as the failures which cause unavailing regrets, all are lessons teaching the worker to shun certain methods, to reform in the practical working. He will see the changes that are necessary in order to avoid failures, and the high and holy purposes that will be crowned with success. Ministers all need to understand much more than they now do, of the practical working of the cause in its various branches. In these matters, where eternal interests are involved, ignorance is sin.*9LtMs, Lt 15, 1894, par. 8*

Women who are connected with the work in a greater or less degree, need a much more intelligent knowledge of the workings of the cause than they now have. It is essential for them to understand the practical working of the machinery and the spirit and grace required to keep all parts working harmoniously. Each should realize that a divine hand is moving to bring order out of confusion, that every line of the work may bear the divine impress. When women who are in any way connected with this work treat it as a common matter which does not particularly concern them, their influence tends to cheapen the work in the estimation of believers and unbelievers. They belittle that which heaven recognizes as of great importance. They treat lightly subjects that are taken up in the counsels of heaven.*9LtMs, Lt 15, 1894, par. 9*

Heavenly intelligences preside in every business meeting. Members from the royal assemblies of the heavenly courts are present to listen to every plan under consideration, and to imbue the minds of

those who see the necessities for the time, and [to] lay out the lines of work to be done. Holy angels impart wisdom, they inspire minds, and aid in working up plans, that the message of warning may go to the regions beyond. They bring before the workers the evangelical and eternal principles that must characterize the work, principles that will impart greater moral power, and give the work greater importance and efficiency, that in all its features it may bear the divine similitude.*9LtMs, Lt 15, 1894, par. 10*

The direction of Christ to Moses was, "Make all things according to the Pattern shown to thee in the mount." [*Hebrews 8:5.*] The truth in its sanctifying power is to go to the world; prophecy must be fulfilled. All the aspirations, all the motives and power, of influence, every jot and tittle, is to make a place for itself and find its proper, dignified position. Never in any sense is it to be brought down to a low level, becoming mingled with common things.*9LtMs, Lt 15, 1894, par. 11*

There are some who, through the impressions of the Holy Spirit of God, have had glimpses of the holy character of the work and the necessity of its standing in its sacred dignity before the world. These laborers are struggling with all their power to arouse the human instruments to look heavenward, to catch the divine inspiration, to realize that they may represent the purity, the virtue and holiness, of a work that is under the supervision of God Himself. All who do appreciate these things will make every effort in their line of work, that they may have the co-operation of God and of angels to carry the work forward and upward, every year reaching greater and more perfect success according to the counsels of heaven.*9LtMs, Lt 15, 1894, par. 12*

I hope and pray that our sisters may all be a help to the cause and work of God according to their several ability. "Be not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*] Our sisters are far from realizing how far reaching is their influence for good or for evil. Their busy missionary efforts may appear to themselves to have a wonderful influence for good; but if the Spirit of Jesus does not pervade the soul, and in their activity they are indulging their own spirit as is often the case, their work does not bear the divine credentials.*9LtMs, Lt 15, 1894, par. 13*

Through Christ provision has been made that abundant grace shall be imparted to every sincere seeker for grace and righteousness. But whatever, in the practice of the individual, dishonors God, cannot benefit the soul. The reason for so great lack of mental and spiritual power is found in the fact that the blessing of God cannot attend the human agent in violating the eternal principles of right. No other may know the inward workings of the human mind, but God knows it. God is to be acknowledged as a party in all transactions.*9LtMs, Lt 15, 1894, par. 14*

God calls upon our sisters, whatever may be their position, to act as if they saw the divine eye looking upon them. They have no sanction in the Word of God for lading themselves down with unnecessary perplexities and cares. Even the so-called little things may interpose between the soul and God, and drag down the soul to the level of common things. Every moment is precious, it is God's time that we are using, and if the nerves become over wrought in being engaged in little nothings, and numerous things are taken up as duties to engross the mind and affections, so that the most precious and essential things are neglected, then the good we might do, and that God requires of us to do through faith in Christ, is left undone. Our souls are defrauded, and that means that an atmosphere surrounds the soul that is malarious to others.*9LtMs, Lt 15, 1894, par. 15*

At camp meeting our sisters are sometimes seen, in time of service, sitting inside or outside the tent, with some unimportant, common work, as though this was a matter of high importance. These practices belittle the sacredness of the work, and give evidence to unbelievers that the solemn messages of warning given to the people are not believed and practiced by those who profess to accept them. All these little things will be seen in the day of God to mean much more in making common the most sacred matters, than is now discerned.*9LtMs, Lt 15, 1894, par. 16*

None of us, either men or women, have so much intellectual or spiritual strength that we can afford, on these special occasions, to allow common matters to absorb the attention or divide the thoughts. Those who choose to keep these non-essential things in hand, rather than come right into the meeting where the interest is

alive, lose the atmosphere which heavenly angels bring into the assembly. After a time they come to view the truth as a common matter.*9LtMs, Lt 15, 1894, par. 17*

Those things are as an offense to God, for they give impressions that place the most sacred things on a level with common matters. Such practices should not be followed in any wise; they show a want of respect and reverence for the sacred assemblies, whether in the house of worship or in the tent which is devoted to religious service. When our sisters are compelled to do common work with their hands, let them do this at their homes, and not bring it into the courts of the Lord's house.*9LtMs, Lt 15, 1894, par. 18*

All heaven is watching these conference meetings with intense interest, and angels are astonished at the low and common ideas and practices which are mingled with the most sacred, heavenly things. The rich inheritance of the truth has been given to us as a people, and yet a very large number have in their own minds cheapen the work by their earthly thoughts and practices. Are our people asleep, that they have so little sense of the purity and glory of the truths which have been committed unto us as a sacred trust? We have the light that shines down the ages to us from the former economy, which was under the direction of the Lord Jesus Christ. All this instruction shows how great is the reverence ever to be manifested for the work and cause of God. Why do not our brethren read and practice the instruction thus given?*9LtMs, Lt 15, 1894, par. 19*

With all the light sending its bright rays down to our time, there is blended one still mightier and more peculiar in its bearing upon us as a people who live in this time when the end of all things is at hand. The light is now shining that is to fill the whole earth with its glory. The Lord calls upon His people to serve Him with undivided affection, and then the heavenly intelligences will cooperate with the human, and we shall see the message attended by a power that is irresistible by all who will choose light rather than darkness.*9LtMs, Lt 15, 1894, par. 20*

There are still among Seventh-day Adventists many species of idolatry that will be swept away. The aspect of our worship will

change, and our council meetings will be marked by greater dignity and solemnity. One or two will not be forward to speak long and loud. For the Captain of the Lord's host is in the assemblies. The words spoken to Joshua are spoken also to us: "As Captain of the host of the Lord am I come. ... Put off thy shoes from off thy feet; for the place wherein thou standest is holy." [*Joshua 5:14, 15.*] We need to have our minds uplifted from the common to sacred ennobling themes. When as ministers, as missionaries for God, as wives of missionaries, we shall turn away from the cheap, the common, and the impure, to that which is sanctified and holy, this will make its impress on every object we come in connection with. *9LtMs, Lt 15, 1894, par. 21*

The cross of Calvary is to be lifted high above the people, absorbing their minds, concentrating their thoughts. Then all the spiritual faculties will be charged with a divine power direct from God. Then there will be a concentration of the energies in real, genuine work for the Master. The workers will send forth to the world beams of light, as living agencies to enlighten the earth. *9LtMs, Lt 15, 1894, par. 22*

Christ accepts, O so gladly, every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it, fill the world with the messages of His glory, and keep pressing onward to the regions beyond. *9LtMs, Lt 15, 1894, par. 23*

Heavenly intelligences are waiting to co-operate with the human instrumentalities, that they may reveal to the world what human beings may become, and what, through their union with the divine, they may accomplish for the saving of souls that are ready to perish. They may be as bright, shining constellations in the spiritual heavens. *9LtMs, Lt 15, 1894, par. 24*

And yet how we who have an intelligent knowledge of the truth realize its glorious character. There is an infatuation which Satan has thrown upon them, so that they neither burn nor shine. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [*Romans 8:32.*]

Everything has been done for us that God could do, and yet we are far behind.*9LtMs, Lt 15, 1894, par. 25*

We have the accumulated riches of the ages past. Representative men, inspired with wisdom, and practicing the words of God, have left us an example of moral and spiritual enlightenment that should be a constant help and support to every soul that would live godly in Christ Jesus in this present evil world. The Holy Spirit is waiting our demand. To those who are obedient children of God, the Holy Spirit will multiply grace and peace through the knowledge of God and Jesus our Lord. In place of devoting time and pains to work up little nothings to please self, let the time be earnestly given to the study of the Word to enrich the mind and store treasures that the good things may be ever put away to bless others.*9LtMs, Lt 15, 1894, par. 26*

The apostle Peter says, "This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour." [*2 Peter 3:1, 2.*] In view of the infinite resources which the Lord Jesus has provided for all who will love and serve Him with undivided affection, can we consent to give Him only a tithe of that human nature which He came to sanctify and ennoble? He desires that His followers shall be strengthened with all might. He would impart to them His glory, which is His character.*9LtMs, Lt 15, 1894, par. 27*

In His last prayer for them He says, "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 (through their perfection in Christ Jesus) that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:22, 23.*] Oh, what privileges we are called to enjoy! And to what sacrifice and humiliation did the Son of the infinite God condescend to in order that man might be elevated! He stooped to one humiliation after another, until we behold Him, the Victim upon the cross, crucified between two thieves, making it impossible for Him to descend lower.*9LtMs, Lt 15, 1894, par. 28*

This humiliation on the part of Christ moved all heaven, to do what? to render perfect and complete that sacrifice in behalf of the salvation of man. They would impart the zeal of heaven to the human beings Christ has died to redeem, and would cooperate with men in drawing all to “behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] The Holy Spirit represents the completeness and all sufficiency of Christ, ever present to aid any soul who is earnestly seeking Him.*9LtMs, Lt 15, 1894, par. 29*

All heaven is interested in the recovery of man; and so deep, so wide and far reaching, is His interest that all heaven is engaged in co-operation with the human agencies. No truth that is essential to man’s salvation is withheld, no miracle of mercy is neglected, and no divine agency is left unemployed. And yet the Lord God of heaven receives from men so very little in comparison with what they might render to Him. All power in heaven and earth is given them in Christ, and through the gift of the Holy Spirit He unites the sympathies and instrumentalities of the church in heaven with those of the church on earth. Will we believe? Will we secure the divine anointing, the eyesalve?*9LtMs, Lt 15, 1894, par. 30*

Lt 16, 1894

Daniells, A. G.

George's Terrace, St. Kilda Road, Melbourne, Australia

March 11, 1894

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.

Elder Daniells:

A few nights since, I was bearing a message to a select company. I addressed all with words that impressed the idea of the necessity of practicing principles of truth which should govern the life and mold the character. I spoke words to Brother and Sister Starr, to Brother and Sister Rousseau, and to Brother and Sister Daniells. I am now writing to you, Brother and Sister Daniells, the substance of what which I addressed to you.⁹*LtMs, Lt 16, 1894, par. 1*

Elder Daniells, it was the will of God that you should be placed in a responsible position of trust, not because you were faultless, but notwithstanding your imperfections. You are on test and trial. If you bear the proving of God, you will receive a rich reward; but if you fail to bear the test, the Lord cannot use you to His name's honor and glory, for you will mar His work. The Word of God is your guide; the Holy Spirit is to be your teacher.⁹*LtMs, Lt 16, 1894, par. 2*

You are in danger through influences that are not divine, but human. You cannot be a safe man to occupy the important position you now do unless you shall daily learn in the school of Christ from the great Teacher. I must say to you things that grieve my soul. You must receive from no human source lessons that will unfit you for the work of God. Those who support the work of God are to receive their impress from God alone, and [to] work in Christ's lines for complete and perfect oneness with Jesus Christ and with their brethren, and especially with those whom God has honored with a sacred, holy trust to preach the Word, to be instant in season and out of season to reprove, rebuke, exhort with all longsuffering and

doctrine.*9LtMs, Lt 16, 1894, par. 3*

Increased light <from the Word of God> is to come to the people, line upon line, and precept upon precept, here a little and there a little. Catch every ray of light emanating from the throne of God. Every true, genuine worker will love God with all his heart and will love his co-laborers with pure, unselfish love. No one of God's workers is to treat another worker with indifference or with disrespect, <or to stand in the position of criticizer,> but each one is to show the other true courtesy and love.*9LtMs, Lt 16, 1894, par. 4*

You are in danger of misunderstanding your work. God has not placed upon you the power to discern and pronounce upon the work that comes forth from the hands of your brethren who have had experience in the cause and work of God, and who walk in fear and trembling before Him. God has not placed you upon the judgment seat to detect flaws in your fellow workmen any more than He has set them to criticize your work. Leave the criticizing in safe hands; and that is in the hands of God. God has never placed you as a judge. He has a work for you to do in connection with your brethren who have had an experience in the work, and that is to seek to answer the prayer of Christ that His disciples may be one as He is one with the Father.*9LtMs, Lt 16, 1894, par. 5*

One man's mind and one man's judgment is never to pronounce in reference to the workers God has ordained. Every worker must wear the yoke of Christ. You can wear your own armor, prepared for you of God, and every individual worker must look to God, and learn of the great Teacher <for their individual selves;> but there are to be no lords over God's heritage. The interest of one worker is to be the interest of all.*9LtMs, Lt 16, 1894, par. 6*

Wherever these workers may be, they must individually ask wisdom of God and believe and be instructed of God, and then <counsel with their fellow laborers> [and] follow their best judgment in the fear of God, according to the circumstances that may arise. They will meet circumstances that will require individual decisions. There will be times when it will be necessary to decide on the spot, for it would imperil the cause to wait to write <to the president of the conference> and receive a reply, or to take the time to seek an

interview with the president of the conference, who is but human like other <men.> The worker found under such circumstances must shape the work to meet the exigency of the case, moving prayerfully and conscientiously and in the fear of God, doing what he thinks will best serve the cause which his soul loves. He must preach the Word and do the work required as a shepherd under the great Shepherd of the sheep.*9LtMs, Lt 16, 1894, par. 7*

When a worker acts according to his best light, then shall his work be criticized, depreciated and pronounced upon? Shall such a worker be censured by his brother, a human agent also, who is liable to err, since he has the imperfections of humanity upon him? If this is to be done, confusion will soon be in our ranks, and Satan's attributes will be manifested by human agents, and the Spirit of the Lord will be grieved. Through thinking and speaking evil there is great danger, and I therefore warn you to keep off the judgment seat, and rather seek for unity, and cultivate not a selfish love, but the love of Christ.*9LtMs, Lt 16, 1894, par. 8*

There are men who should be respected because they are laborers together with Christ, and "all ye are brethren." [*Matthew 23:8.*] Sound doctrine is to be brought into contact with actual life, and it is to produce sound practice. The form of sound words is to be valued above gold. The searching maxims of God's Word are to search men's work. The great I AM says, "I know thy works." [*Revelation 2:2.*] The truth is to be practiced, to be acted out, and then it will elevate the life, sanctify and ennoble the teacher and <also the> receiver of truth.*9LtMs, Lt 16, 1894, par. 9*

The Lord has presented before me the fact that Brother Rousseau has been carrying a heavy load, a load altogether too weighty for him. He has had many trying cases to deal with in the school, and he has needed wise, judicious counsellors. But he has not had that sympathy, that encouragement, from all that he should have had. There has been hindrances in his way that have made his work more taxing than it should have been. Now how does the Lord look upon him under this pressure, while he has been striving to do the work of three men? The Lord looks from heaven pityingly, tenderly, and lovingly.*9LtMs, Lt 16, 1894, par. 10*

Brother Rousseau has tried to do his work with fidelity, and his brethren, who feel inclined to criticize and to censure him because he has done some things in a different manner from the way in which they would have done them, and they think they see imperfections in his work, should, before they cast the first stone, ask themselves, "Am I without sin? <Would I have done any better had I been in his place?>" Has God spoken from heaven and pronounced judgments upon His overworked servant? No, for we have a merciful God to deal with. <Please consider,> aftersight is more clear than the foresight, and there <will> often be mistakes made [when] <it seems there must be a> moving at a venture, risking the consequences.*9LtMs, Lt 16, 1894, par. 11*

Brother Rousseau has carried the heavy responsibility laid upon him nobly. He has sometimes not been as choice <in his selection> of his words <under trying circumstances> as he should have been, and he has left the impression upon <some> minds that were tempted <and tried,> that he was hard and severe. Therefore Bro. Rousseau should not have <so many> burdens to carry that are of a financial character, or the serving of tables.*9LtMs, Lt 16, 1894, par. 12*

I have been shown repeatedly that it is a great mistake for committees to place upon one man, as they have upon Elder Daniells, so many offices that it is not possible for him to do justice to one-half of them. There is no wisdom in this. The Lord would have His representative men receive their light and their wisdom and grace from no human agent, but from the true fountain. God's delegated agents are not to be educated to look to any human source for wisdom. While there is always need of counselling together and arriving at the best conclusions and forming the best plans in order to advance the work, yet every mind must present the best it has, and there should be no hesitancy in doing this. No one is to lose his individuality and be lost in the individuality of another man, whatever may be his position or tact.*9LtMs, Lt 16, 1894, par. 13*

The Lord has given to every man his work. One man's work may show that he is adapted for a certain line, and [he may] work in that line with better results, than his fellow workmen, while the co-

laborer may be fitted to do another line of work with equal success. But God's blessing in the ministry is not to be looked upon as centered in the earthen vessel.*9LtMs, Lt 16, 1894, par. 14*

Lt 17, 1894

Daniells, Brother and Sister [A. G.]

No. 3 George's Terrace, Melbourne, Australia

March 6, 1894

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 and Sister Daniells,

I have a deep interest and love for you both, but I must present to you some things that have been presented before me. You are both in need of constant connection with God. Bro. Daniells is in a responsible position, and the Word of God is to be his guide, his directory, his textbook. He must be constantly looking unto Jesus, who is the Author and Finisher of his faith.⁹*LtMs, Lt 17, 1894, par. 1*

My dear Brother and Sister, do you believe the Word of God? Are you doers of His Word? Is there on your part a daily consecration to God? Do you, Sister Daniells, realize that you must have a deeper heart-work? Self is often unsubdued, it is not hid in Jesus, and you do not realize the influence your words exert upon your husband's mind. Through defective spiritual eyesight you may, both now and in the future, make mistakes which will result in giving your husband a wrong impression in regard to persons and things and will lead to a course of action that is not of the right order, because not prompted by the Spirit of God. You are in danger of viewing things in a wrong light; that which you regard as light and wisdom will often prove to be but sparks of your own kindling. The ideas and views which you have entertained are woven into your husband's mind, and unless he is constantly in connection with God, receiving light from the Holy Spirit, he will be led into the same criticisms, and a mold will be given to the work that is not according to the divine similitude.⁹*LtMs, Lt 17, 1894, par. 2*

I am terribly afraid of the spirit that is so ready to criticize, so wide awake to discover defects in <others, but especially> the workers

whom God has used to His own name's glory. I am sad, for I see no reason for the spirit and feelings and thoughts that have been expressed toward Sister Starr; and if two women can unite, as Sister Daniells and Sister Rousseau have done, to create so much that is objectionable in regard to Sister Starr, why should they not do the same in regard to me? I am no more safe from their criticism than she. I am afraid, I have been afraid, that the words I would feel it my duty to speak would be wrested and misapplied. I have feared to present to them personally as the light God has given me in reproof of wrongs, lest the truth should suffer by being mingled in their minds with rubbish, and thus have no effect.⁹*LtMs, Lt 17, 1894, par. 3*

I have seen the net woven so artfully about both Sister Daniells and Sister Rousseau that it seemed impossible for them to break the spell or to discern the true nature of the accusing spirit with which Satan has imbued them. They have built up a structure without foundation. They could do the same with any other person, should they get on their track, who did not exactly meet their ideas. They have become hard of heart through envy, evil surmisings, and jealousies, and have, to a great degree, become unsusceptible to the influence of the Spirit of God. This spirit and habit of seeing others' faults and commenting upon them is satanic in its origin, and when persons have once been overcome on this point, Satan's magnifying glasses are before their eyes, to create mountains out of molehills.⁹*LtMs, Lt 17, 1894, par. 4*

The opinions of Sister Daniels have a strong influence upon her husband, and he will be disqualified for his position unless he shall have clear discernment and refuse to listen to evil speaking. We should be careful how we question and criticize the course pursued by those who are not left in darkness, but are walking in the light as Christ is in the light. Elder Daniells, you must guard against allowing your wife's feelings and impressions and imaginings to shape your discourses or leaven your mind. This has been done many times. If the enemy has access to the mind of Sister Daniells, then you are in peril. "The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." [1 *Peter 4:7, 8.*] Read 1 *Peter 4:9-19.*⁹*LtMs, Lt 17, 1894, par. 5*

Now, Brother Daniells, I wish to speak to you particularly. You have been called to fill a responsible position as president of the Australian Conference but you should not feel that because of this you possess wisdom superior to that of your brother workers in the ministry, in whose record you have reason to feel confidence. If they are under God's teaching, do they not receive wisdom to act a part in His cause? Do not cherish a spirit of criticism toward them. They must receive their orders and impressions from God. He is using them to do his work, and they have the cause just as much at heart as you have.*9LtMs, Lt 17, 1894, par. 6*

When you think that one is making a mistake, your very first move should be to go to that fellow laborer, tell him your fears, and talk the matter over as brethren. Never, never bring one fault or supposed error before other brethren, or before your wife, until you have first gone to the one you think has made the mistake. Since I came to this country I have been writing to some of our good brethren in America, Elder Smith and others, in regard to this matter; therefore the principles are kept constantly before me.*9LtMs, Lt 17, 1894, par. 7*

Be very careful on this point. Do not stand apart coldly and criticize. You may not always be on the ground where decisions must be made at once; in many matters, things will have to be carried forward without consultation with you. This principle the Lord presented to me distinctly in the case of Elder Butler. He was placed where God should be. His brethren should have considered that they were under the Captain of our salvation, that they must look to him, be guided by him, and use the wisdom God had given them to devise and to plan the work. But instead of doing this, they depended upon Elder Butler to be mind and judgment for them. Warnings were given of a character similar to that which I am giving you; yet Elder Butler came to feel injured, as if due respect were not shown him, if he was not consulted in every particular.*9LtMs, Lt 17, 1894, par. 8*

I have been shown that this is not the prerogative of the president. The workers must have a chance to act upon their own judgment <under the moving influence which the Lord gives His workers> when a special work is assigned them. God will lead and guide and

bless them. He will give them light as to what the people need. You are not the one to decide what shall be their course of action, and the portion of meat that is to come to the children of God. No man's hand must be laid upon them, to hinder them. If mistakes are made, and the president of the Conference is aware of these things, let him not move a stone, or take one step to condemn or to criticize on account of any story he has heard from the lips of others, until he shall either see or communicate with the one that is thought to be in error.⁹*LtMs, Lt 17, 1894, par. 9*

“Neither as being lords over God’s heritage, but being ensamples to the flock.” [*1 Peter 5:3.*] *1 Peter 5:1-10*. One man’s mind, one man’s judgment, is not to be a controlling power, even though he is in the position of president, for that position does not give him infallibility. He is human and fallible, and will often need counsel from his brethren. The sharp traits of his character will be liable to appear, and will be as much more dangerous in him than in others as his responsibilities are greater than theirs. When, under trying circumstances, or in an emergency, ministers whom God is using in His cause exercise the best judgment they have, be careful how you censure or criticize. Even presidents of conferences have censured unjustly, when if they had been in the place of their brother, they might not have done as well as he did. This was the case in New York and in many other places, and decided testimonies have been given on this point.⁹*LtMs, Lt 17, 1894, par. 10*

Let not evil speaking so leaven the mind that unjust suspicions shall be entertained. Let there be no variance between brethren, no discord, no emulation, no strife. We are called to think the best of all. If Elder Butler had done this, if he had refused to listen to the suggestions of his wife, and not been influenced by what he thought to be her superior discernment, he would never have made the record he has made, but would have carried the banner of truth forward to complete victory. Let the workers be loyal and true to one another. God abhors the evil surmising, the withdrawal of sympathy and affection for one another because of some supposed mistake. How much better to go in faith and love to the brother we think to be in error, and say, “Let us talk this matter over,” and then consider the matter fairly, in brotherly love, with the spirit of Jesus. O how

near the heavenly angels would come to brethren who should thus practice the words of Christ! There would be manifested a most precious phase of the perfection of Christian character.*9LtMs, Lt 17, 1894, par. 11*

We are called to work circumspectly toward all. We are not required to search the characters of our brethren, as many search the Scriptures, in order to make apparent the differences that exist between us and them. God calls upon all who name His name to be one. We are called to walk in love one toward another as dear children, and in so doing this door that so often flies open to criticism will be firmly closed. The Lord would work in mighty power with His children if they would be kind, respectful, ever tender and loyal to guard one another's interest.*9LtMs, Lt 17, 1894, par. 12*

God sends the dew, the clouds, the showers, and the sunshine upon the just and the unjust, and He desires us to manifest the same beneficent spirit. Shall we practice the principles of true godliness? The Lord calls upon every individual worker to search and see what manner of spirit controls him. If God were as exacting toward us as many human beings are toward their fellow men, probation would have ended long ago, and we would now be in hopeless despair.*9LtMs, Lt 17, 1894, par. 13*

Let us individually study what manner of spirit we are of, and be very careful that we do not misrepresent Jesus. God requires that every one who believes in Jesus shall aim at perfection of character. Ample provision has been made, that the fallen sons and daughters of Adam may fulfill the Saviour's injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] The wise man says, "He that walketh with wise men shall be wise." [*Proverbs 13:20.*] Be sure that the effort will cost us something; it will require strict watchfulness over ourselves.*9LtMs, Lt 17, 1894, par. 14*

We need to realize more fully the dignity conferred upon us in that we are accepted as the sons and daughters of God, as a part of the great firm that is to represent Jesus Christ to a dark, disobedient, sinful world. It is of no use for us to preach grace and righteousness if we do not bring the same into our practical life. God has not laid it

upon human beings to deal with others in highhanded justice, to catch up one or another for a supposed wrong, and judge and condemn him. The Lord requires that those who have the light of grand and holy truths should practice the truth, for we are to be the representatives of the truth, else it is no truth to us.*9LtMs, Lt 17, 1894, par. 15*

We shall have associates, and necessarily feel their influence. There are mysterious links that bind souls together, so that the heart of one answers to the heart of another. One catches the ideas, the sentiments and spirit of another, and as friends are thrown into each other's society, the same character is, to a great degree, developed in both. If this companionship is pure and holy, it is a great help, but if it is tinged with selfishness, with bigotry and self-righteousness, it cannot build up a healthy character, but is a power that will tend to destroy.*9LtMs, Lt 17, 1894, par. 16*

My sister, the Lord calls you to come up higher. Your close intimacy with Sr. Rousseau has been an injury to you both. You have not been gathering light but darkness to your souls. The confidences you have exchanged have not imparted to you clearness of perception to discern the true and valuable traits of character in others. Your conversation has not been spiritual; your souls have not been surrounded by a pure and holy atmosphere. You have climbed upon the judgment seat and have encouraged and strengthened unholy surmisings, evil speaking, even borne false-witness. Example always tells decidedly for good or for evil. If your conversation is not upon truth and righteousness, you reveal that the fountain of the heart is not pure. The Lord reads the heart.*9LtMs, Lt 17, 1894, par. 17*

Be not deceived in fancying it a blessing to have a bosom friend. In the name of Jesus I testify it is a snare. Turn your attention to Him who is first and last and best in everything. It is not safe to depart from the Word of God in anything. Search the Scriptures; we have there a standard by which to estimate character, even the divine similitude. By this perfect model let conversation and character be fashioned. I urge upon you as missionaries who have come to this far off land, practice the truth, carry out its lofty principles in your life. Ever remember, "Ye are laborers together with God," moral

representatives of Christ. [1 *Corinthians* 3:9.] Let your life be hid with Christ in God. 1 *Peter* 1:1-3; 1 *John* 1:4-10; *Revelation* 3:1-5. *9LtMs, Lt 17, 1894, par. 18*

It is no benefit to us to have a name as Christians and not to be Christlike. To claim to live [a Christian life] while the eye is not single to the glory of God, makes the professed Christian a snare to souls. I may preach the gospel, give Bible readings, teach in the Sabbath school, visit the sick, help the poor, and be full of religious activity, and yet never enter the heavenly courts and sing the song of Moses and the Lamb. *9LtMs, Lt 17, 1894, par. 19*

Sr. Daniells, less activity and more devotion and consecration to God, a daily conversion, being emptied of self and made by the Holy Spirit a vessel unto honour, will enable you to be good and to do good. To maintain a good name, a reputation for piety, is in itself of no value. Self-righteousness may secure the approbation of men. You may be esteemed as an active worker, a gifted talker, a zealous missionary, as one possessing faith, but the soul is in imminent peril. Strenuous efforts are made to keep up the activity, but scarcely a jot of glory flows back to God; you do not, in all things, labor as if you knew that His all-seeing eye is upon you, and all your works are done in the presence of the angelic host. There must be much humility, a daily emptying of self, and drawing nearer to God by earnest supplication, that the vacuum may be supplied by His Holy Spirit. Self is the great enemy you have to wrestle against. *9LtMs, Lt 17, 1894, par. 20*

Lt 18, 1894

Daniells, Sister [A. G.]

George's Terrace, Kilda Road, Melbourne, Australia

March 23, 1894

Previously unpublished.

Dear Sister Daniells:

In their religious life many act in some respects as though Jesus had not given them special words of instruction to enlighten them and to guide them in all the difficulties they encounter. But if they pass on heedlessly, and are not doers of His words, they do not follow Him who is in the light. "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.*]⁹*LtMs, Lt 18, 1894, par. 1*

We cannot be sanctified through the truth, and cherish selfishness in any respect. We cannot prosper while striving for our own way, indulging self-will, giving up to petulance of temper, cherishing pride and sensitiveness. When we yield to the temptations of the enemy, indulging our natural traits of character and hereditary tendencies, we are exercising our powers in a manner to reproduce our own deficiencies in others. Irregularities, inconsistencies in the course of those who stand as the representatives of Christ, are detrimental to all with whom they associate, and react upon their own life and character. Shall these things be cherished? Shall they be allowed to taint and corrupt the soul when Christ has given His precious life that that soul may reflect His own divine likeness? Shall the human agent allow the soul to be the habitation of sin, and act as if there were no God, no Christ, no Holy Spirit? God forbid!⁹*LtMs, Lt 18, 1894, par. 2*

In the little matters where there is no human eye to see, the course of action is often weak and inconsistent. The active mind is devising and planning things that are not in accordance with God's will. Religion has to do with even the details of life. A so-called faith that does not actively work by a pure and holy love, to purify and sanctify the soul, is a faith that is dead, being alone. It is powerless to transform the character after the similitude of Christ. Conversion is needed. The affections must be refined, the religion of Christ must control all the so-called little things of life.*9LtMs, Lt 18, 1894, par. 3*

Christian—what does it mean? To be Christlike. There is not one of us but needs the grace of Christ moment by moment. There are those who will be especially helped by our practical Christian life, and there are many who will be injured by a practice or habit in us which shows that we are hearers and not doers of the words of Christ. The Lord Jesus is greatly dishonored by those who have had great light and precious opportunities to learn what constitutes Christian character.*9LtMs, Lt 18, 1894, par. 4*

Christ has declared, "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.*] This language is simple and plain, and my heart is pained when I see that those who have had large opportunities and special privileges give evidence to the world, to men and angels, that they do not make Christ's life and character their own. Their lives show that they are not doers of the Word of Christ, and therefore are growing away from the only true copy. They are neglecting the only means whereby they can become partakers of the divine nature, and grow up unto the full stature of men and women in Christ Jesus. Christ is not correctly represented in them.*9LtMs, Lt 18, 1894, par. 5*

O, how far short have we come of imitating our holy Pattern! This is because we study so little the definite features of that character. So many are full of busy plans, always active, and there is no time or place for the precious Jesus to be a close, dear companion. They do not refer every thought and action to Him, inquiring, "Is this the way of the Lord?" If they did, they would walk with God as did

Enoch.9LtMs, Lt 18, 1894, par. 6

Many who bear with fortitude the great calamities of life, are overcome in little matters. By giving unrestrained license to the natural disposition, some trivial thing, some supposed slight, which, if carried to Jesus, the grace of Christ would enable the soul to overcome, is magnified into mountains of difficulty. As a man thinketh, so is he. Therefore molehills are magnified to large mountains; a supposed slight or discourtesy is allowed to cause heart burnings. Failing to conquer a dishonorable habit, the poor, sensitive, proud soul stumbles over a pebble of offense. A little thing, which should be forgotten, is construed into a grievous inconsistency in a brother or a sister. If Christ were visibly among us, He would address the one who is speaking evil, the accuser of the brother, as of old He spoke to the Pharisees, "He that is without sin among [you], let him first cast a stone." [John 8:7.]9LtMs, Lt 18, 1894, par. 7

Read carefully the *third chapter of James*, especially *verses 13-18*. How carefully should we learn the lessons which Christ has given us. "Where envying and strife is, there is confusion and every evil work." [Verse 16.] Then how carefully should we watch, not our brother, our sister, or our friend, and become their accuser, but our individual selves, examining our own selves, to see whether indeed we be in the faith. The great standard of righteousness, the law of God, is often transgressed, its sacred principles are entirely ignored, and yet the one who does this is not aware of his own disobedience, because he does not take time to consider his ways.9LtMs, Lt 18, 1894, par. 8

My sister, very many things which your hands find to do, which are of a trifling character, and are really nerve taxing rather than nerve quieting, might better be left undone. Like Mary, sit at the feet of Jesus, learn of Him who is meek and lowly in heart, and the promise, is, "Ye shall find rest unto your soul." [Matthew 11:29.] Regulate all your words and actions by the principles of the holy law of God, which is to judge you in that last great day. You separate the large portion of your life from God, and rob Him of the capital of talents entrusted to your hands. This has produced numerous difficulties in your life and your work, which would be avoided if you

would consent to bring yourself into subjection to Jesus Christ.*9LtMs, Lt 18, 1894, par. 9*

Even your thoughts are not to be allowed to run riot. They must be restrained, brought into captivity and obedience to Christ. How little is the law of God studied, how little practiced in the daily life! What is to be done? The little things are to be strictly guarded. The little things must be brought to Jesus as well as the larger things. It is the little foxes that spoil the vines. It is the little things which seem so small and unworthy of notice that work mischief in the life of those who believe. These things enter into the habitual train of thought, and shape the character. When the great things come to try the soul, the oil of grace is wanting.*9LtMs, Lt 18, 1894, par. 10*

In the great emergencies of life, can we expect persons to act on principles to which they have not educated and trained themselves to act? The affections have not been trained, and the course of Christian consistency becomes a matter of difficulty when it crosses inclination and habit. The untrained, undisciplined nature, allowed to act its will in little things, will be most difficult to bring under restraint and subjection in larger things. Thus the whole life is scarred and warped, and the great danger is that the name will be blotted from the book of life. The soul does not find delight in real heart service for Christ, and the grace of Christ can bless only where it influences.*9LtMs, Lt 18, 1894, par. 11*

My sister, you have failed to bring yourself into the channel of light and rich blessings. When you first connected with the school, your habit of constant activity made it next to impossible for you to listen interestedly to the very things you had the privilege of hearing; and that which you did hear, did not profit you, not being mixed with faith which would lead you to appropriate these truths to your own soul as the bread and water of life. Precious instruction was brought within your reach, but you did not prize the opportunity sufficiently to make any sacrifice in order to obtain the light which God desired to shed on your pathway. What excuse will you render to God for these neglected opportunities? You failed to receive the precious blessings you might have grasped. Will you please to consider the words of Christ, for they were presented to [me] as applicable in your case: "I am the bread of life: He that cometh to me shall never

hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. ... Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.” [John 6:35, 36, 47, 48.]*9LtMs, Lt 18, 1894, par. 12*

O that every soul might be impressed with these words! “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. Whoso eateth my flesh, and drinketh my blood, hath eternal life.” [Verses 53, 54.] See John 6:55-57. These words of Christ seem so full, they embrace so much, that I am amazed as I see how little influence they have upon the life and character of those who claim to believe the Word of God. The explanation is given: “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.] The life of Christ is to become our life; our spirit is to be one with His, as the branch of the vine is one with the parent stock, nourished by the sap which flows from the stock to every branch.*9LtMs, Lt 18, 1894, par. 13*

Who of those who have a knowledge of the truth answer the Saviour’s representation? If the professed followers of Christ did live thus in communion with Him, what Christian consistency would mark the life and be revealed in the character! To eat the flesh and drink the blood of the Son of God is to hear and to search His Word and then give the Word entrance into the life and the character by becoming a doer of the Word. Had you possessed the spirit of Mary, to sit at the feet of Jesus and learn of Him when you had every opportunity, you would have been far in advance of what you are at the present time. If the privilege granted to both yourself and Sister Rousseau had been improved, you would have learned the way of life more perfectly. You failed to improve the opportunity placed within your reach.*9LtMs, Lt 18, 1894, par. 14*

Both you and Sister Rousseau made many excuses, but these were mere subterfuges; God will in no wise accept them. Your souls did not hunger for an experimental knowledge of justification by faith. “The entrance of thy words giveth light; it giveth understanding to the simple.” [Psalm 119:130.] As you two associated together, as

you began your privacies to each other, there began that hunger which is death to spirituality. The desire to find spot and stain in Sister Starr extended to Brother Starr, and the word to which you listened was not mixed with faith; in them that heard it. It found no genuine love for the truth.*9LtMs, Lt 18, 1894, par. 15*

If this close intimacy had never existed, if these carnal communications had never been made, if you both had been hungering and thirsting for righteousness, the bread and water of life would satisfy every soul-longing; but the power of principle was neutralized by your practice. The temper and disposition of you both were influenced by that which you fed upon. You indulged in evil thinking and evil speaking until the testimony of one was the testimony of both, that Sister Starr was the most selfish woman you ever saw. The recording angel wrote in the book concerning you, "Sister Daniells, and Sister Rousseau, False accusers. Ye have borne false witness against Christ in the person of His children."*9LtMs, Lt 18, 1894, par. 16*

All these things reacted upon yourselves. Truth, precious, sacred truth, was made of no effect to you. The bitterness of your words, the eloquent, unspoken language of your manner; the repining state of your feelings, the wicked suggestions of Satan which you have entertained, the vivid imagination that was fruitful in inventing things which had no foundation in truth—all I have seen; the Lord has caused the burden to rest upon me, so that I have felt deeply.*9LtMs, Lt 18, 1894, par. 17*

Your thoughts of dress and of deportment have been a hindrance to you. Your lack of Christ's meekness and lowliness of heart witnesses against you. This is why you did not receive special light and make special advancement in obtaining a knowledge of the truth. You did not place yourselves in the channel of light, that you might receive the precious heavenly current, to be in you as a well of water, springing up into everlasting life. You have lost more than you can now realize. You placed yourselves in the channel of darkness. The spirit with which you were imbued, I leave you to name.*9LtMs, Lt 18, 1894, par. 18*

For the sake of your own souls, for the sake of Christ, for the sake

of the human beings whom He loves, I beg of you never to place yourselves in the same attitude again, for it would be at the peril of your souls. See that the evil is corrected, for it is without excuse. However you are disposed to look at the matter, you could as easily fall into temptation in regard to myself or others of your brethren and sisters as in regard to Sister Starr. Let not one fiber of this root of bitterness be left to spring up again, lest many be thereby defiled. Until the love of Christ shall reach out through all the lines of your life, you will continue to reveal this same weakness of character, appealing to your own sympathies, indulging yourself in appetite and dress and in many ways that you regard as harmless, but which have placed you at physical and spiritual disadvantages. And you are looked upon as missionaries from America.⁹*LtMs, Lt 18, 1894, par. 19*

The word I heard spoken concerning you was, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [*Matthew 18:3.*] "Neither will I be with you any more, except ye destroy the accursed from among you." [*Joshua 7:12.*] I sincerely hope that you both may have the curtain withdrawn, and that the Lord may present to you as He has done to me the grave things of an objectionable character which I have tried to present to you. I have nothing but love in my heart toward you, but I am compelled to speak the words of warning which I give you in these letters. I could write much more that has been presented before me in regard to these things, but I have not time nor strength.⁹*LtMs, Lt 18, 1894, par. 20*

Lt 19, 1894

Daniells, Sister; Rousseau, Sister

George's Terrace, St. Kilda Road, Melbourne, Australia

March 7, 1894

Previously unpublished.

My Dear Sisters,

At the very time when your minds should have been drawn away from self and selfishness, when you should have been seeking God with all the heart, in order that you might know by your individual experience what the words of the great Teacher mean when He says, "Seek ye first the kingdom of God, and His righteousness" [*Matthew 6:33*], you were studying yourselves. You did not commit to God your souls or your bodies. Your ideas, your imaginings became perverted. You dwelt upon your weakness, your individual inconveniences and little trials, forgetting the example you had been given in the work and mission of Christ. You thought you were having a hard time when you were not.⁹*LtMs, Lt 19, 1894, par. 1*

Your imagination was fruitful in your own behalf, and on your own account. But you did not understand fully what it means to give yourselves without reserve to Jesus, to suffer, not supposed inconvenience, but real genuine inconvenience for the truth's sake. You were not willing to do this, your thoughts were altogether too much upon yourselves and you have not committed yourselves, soul, body, and spirit to God for Him to mold and fashion and purify and prune back your natural inclinations. In few words, you desire to please yourselves in many things, and therefore you do not surrender yourselves to God unreservedly.⁹*LtMs, Lt 19, 1894, par. 2*

As followers of Jesus Christ we are to live in this world to His dear name's glory. There are many objects that solicit our attention, and we may make idols of ourselves. We may allow the enemy to thrust an idol in between our souls and Jesus, and this idol may gather our thoughts, and hold them, so that we shall devote the service,

the attention to earthly, selfish considerations, that belong alone to Jesus, and thus have the heart's affections divided.*9LtMs, Lt 19, 1894, par. 3*

Some things to which we may thus devote our energies concern the mind and some the body; but when it is done, time, precious time, and golden opportunities pass away; and the soul thus engaged is on the losing side. You have allowed your tendrils to find something earthly to entwine about, so that they are held back from God and do not entwine about Him. Satan prepares, ready to your hand, things of minor importance to so engage the mind that you do not obey the requirements of God.*9LtMs, Lt 19, 1894, par. 4*

“And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” Christ in His wisdom returned the question to the questioner for an answer, saying to him, “What is written in the law? How readest thou?” Every scribe claimed to be wise in expounding the law, “and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live.” [*Luke 10:25-28.*] Here are presented before us the conditions upon which salvation will be given.*9LtMs, Lt 19, 1894, par. 5*

God requires that in this life every son and daughter of Adam shall have supreme love for God and unselfish love for his fellow men. And any soul, or any object that shall come in to divide the affections, to engage the mind and be enthroned in the heart, takes the form of an idol.*9LtMs, Lt 19, 1894, par. 6*

There is more worship of idols than we imagine there is; it is the idols we have set up that divert the mind, the strength, the affections from the service of God, and God obtains very little of the heart's true worship.*9LtMs, Lt 19, 1894, par. 7*

Self and selfishness form the god that many worship. They consult their own selfish pleasure, and permit inclination to rule their spirit, soul, and body. They give strength and time to unimportant matters, to anything and everything that diverts the mind from God. The Word of Christ has very little place in their experience, and they do

not heed the command, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Matthew 6:33.]*9LtMs, Lt 19, 1894, par. 8*

Sister Daniells, you need to have the converting power of God upon your soul. You know very little of God and His righteousness, for self has not been surrendered to God. Although you do not realize it, you have made very hard work for yourself spiritually. You have taken, largely, the burden of both yourself and your husband in your own hands. But Brother Daniells needs a different mold from the one he has had, and God alone can give him this mold. My sister, when you sink self entirely in the will of God, then like Mary of old, you will feel that to learn of Jesus is the very best portion you can have in this life. The common and the sacred are too much upon a level in your mind, and eternal realities have not that solemn, sacred importance to your mind that it is essential they should have for your own eternal interest.*9LtMs, Lt 19, 1894, par. 9*

According to your own measurement, you think that the evil things you do are small in comparison to your good actions, and that on the whole you have an average good record. But God does not measure the character according to a human standard. He weighs the thoughts, the motives, in the golden scales of the sanctuary. He that offends in one point in transgressing the law, He says, is guilty of all. [*James 2:10.*] The spirit and principle that causes him to be guilty in one particular would cause him to fail should temptation overtake him on any other precept. He would break the commandments of the law just as readily on the second instance as on the first.*9LtMs, Lt 19, 1894, par. 10*

I have carried the burden of your case and the case of Sister Rousseau for a long time. I have not physical strength to carry it farther, and it appears to me that all I can do is to drop you into the hands of God. It seems longer than two weeks ago when we had that meeting, when the Lord was drawing nigh, but His blessing was ruled out by the lack of a full surrender to God, by the spirit that was entertained against light and knowledge. I care not to go through another such an ordeal, which was so little understood by you, and which meant so much to me. I dare not now engage in any interview, whatever might be the result. I know now that I must carry

the load no longer; your spiritual discernment is so clouded in regard to yourself that I have little hope that anything I might say would do any good. My words would be misconstrued, misinterpreted, and perverted, so I want no conversation on these subjects, and I am glad that I shall leave for Sydney soon.*9LtMs, Lt 19, 1894, par. 11*

I will write you that which I know will seem to you strange and severe. But I speak for your soul's sake, for your husband's sake, and for Christ's sake. Your husband is much better able to comprehend the matters which have been presented to me, than you will be. I bear my messages, and leave the case with God. You have cherished these things so long that an atmosphere has been created about your soul which makes it difficult for you to comprehend the danger to yourself or to others.*9LtMs, Lt 19, 1894, par. 12*

Your mind and heart need to be renewed before you can view these things which I have presented before you in any other way than from your own standpoint. Your pride will be touched. You will compare your busy activities with the lives of others who seem to do so little, and you will be led to question why you should be found in need of reproof. I must have relief, and I can do no more. I can only warn you to make thorough work for eternity without delay.*9LtMs, Lt 19, 1894, par. 13*

You spoke of going to America. It may be best, but I cannot tell the mind of God. It was new to me when you presented the matter before me. But if you expect relief and health in making this move, I fear you will be disappointed. You need to humble your heart before God, to fall on the Rock and to be broken. Then you will be better able to understand whether or not you should make the journey to America. Do not take one step in the dark. You will not be happy if you go in your present state of mind. You will carry your unhappy self with you.*9LtMs, Lt 19, 1894, par. 14*

You need to plead with God for divine wisdom to cherish all that is true and lovely, and purge away the dross. You need now to be very distrustful of self and not view matters and things, as you have viewed them for years, from your own standpoint. You have been

keenly alive to see and to magnify the supposed errors of others, but because your own selfish prejudices and feelings were uppermost, it has been impossible for you to render an impartial judgment in regard to the cases of others. But it is a dangerous matter to you that you do not see and correct your own imperfections of character. It is necessary to be a doer of the words of Christ, and not seek to take the mote out of your brother's eye when there is a beam in your own.⁹*LtMs, Lt 19, 1894, par. 15*

Will you cease to compare yourself with others? Will you look to Jesus in humble contrition of soul, and no longer have the quality of love for your husband that you have had? This idolatrous love, which is sickly sentimentalism, must be purged from your heart; you must love God supremely, and your husband with that love which bears the impress of the divine. The heart is the treasure house of good or evil, and its condition is made manifest by the words that are spoken.⁹*LtMs, Lt 19, 1894, par. 16*

A good man out of the good treasure of his heart bringeth forth good things, while an evil man out of the evil treasure of his heart bringeth forth evil things. The character of our words is declared by Christ to be the test of our spiritual condition. He says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*] And still the Lord carries the matter farther, and says, "I say unto you, That for every idle word that men shall speak, they shall give account thereof in the day of judgment." [*Verse 36.*]⁹*LtMs, Lt 19, 1894, par. 17*

The end is near. You have had great light, great opportunities, but you have not improved them in a way that has worked [for] your spiritual advancement. The unselfish love that dwelt in the bosom of Jesus Christ has not been the quality of the love which you have cherished. Love, pure and Christlike, is not a feeling, but a principle. You have not known what manner of spirit you were of. Love is a precious plant which we receive from Jesus. When we are quickened by His strong motive power, taught by His Holy Spirit, we shall love God supremely and our neighbors as ourselves. Will you weed out the vanities and grasp in your life the realities in order that there shall be no dead fly in the ointment?⁹*LtMs, Lt 19, 1894, par.*

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Oh, the end is near! I will pray for you, for I have a sincere love for your soul, and know that you may be a vessel unto honor, fit for the Master's use. Be careful how you speak, for we may judge a person's character with almost certain accuracy by the character of his conversation. Habits have been acquired that need to be changed decidedly. Words have been spoken that never should have been uttered. Hasty passion warps your judgment. By encouraging the utterance of words, we encourage and strengthen the feelings that prompted them, and a person comes under the influence of his own words. Thoughts produce words, and our words react upon our thoughts and control mind, soul, body, and will.⁹*LtMs, Lt 19, 1894, par. 19*

Lt 20, 1894

Eldridge, Brother and Sister

Williams St., Granville, Australia

April 14, 1894

This letter is published in entirety in *1888 1227-1232*.

Dear Brother and Sister Eldridge,

Your case is urged upon my mind—your spiritual condition as it was after you accepted the truth, and as it is at the present time. Your principles are not now what they should be or what they might have been if you had appreciated the light of [the] Sun of Righteousness and had walked in its rays as they shone upon your path. The Lord brought you, Brother Eldridge, in connection with His established institutions because He had blessed you with talents, which, if sanctified, would be a blessing to His cause and work. But without the Holy Spirit of God to bless and encourage your advancement as a learner, you would not obtain the experience essential for you as a wise manager in a line of work demanding faithfulness in every particular. Unless you should submit yourself to be educated and taught of God, you could not fill successfully the position to which you were called. There must be no confederating together on the part of any of the workers to carry out their own purposes, for one would surely mislead another.*9LtMs, Lt 20, 1894, par. 1*

The union between yourself and Frank Belden did not aid either of you in gaining the experience essential for you individually. You were both entrusted with sacred responsibilities. You were both on trial, under the proving of God. This responsible position called for daily and hourly experience in spirituality, in devotion to God. There was no lack on the part of God; every provision had been made whereby you might individually receive the power essential for the perfection of Christian character. The Lord does not desire that our individuality shall be destroyed. It is not His purpose that any two persons shall be exactly alike in tastes and dispositions.*9LtMs, Lt 20, 1894, par. 2*

All have characteristics peculiar to themselves, and these are not to be destroyed, but to be trained, molded, [and] fashioned after the similitude of Christ. The Lord turns the natural aptitude and capabilities into profitable channels. In the improvement of the faculties God has given, talent and ability are developed if the human agent will recognize the fact that all his powers are an endowment from God, to be used, not for selfish purposes, not to get a name or to secure large wages, but for the glory of God and the good of our fellow men. Under the training of God the understanding is to be opened to receive the impress from God.*9LtMs, Lt 20, 1894, par. 3*

The light of truth is to be a working agent, for true faith works by love and purifies the soul. All selfish purposes are to be expelled from the soul. The truth, if fully accepted, will prove all-sufficient to mellow the soil of the heart, making it ready for the precious seed to be sown continually by the Husbandman, that there may be a harvest for the Master. Heavenly influences are at work to build up and to improve the mind, enabling it to appreciate high and holy interests. The mind that is ever reaching upward, heavenward, will form [a] correct estimate of men and of the business connected with the work. Under the control of the Holy Spirit, it will look at a subject on every side, and will be enabled to judge correctly.*9LtMs, Lt 20, 1894, par. 4*

In the offices of publication at Battle Creek, as in the conference at Minneapolis, diverse influences arose. In the providence of God these are a test of character. Will men be influenced by men, or will they have the fear and glory of God in view? Will they give evidence of real depth of piety, praying and seeking God that they may form a right estimate of men and of subjects, appropriating all that is good, and refusing to garner the chaff?*9LtMs, Lt 20, 1894, par. 5*

God designed to work mightily by His Holy Spirit in that Minneapolis meeting for all who would submit their way and their will to Him. He would make that occasion a most precious school for all who would be teachable. However weak and imperfect in themselves, if they realized their weakness and their spiritual ignorance, they would receive divine strength and enlightenment. In that time of perplexity, if instead of sporting, jesting, and ridicule, there had been earnest

prayer and an effort to promote harmony and unity, most precious victories would have been gained, which would have placed the work years ahead, and saved many souls. But the giving up to Satan's arrangements, and acting out Satanic attributes on that occasion, caused the record to be entered in the books of heaven, "Untrustworthy when important interests are at stake."*9LtMs, Lt 20, 1894, par. 6*

God would have His people sensible at all times, moving as under the eyes of the whole heavenly universe. Then when differences arise, there will be a burden of responsibility upon every soul. The fear of God will lead to solemnity, care-taking, and earnest prayer, not to lightness and trifling, not [to] playing upon words, not to jesting and joking. All will be weighted with a sense of the consequences depending upon their own individual actions and decisions. If all the brethren at Minneapolis had been seeking the Lord with humility of mind, there would have been no conflict, no clashing, no uncourteous words, nothing unwise advanced. But men who were capable of being entrusted with great interests desired to reveal their executive ability in guiding the vessel through the breakers to the harbor. They did not wait for divine guidance.*9LtMs, Lt 20, 1894, par. 7*

After we left Minneapolis, the battle had to be fought over and over again. Time was lost, souls lost, lives imperiled, all because men felt sufficient in themselves and were not careful to keep the way of the Lord. The testing process is going on with every individual. Every movement is made before the whole heavenly universe. Whatever position men occupy, just as soon as they lift up their souls unto vanity they are left to make their own way without the help of God. He cannot co-operate with them.*9LtMs, Lt 20, 1894, par. 8*

The Lord laid upon me a burden in regard to the publishing house at Battle Creek. In the council room at the tabernacle, I read a message to a large number assembled. The same matter was afterwards repeated to the managers of the publishing house. All was done that I could do. I had the matter copied and placed in the hands of responsible persons, to see that the will of the Lord was carried out. But time passed, and the necessary changes were not

made.⁹*LtMs, Lt 20, 1894, par. 9*

The message laid out in clear lines, the principles that should ever govern the office of publication. It was stated that if selfishness should be developed, if the men in office should accept large wages, the blessing of the Lord could not attend the institution until these things should be corrected. The spirit of the councils was not approved of God. There were unholy confederacies, one worker upholding and sustaining another. God was displeased. "Let the potsherd strive with the potsherds of the earth." "But woe unto him that striveth with his Maker." [*Isaiah 45:9.*]⁹*LtMs, Lt 20, 1894, par. 10*

The Lord was testing and proving men. O, if they had been divested of self, if they had turned from the course of selfishness, and as God's peculiar people had chosen to carry out His wise and gracious purposes, what a blessing would have resulted, not only to the individuals themselves, but to their families and to the church and the institutions that God had established. But alas, instead of obeying the voice of God, listening to the warnings and admonitions He had given, they gave heed to the counsels of their own hearts, and to words from the lips of men. Thus they imperiled not only their own souls, but the souls of others through their influence.⁹*LtMs, Lt 20, 1894, par. 11*

O that they had humbled their hearts in penitence and contrition! Then the divine shekinah would have poured its precious, glorious light upon the Lord's instrumentalities, and every heart would have been made to rejoice. If they had walked in His way and kept His statutes, the Lord would have confirmed them in their petition, and would have given them His grace and wisdom. Prosperity would have attended them just as long as they walked in humility, taking Christ as their Pattern. Their prosperity would not have been as the fluctuations of human power. O, why do not men look into the mirror of God's Word, and read their character? Why do they not heed the divine instruction with reference to the friends they make, the intimacies they form, that mold and fashion the character?⁹*LtMs, Lt 20, 1894, par. 12*

The Lord looks with pitying tenderness upon Brother Eldridge. He

has been commander so long that it is very difficult for him to submit to be under the discipline of God. His ways seem right in his own eyes, but he cannot be commander in institutions where God presides, unless he shall first learn to obey.*9LtMs, Lt 20, 1894, par. 13*

Lt 21, 1894

Eldridge, Sister

Williams St., Granville, Australia

April 1894

Portions of this letter are published in *2SM 185-186*; *3MR 302*; *9MR 371*. +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.

My Dear Sister Eldridge,

I feel deeply over your case. I am very sorry that temptations have come in your way that you had no power to resist. Pride has compassed you about as with a garment. When the large wages were accepted by the leading managers in the office, these brethren went directly contrary to the will of the Lord. In the confederacy formed in these matters they were virtually opposing their own finite will to the will of God. This action presented temptation before you; pride flourished, and as selfishness and pride compassed you about, the love of Christ, the love of the truth, died out of your heart.⁹*LtMs, Lt 21, 1894, par. 1*

The extra amount paid to their workers should have been left in the treasury of God, to do its work in bringing the truth before many souls, and then the principles of self-sacrifice manifested in the office at Battle Creek would have exerted an influence in all places where our institutions are located.⁹*LtMs, Lt 21, 1894, par. 2*

How quickly was the heart fired with unholy ambition for extravagant display, in the furnishing of the house, in the robing of your person, and all this at the expense of holy principles. "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? And what agreement hath the temple of God with idols? For ye are the temple of the living God." God has given me a message for you: "Wherefore come out from among them, and be ye separate, saith

the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 *Corinthians* 6:14-18.]*9LtMs, Lt 21, 1894, par. 3*

The line of demarkation between the children of God and the world is distinct, it can never be obliterated. We are to be in the world, but not of the world. Are we to follow Baal? No! Shall we serve mammon as God? No! God requires you to be a follower of the meek and lowly Saviour if you would inherit the mansions He has gone to prepare for all who love Him. Jesus went about doing good. This is our work.*9LtMs, Lt 21, 1894, par. 4*

The Lord God of heaven singled out Israel from the surrounding nations to be the depositories of His holy law, and to communicate it to the world. He erected barriers about His people, giving special injunction that they should not mingle with the idolatrous nations and follow their ways, for this would lead to their separation from God. It was a positive necessity for them to observe the words of the Lord, to obey them in all their ways. He had given His people landmarks which they were always to respect both for their own good and the benefit of the world that knew not God. Through their faithful devotion to God, the Lord could bless them and make them living channels of light to reveal Him to the world as the only true and living God. If they would obey God, keeping His statutes and His laws, they would be a continual witness to the world of the power and majesty of the Lord God who created the world and all things therein.*9LtMs, Lt 21, 1894, par. 5*

There is a lesson for us in the history of Solomon. The early life of this king of Israel was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, from character to character, ever approaching nearer the similitude of the character of God, but how sad his history. He was exalted to most sacred positions of trust but he proved unfaithful. He grew into self-sufficiency. Pride, self-exaltation, the lust for political power and self-aggrandizement, led him to form alliances with heathen nations.*9LtMs, Lt 21, 1894, par. 6*

The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trusts. Associations with idolaters corrupted his faith, one false step led to another, there was a breaking down of the wise barriers which God had erected for the safety of His people, his life was corrupted by polygamy, and at last he gave himself to the worship of false gods. A character that had been firm and pure and elevated became weak, marked with moral inefficiency.*9LtMs, Lt 21, 1894, par. 7*

Evil counsellors were not wanting who swayed that once noble, independent mind as they chose, because he did not make God his counsellor and his guide. His fine sensibilities became blunted, the conscientious, considerate spirit of his early reign was changed. Self-indulgence was his god, and as the result, severe judgment and cruel tyranny marked his course of action. From the wisest king that ever swayed a sceptre, he became a despot. His extravagance to please and gratify himself and his many wives exerted an influence upon the nation, the result of which can be fully known only when the works of all shall come in review before God and every man shall be judged according to the deeds done in the body. King Solomon was the idol of the nation, and that which he did and said was copied. The extravagance practiced in selfish indulgence necessitated a grinding taxation of the poor of the nation.*9LtMs, Lt 21, 1894, par. 8*

O, how can God bear with the misdeeds of those who have had great light and advantages, and yet follow the course of their own choosing, to their eternal harm? Solomon, who had solemnly charged the people at the dedication of the temple, “Let your heart be perfect with the Lord your God” [*1 Kings 8:61*], chose his own way, and in his own heart separated from God. The mind that was once given to God and inspired of God to write the most precious words of wisdom (the book of *Proverbs*)—truths which are immortalized—that noble mind, through evil associations and yielding to temptations, became inefficient, weak in moral power, and Solomon dishonored himself, dishonored Israel, and dishonored his God.*9LtMs, Lt 21, 1894, par. 9*

I present this picture before you that you may see what human

beings become when they venture to separate their souls from God. One false step prepares the way for a second and a third, and every step is taken more easily than the last. Thus souls are found following another leader than Christ. My sister, you have gone far away from God. The warning given me for you I dare not withhold. It becomes every dependent human being to love and fear God. We should beware of accepting any influence that would endanger the simplicity of our faith and grieve the Holy Spirit of God by perverting the affections which belong to Him alone. If the Lord is our strength, if we love God supremely, we shall love our neighbor as ourselves, and we shall make the most of our God-given abilities to exert an influence that will be a blessing to those with whom we associate. We shall draw others to Jesus and shall make straight paths for our feet, lest the lame be turned out of the way. *9LtMs, Lt 21, 1894, par. 10*

Said Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] Who is it that speaks? It is the self-denying, self-sacrificing Redeemer, the Majesty of heaven, the Adored of angels. Seraphim and cherubim bow to do His bidding. *9LtMs, Lt 21, 1894, par. 11*

I entreat of you, my sister, to repent of your backslidings and return unto your God with full purpose of heart. Had you wealth, had you position, have you intellectual gifts, whose are all these, and who requires their service? He who so loved you that He gave His only begotten Son to pay the ransom for your soul. You are not your own; you are bought with a price; therefore God calls upon you to glorify Him in your body and spirit, which are His. Certainly you have not been glorifying your Lord. *9LtMs, Lt 21, 1894, par. 12*

The incarnation of Christ was an act of self-sacrifice; His life was one of continual self-denial. The highest glory of the love of God to man was manifested in the sacrifice of His only-begotten Son, who was the express image of His person. This is the great mystery of godliness. It is the privilege and the duty of every professed follower of Christ to have the mind of Christ. Without self-denial and cross bearing we cannot be His disciples. *9LtMs, Lt 21, 1894, par. 13*

When the resolutions were proposed and accepted to pay the large

wages to those working in the Review and Herald office, the enemy was succeeding in his plan to turn aside the purposes of God, and to lead souls into false paths. The selfish, grasping spirit accepted the large wages. Had the workers practiced the principles set forth in the lessons of Christ, they could not conscientiously have received such wages. And what was the effect of this increase of wages? The expenses of the family living were greatly increased. There was a departure from the instructions and examples given in the life of Christ. Pride was awakened and indulged; means were invested for display, for needless self-gratification. Love of the world took possession of the heart, and unsanctified ambition ruled the soul temple. The large wages became a curse. The example was not after Christ, but after the world.*9LtMs, Lt 21, 1894, par. 14*

Love to Christ will not lead to self-indulgence, it will not lead to any unnecessary expenditure of means to please and gratify self or to foster pride in the human heart. The love of Jesus in the heart ever leads the soul to humility and entire conformity to the will of God.*9LtMs, Lt 21, 1894, par. 15*

In the education and training of their children, parents have a sacred responsibility. By precept and example they should repeat the lessons which Christ gave to His disciples to give to the world. The salvation of the souls of both parents and children is to be the first great consideration of life. These children are the Lord's heritage, and they are to be educated, trained, and sanctified for the Master's service. The Lord Jesus has claims upon all that he has ransomed, having paid the price of his own life to redeem them. Children need to have this lesson often repeated to them by both precept and example. How mysterious the process by which they become absolutely the Lord's property—soul, body, and spirit bought and paid for by the life of the Son of the infinite God. Parents who understand that eternal interests are here involved will make diligent work in their home life. They will discern that loveliness of character is of far greater value than all the outward adorning.*9LtMs, Lt 21, 1894, par. 16*

We have no right to use our time, our strength, or our money for selfish gratification; because all that we have and are has been bought with a price. We are dependent upon God every moment,

deriving our life and being from Him whose we are by creation and redemption. In body and soul and life we are God's; He claims all there is of us, and we cannot appropriate our time, our strength, or our money to serve our own inclination and pleasure without practicing robbery toward God. A great and solemn lesson is learned when individually we recognize the Lord's claims upon us, our time, talents, and property. This claim upon the human agent is the claim of love as well as right.*9LtMs, Lt 21, 1894, par. 17*

Shall we not, my sister, give to God all that He has redeemed—the heart, the conscience, the undivided affections? He has made every provision whereby we may be purified from all the dross and be refined, elevated, and ennobled to become members of the royal family, children of the heavenly king. Is not this exaltation higher than any earthly ambition? I do not present to you a cheap, spurious kind of spirituality. I present the pure principles of truth. “The law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*] This conversion testifies to all the heavenly intelligences our loyalty to God.*9LtMs, Lt 21, 1894, par. 18*

The grandest missionary work that a truly converted soul can do is to love God with the whole heart and our neighbor as ourselves. It is Christ working in and through the human agents that makes them Christians. He works to promote spirituality and heavenly affection; and the receiver, quickened by the vitalizing current, the Spirit of God, communicates the same to others. This is pure and undefiled religion.*9LtMs, Lt 21, 1894, par. 19*

My sister, I cannot consent that you should become the sport of Satan's temptations, that you should choose to set your affections on earthly things and neglect the great salvation offered to us in a personal Saviour. The love of God must be first and last and best in everything. The Lord calls for you. Will you give yourself to Him? Will you open the door of the heart to Jesus, that He alone may occupy the throne of the heart? Shall every rival influence that holds the affections away from God be given up? God grant that your eyes may be anointed, that you may see it is not for your happiness or safety to follow inclination in any one thing; it is dangerous business. You have a soul to save or to lose, and you are required to be a faithful sentinel over your own soul's interest, lest lower and

defective things shall steal the heart from God.⁹*LtMs, Lt 21, 1894, par. 20*

Christ is inviting you. Will you heed His voice? Will you open the door of the heart to Jesus? O, you must learn to maintain strict watch over yourself and over your affections, for the temptations of Satan have been gaining the ascendancy, little by little, until the heart has been stolen from God and has come to love the world and the things of the world. But you are not really and truly happy. In the words of Holy Writ I bid you, "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.*]⁹*LtMs, Lt 21, 1894, par. 21*

I can pursue this matter no farther now, but will try to write you again. The American mail will close tomorrow and I have several letters still to write. Please tell me, my sister, will you give your undivided affections to God? I love your soul; Jesus loves your soul; all heaven is interested in the salvation of your soul. Will you watch? Will you pray?⁹*LtMs, Lt 21, 1894, par. 22*

In much love.⁹*LtMs, Lt 21, 1894, par. 23*

Lt 22, 1894

Eldridge, C.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 12, 1894

Portions of this letter are published in *3MR 302; 9MR 371; 10MR 389-390*. †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,

I received your letter yesterday, and was very glad to hear from you. Your words give me much relief of mind because I know that the Holy Spirit is striving with you. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." [*Hebrews 12:6*.] In the press of a multiplicity of responsibilities, we frequently fail to devote a period of time each day to meditation and prayer, when we can closely, critically examine the motives which prompt us to action. We often fail to seek God at the very time when we need divine wisdom in order that we may be braced for duty, and fortified for trial. Thus we are led to walk in self-confidence, not realizing the necessity of being kept by the power of God moment by moment, lest the enemy steal a march upon us. *9LtMs, Lt 22, 1894, par. 1*

Those who are called upon to be leaders in the cause of God must realize the positive necessity of being led themselves. Christ says, "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12*.] The truth for our time must transform the character. It is when the heart is wholly surrendered to God, that we learn both its waywardness, and how effectual is the grace of God to bring it into subjection, that the character may be fashioned after the divine similitude. If the truth is planted in the heart by the Spirit of God, it will be revealed in the life, and its beauty will be apparent in the character. *9LtMs, Lt 22, 1894, par. 2*

I had not learned until I read your letter that you had suffered a

severe illness. I know what it is to suffer, and my heart sympathizes with you. It would be a calamity for both time and eternity should you give up your mind to devotion to earthly pursuits, and make God and heaven a secondary matter. Better far would be the cross, the disappointment, the shattered earthly prospect, the neglect of friends, the disapproval of the world, than to sit with princes, and lose heaven.*9LtMs, Lt 22, 1894, par. 3*

The greatest riches this world can bestow would only leave us wretched, hopeless, and miserable in the estimation of God. From the light given me of God, I know the prince of this world, the father of lies, has taken possession of many lines in business, and manipulates many matters in harmony with his own attributes; and even those who suppose that they are serving God are infatuated and deluded by his policy. They speak lies, they practice deception, and conscience strives in vain to make her voice heard.*9LtMs, Lt 22, 1894, par. 4*

One passion after another, one project after another, sways the heart and expels the Holy Spirit from the soul. The love of the world is permitted to come in and take possession of, and rule, the heart; but the Lord Jesus would have us, as rational creatures, place a right estimate upon eternal things, so as not to lose eternity out of our reckoning.*9LtMs, Lt 22, 1894, par. 5*

My brother, let me tell you, if you and my nephew, Frank Belden, had been willing to gratefully accept the counsels of God, you could have been used to His name's glory. But refusing to come under the discipline of the Holy Spirit, the Lord could not permit you to continue your connection with His work; for you would both have given the work a wrong mold. I was much relieved when I knew that you had both disconnected yourselves from the office by your own action. This was of the Lord. You did not adopt a course of action in managing the affairs of the office that God could approve.*9LtMs, Lt 22, 1894, par. 6*

Words were spoken by you, actions were performed, and arrangements were sanctioned in the departments of business which were not in accordance with Bible principles. It is true that they would pass current with the world; but the world's standard is

to be no criterion for those who are the elect of God, who are chosen to do a special work after God's order. There were threads of selfishness running through the business lines, that God could not approve of, or place His superscription upon, and the same threads of selfishness are apparent still in the management of the office. Selfishness will die in the management of the office just as soon as every managing agent is fashioned and molded after the similitude of Christ.*9LtMs, Lt 22, 1894, par. 7*

Christ is to be represented in every business transaction throughout every department of that office, for it is God's great instrumentality for conveying the light of heaven to the world. There can be no double dealing permitted, no confederacies formed to cloak a wrong. There must not be a particle of injustice done to one man by his fellow man for the purpose of enriching or benefitting the cause of God. God will not serve with the sins of those who handle sacred things. The Lord has no gentle name to apply to any shade of deception. There has been oppression practiced by men in high position. Those who should have had tender regard and sympathy for the erring, who should have spoken kindly words even to those who made mistakes in some things, failed to do this.*9LtMs, Lt 22, 1894, par. 8*

Those who needed help often did not receive the courtesy, the regard, the help which they needed. So unprincipled a thing as receiving large wages should never have been carried into action in the office. Selfishness has tarnished the publishing institution, and spots dark and forbidding have been made upon the cause of God because of the perverse spirit that animated some who were in responsible positions.*9LtMs, Lt 22, 1894, par. 9*

Those who are called of God should be in touch with God, in order that they may have fine, keen, clear perceptions of what constitutes equity in judgment. Men in responsible positions should remember that the ten commandments are to be practiced in every line of work lest the cause of truth shall bear the imperfections of the mold of man and God be dishonored and stumbling blocks be laid before the precious souls, over which they will stumble to their ruin. The followers of Christ must watch, pray, and work, having the eye single to the glory of God, knowing that they are working in the sight

of the universe of heaven.*9LtMs, Lt 22, 1894, par. 10*

Men have made the cause of God an excuse for allowing oppression and suffering to come to souls. The cause of God must be represented by men whose hearts are as tender, pure, true, and compassionate as is the heart of Christ. Those who handle the sacred work in Christ's stead must have a pure heart and clean hands. They must adopt Christ's maxims, for if they fail to do so, they will be deceived, betray Christ and dishonor the truth of God. Men have cherished an ambition to be considered keen and sharp in working for the financial interest of the Review and Herald office. They have not considered that they must love God supremely and their neighbors as themselves, but have permitted business to crowd out love.*9LtMs, Lt 22, 1894, par. 11*

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:4, 5.*] “Thou hast a few names even in Sardis which have not defiled their garments,” is a correct description of the moral atmosphere of the publishing house.*9LtMs, Lt 22, 1894, par. 12*

“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [*Verses 1-3.*] These statements of the True Witness have for years been applicable to the Review and Herald office.*9LtMs, Lt 22, 1894, par. 13*

If the love of Jesus had been a living, acting influence in the Review and Herald office, how different would have been the record in the books of heaven. Had those who were in responsible positions

cultivated the love of Christ, that love would have had a controlling influence over human nature, and the actions of men would have been brought into conformity to the will of Christ. The affections would have been sanctified, and the workers would have been led to exercise the love of Christ not to a few only, but to all who were needy. It is an easy matter to show respect, to manifest sympathy for one who we think is deserving; but to act out the principles of love and compassion revealed in the life of Christ, to manifest sympathy toward the erring, to reach a helping hand to the needy who do not seem deserving, is not so easy. This work cannot be done suddenly by those who professedly keep the commandments of God, while they do not practice them from the heart.*9LtMs, Lt 22, 1894, par. 14*

God will work for you if you will only consent to the operation of His Holy Spirit. I feel sorry that so large a number desire to work the Holy Spirit, in place of permitting the Holy Spirit to work in molding and fashioning them. I have often heard from your lips the expression, "You know I have not an experience." God has given you an experience. I have more faith today that you will be an overcomer than I have ever had before, for the Lord is working with you, and through trials you are learning what it means to trust in God.*9LtMs, Lt 22, 1894, par. 15*

I read this incident, "At the battle of Alma when one of the regiments was being beaten back by the hoards of Russia, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors but the reply of the ensign was, 'Bring up the men to the colors.'" This is the work that devolves upon every faithful standard bearer, to bring up the men to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professed followers of Christ is that they lack the courage and the energy to bring themselves and those connected with them up to the standard. However urgent may be the message coming from the Lord, they fail to act up to its requirements.*9LtMs, Lt 22, 1894, par. 16*

I have faith to believe you will not stop at the halfway house, but will follow on to know the Lord, that you may know His goings forth are prepared as the morning. The Lord loves us, and all He asks is that

you respond to His love. He is goodness and truth, and we have need to call upon our soul and all that is within us to bless the Lord and praise His holy name. The Lord is good and does not willingly grieve or afflict the children of men, yet we are admonished to “think it not strange concerning the fiery trial which is to try you.” [1 Peter 4:12.]*9LtMs, Lt 22, 1894, par. 17*

The blacksmith puts the iron and steel into the fire to test them, that he [may] know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction in order that He may see what temper they are of, and whether He can use them and mold and fashion them for His work. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor [and] glory at the appearing of Jesus Christ.” [1 Peter 1:7.]*9LtMs, Lt 22, 1894, par. 18*

You did not know how to be tender hearted and pitiful to the very ones who needed your compassion. The Lord saw that yourself, Frank Belden, and others must learn this lesson of compassion, and you are now placed in the training, educating school to learn the lesson that has not been agreeable to you to practice. God saw that it was impossible for you to have the tenderness of Christ, to be pitiful and courteous, until you should yourself be placed in trying circumstances, in order that you might sympathize with those who needed your attention, in kind words and tangible help. They have not received this in the past.*9LtMs, Lt 22, 1894, par. 19*

God saw that you could not become qualified to work the works of Christ, manifesting tenderness to all, exerting a thorough Christlike influence, until you were melted over, until every fiber of the root of selfishness was extracted from your life and character. He has permitted the furnace fires to kindle upon you, because He loved you and would mold you through fiery trials into the image of Christ.*9LtMs, Lt 22, 1894, par. 20*

I have sought to present before you the principles which should mold the actions of those who bear responsibilities in His cause. There was much dross, much chaff, to be separated from your spirit and character before your course of action could represent the

character and work of Jesus Christ. Everything you did was deeply corroded with selfishness, and your influence and that of Brother Frank Belden was of a character to mar the experience of all those who looked to you for an example. Neither of you realized the necessity of attaining to a high experience in divine things so that at all times and under all circumstances you might “keep the way of the Lord to do justice and judgment” [*Genesis 18:19*], mingling with your exercise of justice the mercy, the love, the goodness, the long forbearance and tenderness of Christ. *9LtMs, Lt 22, 1894, par. 21*

When a sufficient time for test and trial had been given you, and you failed to make a wise use of your capabilities and talents to glorify God, I was shown that He would separate you from His work. But I feel so grateful to God that He has been trying you with His refining fire, for without His discipline, you would not be fitted for any branch of the work. I feel the tenderest heartfelt sympathy for you, my brother, and for my nephew Frank Belden. God has entrusted to him special <valuable> capabilities and talents; but his self-esteem, his independence, his self-confidence, has led him to rely upon himself instead of the Lord God of Israel. *9LtMs, Lt 22, 1894, par. 22*

O, how poor we are in ourselves, and how rich we might be in Jesus Christ. The Holy Spirit is light and love and power, and God wishes to endow us with the Holy Spirit. Christ desires to make us channels through which His grace and righteousness shall flow in a rich, full current of life and blessing, of peace and joy to refresh the souls of others. The command is given to us, “Bear ye one another’s burdens.” [*Galatians 6:2*]. “Pray one for another that ye may be healed” [*James 5:16*], have a heart that is softened by the Holy Spirit, which will make us kind and tender to, and thoughtful, one of another. *9LtMs, Lt 22, 1894, par. 23*

We are to be forgiving one to another and to be to each other in all our intercourse and connection all that we possibly can be. We are to be to others, as far as we are capable, what Jesus was to His disciples when He walked with them and talked with [them] on earth. I know that you will have trials. The very condition of things which your own course of action created in the office through your failure to learn in the school of Christ, through your lack of

experience in divine things will react upon yourself.⁹*LtMs, Lt 22, 1894, par. 24*

Had you been filled with tender regard for every soul who needed your help, had you put forth painstaking effort to inspire the erring with hope and faith, had you practiced self-denial, and manifested the love of Jesus, which is positively necessary for all in positions of truth to manifest, your experience would have been of a different character. The Lord has no pleasure in the work of those who do not represent Christ, and after opening before them their defects of character, after bearing long with their mistakes, He will remove them from the work, and test and try others. For even in this life Christ is judge of all the earth and measures characters by the divine standard.⁹*LtMs, Lt 22, 1894, par. 25*

Those who delight in the law of God are not under the law; for the law of God is an instrument of strength to them, a wall of protection, a refuge for guardianship, and does not bring condemnation; for to those who are in harmony with it, it is holy, just, and good. They can declare that “the law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*]⁹*LtMs, Lt 22, 1894, par. 26*

In every institution the chaff and the wheat are mingled in an indistinguishable manner. But when some crisis comes, when test and trial passes over the people, those who are symbolized by chaff are driven away; but those who are represented by wheat remain. When God takes us in hand He will accomplish His purpose for our good. Though our past course may not have been in harmony with the way of the Lord, though our paths have been turned aside from the ways of God, yet if we will cling to Him He will change our course so that we shall keep the way of the Lord.⁹*LtMs, Lt 22, 1894, par. 27*

In your board and council meetings when self and self-importance was the main spring of action, there was a vast amount of imaginings expressed, many things were said, and much talking done, and angels stood by, veiling their faces and turning away. What was needed in those meetings was the heart of Christ. Some were filled with an ambition to have a telling influence upon the world, and their manner and spirit of working were such that Christ,

the center of all power, was largely expelled, as one for whom they had not particular use.*9LtMs, Lt 22, 1894, par. 28*

Sanctified activity has an effectual influence, for it is a force that molds after heaven's order. But the love of Jesus must pervade the hearts of those who would serve Him. Love is born of God. The managers of the institution at Battle Creek have for years been striving to make the progressive work of the institution all absorbing, the beginning and ending of everything. In this lust for power they have been walking in the sparks of their own kindling, and not in the light of the message from the throne of God.*9LtMs, Lt 22, 1894, par. 29*

All plans for reform, all activity, must be under the authority and supervision of God. Unless the fruit of Christian character appears, we can trust no man's mind and no man's judgment. The right temper of soul must be cultivated; we must become Christlike in character, partakers of the divine nature, having overcome the corruptions that are in the world through lust.*9LtMs, Lt 22, 1894, par. 30*

Selfish ambition is not the fruit that grows upon the Christian tree, which is for the healing of the nations. Christlike propositions will not bear the semblance of selfishness. Those who are workers together with God with one hand lay hold of needy, sinful, helpless, fallen humanity, and with the other they grasp the throne of God, and lift, and build men up in the most holy faith. They manifest a perseverance that will not be defeated or discouraged by failure.*9LtMs, Lt 22, 1894, par. 31*

The work of saving souls will not be successful if carried on simply by men's finite methods. Let God work. Yes, let God work by His own conditions and plans and ways, and let men wonder and admire. The branch grafted into the vine will flourish and bear fruit to the glory of God, because the vital forces flow from the living vine to the branch. Christian religion is today on trial for its life; but it will not live through the multiplicity of men's plans in turning things upside down, but through the life giving properties that are in Jesus Christ. "Draw nigh to God, and he will draw nigh to you." [*James 4:8*.]*9LtMs, Lt 22, 1894, par. 32*

The universe of heaven is calling upon us, the world is calling upon us, to give a reason of the hope that is within us. We shall not do this by originating many plans in our human wisdom, but by unselfishness, by self-denial, by being full of grace and truth, <by accepting God's plans and living by every word that proceedeth out of the mouth of God.> We are in great danger of losing Christ, the vital essence of the message. We shall not work the works of God because of possessing <excellent> talents or having great knowledge; far more than mortal ability must be brought in to the devising of successful plans. In their supposed human wisdom, men may turn and overturn, and yet not cure existing, discouraging evils. While professing to preach Christ we are in sore danger of losing the spirit of Christ because of neglecting to practice His words <and His works,> which is called eating His flesh and drinking His blood. We need more of Christ's love in our life to transform our characters. It is a vitalizing current from Jesus.⁹*LtMs, Lt 22, 1894, par. 33*

I write with pain of heart that the love of God is very feebly represented among us. God Himself is not in our assemblies because the cold iron of self remains unmelted. We know little of the midnight struggles of Jacob in surrendering all <of his self> to God, and exercising conquering faith in God. The religion of Christ is well nigh choked out of many of the hearts of those who stand in positions of responsibility, and they are putting their own ideas and their own works before the words and works of their professed Master. The woes of God's creatures are passed by as unworthy of their attention. "Ye will not come unto me," says Christ, "that ye might have life." [*John 5:40.*]⁹*LtMs, Lt 22, 1894, par. 34*

What can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem; they are digging in the earth for hidden cities, and to find inscriptions which the Lord has seen fit to bury with the corrupted, defiled inhabitants; but the Lord has not laid it upon man to search out these mysteries. "We cannot find out God by searching," by seeking to understand mysterious problems. [See *Job 11:7.*] Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried up inscriptions, will not bring a greater knowledge than

that which Christ has brought to our world. His prayer to His Father is, (and I would that you would listen as for your life,) “and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent.” [*John 17:3.*]⁹*LtMs, Lt 22, 1894, par. 35*

Union with Christ is a union with God through Christ. There is a life in the soul of every one who has formed this mystical, spiritual union with Christ that never fades or fails. We need an abiding Christ, yet many comprehend it not, and the world doubts whether we have the truth or any divine message from God. They judge us by the fruit we bear, <unsanctified ambition.> Through self-love, through self-indulgence, the love of Christ is extinguished from the heart. But let us weave Christ into our plans, and let self have far less importance. Let the voices that have been heard so frequently in your councils be heard less frequently, and let Christ, the light, the truth, the way, preside in your midst as your counsellor. <Then shall the truth triumph.>⁹*LtMs, Lt 22, 1894, par. 36*

Lt 23, 1894

Edwards, W. H.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 18, 1894

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.

Battle Creek, Michigan

Dear Brother:

I have just received and read a letter from my son Edson White. He knows that I have a deep, intense interest in his mission to the colored people, and that I have confidence that the lord has heard the many prayers that I have offered to Him day and night to open the way so that Edson could work in the very lines in which God has presented to me that he should work. He has written me in regard to the fact that parties have opened his mail and taken therefrom a donation of money that was to be used in the missionary enterprise in the southern field. Can you explain by what precept in the law of God you were acting in so doing? For years the Lord has been revealing to me the fact that the perception of those who were carrying forward business in the office was not after God's order. The Lord could not approve the course of action which men took, and which they classed in their minds as just and right. When their actions were weighed in the balance of the sanctuary, they were wanting in justice, equity, and the love of God.⁹*LtMs, Lt 23, 1894, par. 1*

I have several pages written concerning these things which I cannot possibly get into this mail, because there is not time to have it copied. What rule do the parties in the Review and Herald Office follow in dealing with their fellow men? Has the voice of God in His Word directed you to pursue a course which would have a tendency to weaken the hands of any one in carrying forward His work? I will say little now on these points, as the Lord has presented before me

some things which I will present to you in the next mail.*9LtMs, Lt 23, 1894, par. 2*

There are very few who feel any spirit or burden of labor for the cause and work of God. Prayers are going up to heaven, or ought to be, for the Lord to raise up laborers to go into the harvest. For years the Lord has had a work for Edson to do; but he was too proud to move out, because there were hindrances in his way. Again and again the movements that have been prompted by satanic agencies to discourage in place of encouraging him have been opened before me. Those who ought to have been his wise counsellors have tried to lay stumbling blocks in his way. The Lord selected him before he was born to do his part in the work of saving souls. He has given him insight into the Scriptures. Time and again He has moved upon his heart; but he has been unwilling to take hold of the work because he did not receive encouragement from his brethren who were in the proper positions of trust. The Lord permitted him to go very low, in order that he might see his great wretchedness, misery, and helplessness [so] that his heart might be broken, and that he might call on the Lord and give himself to His service.*9LtMs, Lt 23, 1894, par. 3*

I know that the Lord has been moving upon my son Edson. I also know that the Lord has let His hand, the right hand of His power, lift him up, and make him independent of the help which he ought to have had from those who would have helped him if they had had the love which Jesus has to the sinful and erring. He receives the wandering, straying, lost sheep. He takes him in His arms rejoicing at every step, and exclaiming, "I have found my sheep that was lost." [*Luke 15:6.*] The heartless, indifferent hardheartedness which has been revealed by those whom God has placed in positions of sacred responsibility and has expected that they would be co-laborers with the tender Shepherd, has led them to drive souls into the snare which Satan has prepared for them.*9LtMs, Lt 23, 1894, par. 4*

The Lord in His mercy, through His Holy Spirit, has been fitting Edson White to do a work that for years he would not surrender himself, soul, body and spirit, to do. The transaction in regard to the money is only another evidence of the truth of that which I have

presented before the workers in the office. There is need of the converting power of God upon the heart and character of those in the office. The Lord has not led those who have done this action, and they must answer to God for perverting the means from the channel in which God designed it should flow.*9LtMs, Lt 23, 1894, par. 5*

Because some thought their judgment perfect, they have turned aside the means which God impressed some soul to give to a certain work to His name's glory. How dare any one take such a liberty? How dare any one presume to judge in these matters? How dare any one to climb on the judgment seat and do that which Christ has told them not to do? "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?" [*Matthew 7:1-3.*]*9LtMs, Lt 23, 1894, par. 6*

Please read the words that come from the lips of Christ, and inquire, Do I believe my Bible? "Therefore thou art inexcusable, O man, whosoever thou are that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things." [*Romans 2:1.*] The very ones who have neglected those who are in peril, and who have left them to wander and perish by their course of action, who have driven them into Satan's snares, are the very ones who will not rejoice with Christ when He brings back the lost and wandering sheep. They will act as did the elder brother in the parable. Time and again many in the office have reenacted his part. They have been jealous as he was, and have complained of the favors shown to the poor prodigal by his Father in heaven who appreciates and values every soul for whom Christ has died.*9LtMs, Lt 23, 1894, par. 7*

Again and again on my knees I have said, "I thank the Lord that Jesus the tender Shepherd has hunted for the lost sheep and has brought Edson White back to the fold." I have not questioned at all, but have been assured that there would be those who would pursue a course to dishearten and discourage, and who would, like the priest and the Levite, pass by on the other side when a poor soul

needed sympathy and restoring. I knew that there would be those who instead of pouring oil into the wounds would pour in vitriol.*9LtMs, Lt 23, 1894, par. 8*

I must speak, I cannot hold my peace. I am moved not with anger, but with indignation against those who have not the love of the true Shepherd, who have made no self-denying, self-sacrificing efforts, as did the good Samaritan and the true Shepherd. They have not gone out to seek for the lost. But when there was no eye to pity, no hand stretched out to save, God's own arm brought salvation and He upheld. God alone brought back His lost sheep. But when those who claim to be children of God, neglect a soul for whom Christ is working, not imputing [his] sins unto him, but imputing unto him His righteousness, when they speak and act in a way to discourage that soul, God will require their deeds at their hand, and requite them for their injustice and un-Christlikeness.*9LtMs, Lt 23, 1894, par. 9*

Will the workers in the Review office carefully consider these words: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth, me."*9LtMs, Lt 23, 1894, par. 10*

"But whoso shall offend one of these little ones which believe in me, it would be better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh." [*Matthew 18:1-7.*] "Take heed that ye despise not one of these little ones; 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 has come to save that which was lost."*9LtMs, Lt 23, 1894, par. 11*

"How think ye? If a man hath an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if

so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” [Verses 10-14.] Read the whole chapter verse by verse, solemnly and reverently, and then repent before God, and be converted, and have the humility of a little child.⁹*LtMs, Lt 23, 1894, par. 12*

For Christ’s sake do not cause the feet of my son to stumble on the dark mountain of unbelief. I gave Edson to God before he was born. At the time I was placed in very discouraging circumstances; but the Lord kept my soul from despair, and I have for Edson the tenderest regard. When only eighteen months old Satan strove day and night for his life. He would battle in terror for hours against unseen foes, and so did his brother Henry. The satanic agencies were seen by the little ones though our eyes could not behold them. We prayed night and day and peace came, and life was spared.⁹*LtMs, Lt 23, 1894, par. 13*

Edson’s life has been one long battle against unseen foes. Is he less precious in the sight of God on account of this? No, I tell you no. His case has been a revealer of characters. Those who thought or claimed that they were far advanced in Christianity have shown that they know not how to deal with human minds. They have revealed the fact that they have no spiritual intuition or discernment, but have blindness that is wonderful.⁹*LtMs, Lt 23, 1894, par. 14*

Lt 23b, 1894

Evans, I. H.; Testimony to Battle Creek

Granville, Australia

July 20, 1894

This letter is published in entirety in *8T 48-53*.

I. H. Evans:

I wish to remind my brethren of the cautions and warnings that have been given me in reference to constantly investing means in Battle Creek in order to make a little more room, or to make things more convenient. New fields are to be entered, the truth is to be proclaimed as a witness to all nations. The work is hindered, so that the banner of truth cannot be uplifted, as it should be, in these new fields. While our brethren in America feel at liberty to invest means in buildings which time will reveal that they would do just as well and even better without, thousands of dollars are thus absorbed that the Lord called for, to be used in "regions beyond." [*2 Corinthians 10:16.*]*9LtMs, Lt 23b, 1894, par. 1*

I have presented the warnings and the cautions as the word of the Lord; but my heart has been made sad to see that notwithstanding all these, the means has been swallowed up to satisfy these supposed wants; building has been added to building, so that the money could not be used in places where they have no conveniences, no building for public worship of God or to give character to the work, no place where the banner of truth could be uplifted.*9LtMs, Lt 23b, 1894, par. 2*

These things I have set before you, and yet you have gone on just the same, absorbing means, God's means, in one locality, when the Lord has spoken that too much was already invested in one place, which meant that there was nothing in other places where there should be buildings and facilities to make even a beginning. What call had you to invest thousands of dollars in additional school buildings? You supposed you needed all this outlay, but did not the entreaties come for you not to do this?*9LtMs, Lt 23b, 1894, par. 3*

I was shown that a terrible condition of things is soon to exist in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and the power of Satan is working in the world to stir up the religious elements under the training of the great deceiver, to work with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshalling under the leading of the prince of darkness, and this is only the beginning of the end. The law of God is made void.⁹*LtMs, Lt 23b, 1894, par. 4*

We see and hear of confusion, perplexities, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of a world that is fast becoming as corrupt as were Sodom and Gomorrah. Already fires and floods are destroying thousands of human beings, and the property that has been selfishly hoarded by the oppression of the poor. The Lord is soon to cut short His work, and put an end to sin. O that the scenes which have come before me, of the iniquities practiced in these last days, might make a suitable impression on the minds of God's professed people!⁹*LtMs, Lt 23b, 1894, par. 5*

As it was in the days of Noah, so shall it be when the Son of man shall be revealed. The Lord is removing His restrictions from the earth, and there shall be death and destruction, and increasing crime and evil, cruel working against the rich who have exalted themselves above the poor. Those who have not God's protection will find no safety in any place or position. Human agents are being trained, and are using their inventive power to put in operation all the most powerful machinery to wound and kill. Instead of our enlarging and erecting additional buildings in Battle Creek or other places where our institutions are already established, there should be a limiting of the wants. Let the means and workers be scattered to represent the truth and give the warning message in "regions beyond." [*Verse 16.*]⁹*LtMs, Lt 23b, 1894, par. 6*

When the children of Israel were on their journey through the wilderness, the Lord protected them from the venomous serpents; but there came a time when, because of Israel's stubbornness and

impenitence and transgression, the Lord removed His restraining power from these reptiles whose sting was deadly, and many were bitten and died. Then it was that the brazen serpent was uplifted, that all who repented and looked to it in faith might live. In the time of confusion and trouble such as never was since there was a nation, the uplifted Saviour will be presented to the people in all lands and in all places, that all who look may live.*9LtMs, Lt 23b, 1894, par. 7*

But in view of the terrible crisis before us, what are those doing who claim to believe the truth? I was called by my Guide, who said, "Follow me," and I was shown things among our people that were not in accordance with their faith. There seemed to be a bicycle craze; money was spent to gratify an enthusiasm in this direction that might better, far better, have been invested in buildings, houses of worship, where they are greatly needed.*9LtMs, Lt 23b, 1894, par. 8*

There were presented before me some very strange things in Battle Creek. There seemed to be a bewitching influence which was passing as a wave over our people there, and which will be followed by other temptations. Anything that can absorb means in meeting supposed wants in any direction, Satan will use with intensity of purpose to induce our people to invest their time and money. It is all a species of idolatry. The example will be followed; and while hundreds are starving for bread, while famine and pestilence are being seen and felt because God cannot, according to His own name's glory, protect those who are determinedly working contrary to His will, shall our people who profess to love and serve God be acting as did the people in the days of Noah, following the imagination of their own hearts?*9LtMs, Lt 23b, 1894, par. 9*

While you have been gratifying your inclination in the appropriation of money, God's money for which you must give an account, missionary work has been hindered and bound about for want of money and workers to lift the banner of truth in localities where they have never even heard the message of warning. Will God say to those who are selfishly pleasing their own imagination and gratifying their own desires, "Well done, good and faithful servant, enter thou into the joy of thy Lord. Thou has been faithful over a few

things, I will make thee ruler over many things”? [*Matthew 25:23.*] What kind of a witness for the truth are you in Battle Creek bearing to the unbelieving world? I have been shown that the Lord does not look upon your course with favor, for your practice contradicts your profession of faith. You are not doers of the words of Christ.*9LtMs, Lt 23b, 1894, par. 10*

I was told by my Guide, “Look ye, and behold the idolatry of my people, to whom I have been speaking, rising up early, and presenting to them their dangers. I looked that they should bring forth fruit.” There were some who were striving for the mastery, each striving to excel others in the swift running of their bicycles. There was a spirit of strife and contention among them, as to which should be the greatest. The spirit was similar to that manifested in the ball games on the College grounds. Said my Guide, “These things are an offense to God. Both near and afar off, souls are perishing for the bread of life and the waters of salvation. When Satan is defeated in one line, he will be already with other schemes and plans which will appear attractive and needful, and which will absorb money and thought and encourage selfishness, so that he can overcome those who are so easily led into false paths and selfish indulgence.”*9LtMs, Lt 23b, 1894, par. 11*

The question will arise, What burden do these persons carry for the advancement of the work of God? Wherein do they realize the importance of the work for this time? Christ said to His disciples, “Ye are the light of the world. ... Let your light so shine before men that they by seeing your good works may glorify your father which is in heaven.” [*Matthew 5:14, 16.*] Is this investment of money, and this spinning of bicycles through the streets of Battle Creek, giving evidence of the genuineness of your faith in the proclamation of the last most solemn warning to be given to human beings on the very verge of the eternal world?*9LtMs, Lt 23b, 1894, par. 12*

Brethren and sisters in America, I make my appeal to you. God is not mocked. Whatsoever a man soweth, that shall he also reap. The lives of many are too delicate and dainty; they know nothing of bearing hardness as good soldiers of Jesus Christ. They themselves are obstructions in the way of soul-saving. They have many wants, everything must be convenient, and easy and nice to

suit their taste; they themselves will not move, and those who would move they hinder by their suppositions and imaginary wants and their love of idols. They think themselves Christians, but do not know what the practical Christian life signifies.*9LtMs, Lt 23b, 1894, par. 13*

What is the definition of Christian? It is to be Christlike. "He who will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] When the Lord sees His people binding about their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, then the work will go forward with power.*9LtMs, Lt 23b, 1894, par. 14*

Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the searching of the Scriptures, or from most earnest prayer. Watch unto prayer, live your own requests, co-operate with God by working in harmony with him, expel everything from the soul temple which assumes the form of an idol. Now is God's time, and His time is your time. Fight the good fight of faith, refuse to think unbelief, or to talk unbelief. There is a world to hear the last warning of mercy.*9LtMs, Lt 23b, 1894, par. 15*

Lt 23c, 1894

Evans, I. H.; Testimony to Battle Creek

Granville, Australia

July 20, 1894

This letter is published in entirety in *PH084 1-5*.

I. H. Evans:

In the night season I was in a dream or vision which revealed some things in Battle Creek. My Guide said, "Follow me." I was directly in Battle Creek; the streets were alive with bicycles ridden by our own people. There was a witness from heaven beholding our people indulging their desire or selfish gratification, and using the money that should be invested in foreign missions to unfurl the banner of truth in the cities, and in the highways and byways of the land. There was an infatuation, a craze, upon this subject. The course of those who invest money in these things when starvation is at the very door of thousands, does not bear a telling testimony to the truth that the end of all things is at hand. These things are counterworking against the messages that God has given His messengers [to] proclaim in order to arouse the world to the great event which is just before us.⁹*LtMs, Lt 23c, 1894, par. 1*

The witness from heaven said, "I will turn my face from you for your pleasant picture and your selfish practices which are misrepresenting the religion of Jesus Christ and preparing a people, through denying Him in practice, to be ensnared by the deceptions of these last days. Every device that Satan can invent to make our people disloyal to Jesus Christ, the Captain of our salvation, will be ready at hand. The notices given in our papers, extolling bicycles, might better be cut out, and in their place the destitute foreign fields be represented. My people, saith the Lord, do err and separate from the source of their strength. In their works they deny Me, and I will turn My face from them unless they repent and do their first works."⁹*LtMs, Lt 23c, 1894, par. 2*

America, and especially Battle Creek, where the greatest light from

heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light. What was the meaning of the movement last winter in giving up jewelry and ornaments? Was it to teach our people a lesson? Were they prompted by the Holy Spirit to do these things, and to use the avail [proceeds] in the advancement of the work of God in foreign countries? And has Satan been counterworking the movement or the Holy Spirit upon human hearts, [so] that reaction shall be allowed to take place and another evil exist? The present manifestation is strikingly inconsistent with that movement of stripping of the ornaments and giving up selfish indulgences which absorbed the means, the mind, and the affections, diverting them into false channels.*9LtMs, Lt 23c, 1894, par. 3*

The light given me of God is that there is a work to be wrought in the heart which will not permit the mind and means to be thus diverted from the great subject which should absorb every mind, the kingdom of God and His righteousness. Prepare, prepare, for the great day of God. How can the people in Battle Creek interpret such movements, so difficult to harmonize one with another? May the Lord help His representative men to turn their influence into channels which He can approve.*9LtMs, Lt 23c, 1894, par. 4*

It is the work of the Holy Spirit to act as a reprover. This I am bidden to say to you is the work that has been done and must continue to be carried on in every church in the land. The more nearly we approach the closing scenes of this earth's history, the more pronounced will be the work of Satan. Every species of deception will take the lead to divert the mind from God through Satan's devices.*9LtMs, Lt 23c, 1894, par. 5*

The imagination will be intensely awakened in human minds to absorb money in buildings for convenience or to expend it unnecessarily through some excuse or invention of Satan, so that there will be less money to support laborers in the field, and less money for the opening of new fields. And money will be unwisely appropriated, to do things that are <made to appear as> really good works but by doing which, the larger and more essential work is cramped, and many things cannot be undertaken at all, in the lifting

of the banner of truth in new fields with the proper dignity that should characterize the proclamation of warning to be given to our world. If at the great heart of the work pulse beats are violent and erratic, the peril to spiritual life affects the whole body.*9LtMs, Lt 23c, 1894, par. 6*

Brethren and sisters in Battle Creek, I inquire, Who hath bewitched you, that you should not obey the truth, not only by profession, but by practice? Shall the idols be expelled from the heart, and Jesus be enthroned there? He is standing, knocking at the door of every heart; do you hear His voice saying, Open unto Me; I have heavenly treasures, the goods of imperishable value; buy of Me gold tried in the fire that you may be rich, buy white raiment and eye salve. These are the goods you need, which, if you possess, will open to you the pearly gates of the city of God. He has been calling, calling, in the rich gospel feast He has presented to you, that you may be fed with the bread of life, and Christ is still knocking at the door of hearts.*9LtMs, Lt 23c, 1894, par. 7*

Many go to Battle Creek expecting to find an influence similar to that of heaven, but they soon find practices not at all in accordance with their ideas of truth and the separate, peculiar people who are to represent the most pure, holy principles of religion that were ever given to the world. Many have been led to walk in false paths through being brought in connection with those who are not consecrated, self-denying followers of Christ. These false professors have served as decoys to divert souls from the principles of truth and righteousness.*9LtMs, Lt 23c, 1894, par. 8*

Where are the faithful sentinels in Battle Creek to keep the fort? Where are the minutemen to be on guard and not relax their vigilance for one moment, men who watch, men who pray, men who walk humbly in meekness and lowliness, after the example of the greatest Missionary that ever visited our world, who is our Pattern?*9LtMs, Lt 23c, 1894, par. 9*

My soul is weighed down continually as a cart beneath sheaves. O why do men become so spiritually blind? Poor triflers prefer their idols to Jesus Christ, admitting them into the heart, while Jesus is left standing without. Will you compel God to work, and dash one

after another of your idols to the ground, that those who claim to be Christians may be driven from the perishable to the eternal?⁹*LtMs, Lt 23c, 1894, par. 10*

You have been made the depositaries of sacred, solemn messages of warning to an idolatrous, impenitent world, and the Lord is not pleased with your ways; He cannot prosper you in thus misrepresenting the truth, denying the message by your own course of action. Will our people awake? Will they continue to strain every nerve, to purchase things they do not positively need, which are making them a byword before the world? The Lord has money in the hands of His stewards, which they are misappropriating, binding it up in idols of some description.⁹*LtMs, Lt 23c, 1894, par. 11*

We have set before you our wants in this foreign field, but you have not had ears to hear and hearts to feel, and instead of considering our position in this new region beyond, instead of denying yourselves that we might have facilities, you bind up the means of God in the things which He names idols. It is time that there was a different era of things in Battle Creek, else the judgments of God will surely fall upon the people. His blessing has rested upon you in large measure; has it made you laborers together with Him?⁹*LtMs, Lt 23c, 1894, par. 12*

Are not our people in Battle Creek demonstrating to unbelievers that they do not believe the truth that they claim to advocate? God has been calling them away from every species of self-indulgence and all manner of extravagance. When the church has had great light, then is her peril, if she does not walk in the light and put on her beautiful garments and arise and shine; darkness will becloud the vision, so that light will be regarded as darkness, and darkness as light. When the believers in Battle Creek shall not only be penitent occasionally, but shall walk in humility, doers of the Word, the world will take knowledge of them, that they have been with Jesus. O how can the Spirit speak to impress hearts so that they will obey His voice!⁹*LtMs, Lt 23c, 1894, par. 13*

Lt 24, 1894

Haskell, S. N.

NP

April 1894

Portions of this letter are published in *6MR 134-135*. ^{+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.

Bro. Haskell,

We received your short but interesting letter. We feel very thankful for the interest you have manifested in securing money for the missionary work in this country. There are doors opened all around to work in cities and country places, and we seek to live as economically as possible, that we may have something to help students to attend school with the purpose of qualifying them to engage in some branch of the work in the Lord's great vineyard. Then every place where a little company is raised up there must be a house of worship built, if it be ever so humble, and in every place we need to make an investment, if we would inspire those newly come to the faith to work in earnest activity to "Arise and build" [*Nehemiah 2:20*], when they first decide for the truth. When any enterprise arises calling for investment of means, we must lead out, with a donation of four or five pounds and upward, if we [are to] see the work advance. *9LtMs, Lt 24, 1894, par. 1*

Again I thank you for your disinterested efforts in securing means for the various enterprises that must be entered into if the work shall progress and the kingdom of Christ be extended. I will try to send you a short article I wrote just as our people were contemplating the purchase of supplies for the school. This is our principle, to work economically in every line; and I believe that if we do this, means will be forthcoming to sustain the work. It has cost us a large sum to move to this place, but as there are workers in Melbourne now, we deemed it to be our duty to go into the regions beyond. *9LtMs, Lt 24,*

1894, par. 2

The Lord's vineyard embraces the world, and we are to see the various necessities in all places and try to supply these demands as far as possible. A good work is begun in Melbourne, and the work is only started. "Men and means" is our cry. As far as possible we are educating the workers to make the work self-sustaining by their contributions and by the practice of strict economy. This we present by our own practice. Not a piece of furniture is purchased merely for appearance. We buy at auction odd pieces of furniture, not seeking to have the pieces harmonize, if they will answer the purpose. If they are odds and ends, defaced and worn, we touch them up with stain and varnish, which costs but little. We are determined to maintain the principle that we are pilgrims and strangers, and we are soon to move <from this earth> to a better country, even an heavenly.⁹*LtMs, Lt 24, 1894, par. 3*

Bro. Starr came from a sale of goods a few days ago. He said, "I did so want to purchase a wardrobe, a beautiful piece of furniture, with mirror <in front,> that went for <less than four> pounds <when it must have cost ten,> but I remembered we are pilgrims and strangers, and decided not to buy it." I said, "You did right. I do not want even the appearance of costly furniture in my house, for it would contrast strangely with the other articles." He bought <two> plain, old-fashioned little bureaus for me, <one costing five, the other> three dollars, and a secondhand washstand for himself for <a small sum.> This is the way we have worked. We are getting everything for durability, things that will bear rough handling and transporting from place to place <and not break or come to pieces.> We have been and still are very <hard pressed> for means. <The Lord sees it all, He will not leave us in destitution, although in strait places. The one thousand dollars which you say is forthcoming will supply our present necessities and keep the machinery moving.>⁹*LtMs, Lt 24, 1894, par. 4*

Bro. James of Kellyville had a nice little farm, on which there rested a debt. When hard times came, he could not meet the interest, and the farm was sold from under him. He now takes his family to "regions beyond." [2 *Corinthians 10:16.*] In my talk last Sabbath I encouraged him that this might be the very way the Lord was

working to bring the truth to those who would receive it into good and honest hearts. He would permit trials to come upon His people in temporal things, uprooting them from their homes and sending them into new places to let their light shine forth to others in moral darkness who must be warned. All who have been converted from error to truth have a sacred responsibility to lift the standard for Jesus, wherever they may be. "Ye are my witnesses," saith the great Teacher. [*Isaiah 43:10.*] *9LtMs, Lt 24, 1894, par. 5*

Bro. McKenzie has been a real estate agent, a bookkeeper; he earned large wages, but in the land boom he ran in debt in purchasing a farm, building a house, and buying expensive furniture. He has an excellent wife. When they accepted the truth he lost his position, and then the banks failed, he had nothing to meet his pressing necessities, and he was sold out. A pressing call came to the Echo office for a loan of a few pounds to buy some of his furniture. When bid off at auction, a man not of our faith bought the whole lot. He will give any one the privilege of buying back for McKenzie any articles that went very low, so that he may not be left entirely destitute. Ten pounds was sent him from Melbourne for his present relief, and his brethren in Parramatta raised what they could for him. I learn they have been three days at a time without food, <with the exception of a limited supply of dry bread.> Thus the practice of running in debt which prevails in this country, ends in disaster. After Bro. McKenzie embraced the truth, the doors for labor were closed upon him. He has now nothing the man calls his own. We see the folly of a man's having only one trade. *9LtMs, Lt 24, 1894, par. 6*

These cases are multiplying. Another Bro. named McCann came to me for assistance. Bro. McCann is a worthy member of the Parramatta church. He has nine living children, the eldest a young woman about twenty years of age. He had a small, rocky farm <of only ten acres, but a good house upon it,> and could raise but little on it. He mortgaged it, and since the hard times came, he finds it difficult to raise the interest money, which is to be paid quarterly. This brother came to me and said, "Sister White, I have not a soul that can help me. Will you do it?" He asked if I could lend him seven pounds, ten [shillings], for three months; but not one of our party had money enough even to pay for the transportation of our goods

from Melbourne to this place. We had to borrow from the Tract and Missionary Society in Sydney, and they were short. The Echo office could not even let me have of my own money deposited there. As soon as the canvassers make their delivery, then the office will have means.⁹*LtMs, Lt 24, 1894, par. 7*

I told Bro. McCann I expected Willie from Melbourne, and if he brought me money, I would let him have what he asked for, even if I had to do without purchasing what little fruit is still to be found in the market for a supply [for] the coming winter. But Willie brought no money from Melbourne. I could not bear to see this family sold out of house and home <as the keen, hardhearted sharpers would like to do.> The railroad was negotiating for one acre of his ten, and the claim had been sent in; if he could get the pay for this acre, he could wipe out a portion of the debt, and then the station built near his home, the property he still held would be increased in value and would sell readily. I puzzled my brain to know what I should do.⁹*LtMs, Lt 24, 1894, par. 8*

I thought of one family who might have money. I solicited them to lend me ten pounds; that would give me enough for my present necessity and the seven pounds ten, would save this man from foreclosure of the mortgage. I readily secured the money where, if he had asked for it, he could have obtained nothing. They had so little faith that he could repay it. They knew I would pay them. Bro. Starr and I went up last Monday, and one grateful man and his godly wife received the favor. We might have delayed and hesitated, and the next day or two the summons would have been received to vacate the house and premises <and he be left with his large family destitute.>⁹*LtMs, Lt 24, 1894, par. 9*

So you see how essential it is to have something on hand just at this time to meet present emergencies. If this large family had been bereft of home, some of us, if Christians, would have had to help him more than seven pounds to relieve his distress. Now he hopes to sell out in a few months and get a cheaper place. He has a nice house, and will, we hope now, tide over the difficulty.⁹*LtMs, Lt 24, 1894, par. 10*

Two of their children have been at service. The young woman

twenty years old had received three dollars per week before they accepted the Sabbath. They found a place for her, where she now is, nursing a sick woman. The conscientious mother made the engagement for her daughter with the express agreement that she should keep the Sabbath. She is a member of the Parramatta church. But the employers paid no attention to the agreement and set her to washing all day on Sabbath. Now her parents have given notice that she cannot work for them. If she leaves the place without notice, she loses the wages <she has earned.> The girl was to receive only six shillings <in the place of twelve,> with the understanding that she was not to work on the Sabbath, except to prepare food for them to eat and care for the wants of the sick woman.*9LtMs, Lt 24, 1894, par. 11*

Bro. McCann and family say that however straightened their circumstances they must keep the Sabbath according to the commandment. The father secured a place of service for his son, with the agreement that the son should do no servile work on the Sabbath day. Well, the employer set the boy to cutting up chaff on the Sabbath. The father sent a second son to work all day Friday to help cut up the chaff, to place things in a favorable condition, so that the first boy could keep the Sabbath, but the employer set him to doing still more servile work on the Sabbath, so that the father, who fears God, has given notice for his son to leave. The employers are pleased with the boy's faithfulness and begged the parents to let him stay at least two weeks, till they could find another boy.*9LtMs, Lt 24, 1894, par. 12*

Thus you see how difficult it is to find work and keep the Sabbath. Unbelievers think our brethren overscrupulous. Bro. McCann says his boy will have to work by the day, here and there, as he can pick up something to do. Now this little history tells the story in a mild form for all who are left at the mercy of the people who fear not God nor regard man.*9LtMs, Lt 24, 1894, par. 13*

Thus you see in purchasing land for school purposes, plans must be laid that shall enable parties to hold a large tract, so that poor brethren may come and purchase little farms, where they can support their families and educate their children. This is in accordance with that which I have ever had presented before me. It

will have to be done in many places, simply acting the example of Christ. The pressure is coming stronger and stronger on the Sunday question, which will place our people in <far more> trying circumstances <than those similarly situated in America.> All these things must be considered.⁹*LtMs, Lt 24, 1894, par. 14*

We have not ceased to present these subjects to the Lord in earnest prayer, that He who led the armies of the children of Israel in the wilderness should guide His people in the present state of things. We pray that He will indicate where our school shall be located, and what measures must be entered upon to secure sufficient land for cultivation, that the Sabbathkeepers who love and fear God may be made self-sustaining. <Brother Lawrence and Willie have been on this business, searching for land, three days and nights absent; today we hope to see them.>⁹*LtMs, Lt 24, 1894, par. 15*

Poverty, poverty abounds everywhere. The Lord has given us full directions in Isaiah what course Christians should pursue toward their fellow men in building up the old waste places, raising up the foundation of many generations. Keeping holy the Sabbath seems to be closely connected with the works of mercy and necessity <plainly marked out,> bringing “the poor that are cast out to their house, when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh.” [*Isaiah 58:12-14, 7.*]⁹*LtMs, Lt 24, 1894, par. 16*

And then the promise is, “Then shall thy light break forth as the morning, and their health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shall they call (offer up supplications to God), and the Lord shall hear and 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;” [*Verses 8, 9*—What does this mean? just this: when one is brought into straight places, men are not to become judges of their fellow man, and accuse him of making mistakes and reproach him for his course of action, and pass sentence upon him, while they exalt their own superior wisdom because misfortune and disappointments and blasted hopes have not been the bitter cup they have been compelled to

drink. Their brother is not to be thus judged, for he may have done the very best he knew how to do, and stands innocent of all condemnation before God. Then his brethren are not to do this wicked thing, and press the afflicted soul whom Satan is seeking by his temptations to dishearten and discourage and destroy. <Let us remember, Satan is an accuser of the brethren day and night.>*9LtMs, Lt 24, 1894, par. 17*

Why should men, who are wholly dependent upon the mercy of God, be so hard and unsparing toward their fellow men? Why should they take it for granted that the Lord loves them and regards them as so much better than the soul afflicted because of <peculiar> temporal embarrassments? The Lord is looking on, all the universe of heaven is marking the words and the actions of man toward his fellow man, to see if the mercy and the love of Christ are revealed in character, in compassion, tenderness, and helpfulness. If words of reproach are spoken to the unfortunate and oppressed, be assured that man has not Christ abiding in his heart; Christ is not working through him, He is not imparting to him His attributes, which are love, tenderness, and benevolence. All of us are working out a character before the heavenly universe. If men help Satan in oppressing their fellow men, those men will receive and reap the harvest they have sown.*9LtMs, Lt 24, 1894, par. 18*

The religion of Christ is no inefficient element; it is a wonderful working agency to uplift, to bless and to relieve human suffering. The love of God we must have in the heart; we must cultivate love for suffering humanity. Nothing can take so strong a hold on the heart as the abiding, growing sense of our responsibility to our God who is constantly imparting to us. Nothing reaches so fully down to the deepest motives of conduct in the treatment of our fellowmen as a sense of the pardoning love of Christ <in the soul.> In the cross of Calvary, the law and the Gospel meet; mercy and truth have met together, righteousness and peace have kissed each other.*9LtMs, Lt 24, 1894, par. 19*

We read in Isaiah, "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 shall be like a watered garden, and like a spring of water, whose waters fail not." [*Verses 10, 11.*] And the psalmist says, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." [*Psalm 41:1-3.*]*9LtMs, Lt 24, 1894, par. 20*

Lt 25, 1894

Haskell, S. N.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

August 3, 1894

Previously unpublished.

Dear Brother:

I received your letter, and was glad to hear that yourself, Brother Smith, and his companion Wilton, were in usual health. We have had a remarkably mild winter in New South Wales. It is now midwinter, and for a few weeks past the weather has been a little colder than usual; but we have had no rain in this section. We have been in our new home, which is a large two story house, for five weeks, and we shall be very glad to welcome you, Brother Smith, and Wilton, or any of our American brethren to our home. We certainly think that you should not return to America without visiting Australia and New Zealand.⁹*LtMs, Lt 25, 1894, par. 1*

We are much better pleased with this country than we were with Melbourne and vicinity. We have seldom been obliged to kindle a fire. Fruit is cheap in the market. Last week oranges were sold in the market for nine pence a bushel. Farmers get so little for their fruit that they are not paid for their trouble in cultivating, picking, and preparing their products for the market. At Kellyville there are many orange, lemon, and mandarin orchards. They also cultivate passion fruit and persimmons. Fruit is abundantly cultivated in this section, and as a consequence, the markets are glutted in fruit season, and the fruit growers receive very little in return for their labor and expenditure. This makes money very scarce. If the fruit brought in a good price, it would be very much better for the farmers. If they cultivated grains and vegetables, as well as fruit, there would be some prospect of better times for them; but they do not make the best use of their land in cultivating that which would bring most profit to them.⁹*LtMs, Lt 25, 1894, par. 2*

We have purchased fifteen hundred acres of land on which we

hope to locate our school. All who have visited the place are much pleased with it. Elder Wilson, Elder Corliss, and Brother Teasdale visited the school grounds this week, and were highly delighted with the location. Bro. Rousseau is to visit the ground next week. I intend to make my home on the school ground, and if possible save expense by so doing. It now costs me \$155 per month to pay my rent, and board my workers. House rent is a little less than six dollars per week. This sum of expense does not include the expenditure for horse and carriage, firewood, and oil. So you see it would be far better for me to go to some place where I could either board for myself, or live with less expense than I can here. The grounds upon which the school is to be located can be cultivated so as to produce good crops.*9LtMs, Lt 25, 1894, par. 3*

At present I am not able to write much on *The Life of Christ* There is much other work to do. Letters of appeal constantly come in to me from persons who are in want and under oppression. Some make complaints even of hunger, and many think that the conference does not treat them in a Christian manner. O, how long shall we have these things to meet? The Lord does not bring oppression, it is another power that makes souls cry out to Him for redress with tears and woe. Oppression of brethren by their brethren is a consequence that results from the action of those who are unsanctified in mind and heart, and thus brother wounds brother, but the Lord will judge for all these things. I am not able to sleep at night because I am called upon to ponder over the painful thought that wrong is practiced by brother upon brother, and actions are performed that are inconsistent with our faith.*9LtMs, Lt 25, 1894, par. 4*

How can those who profess to believe the truth, practice oppression, when they know that every work will be brought into judgment? O, the hardness of the human heart! How it grieves me, and causes me to weep between the porch and the altar, and to cry, "Spare thy people, O Lord, and give not thine heritage to reproach." [*Joel 2:17.*] Selfishness and stubbornness of heart, avarice and covetousness prevail to an alarming extent. Robbery is found even in the courts of the Lord's house. Those who are engaged in the most sacred work pollute the temple, so that the courts are in need of cleansing.*9LtMs, Lt 25, 1894, par. 5*

Were Christ upon the earth, the indignation of His soul would be made manifest in the same manner as when He was in the temple at Jerusalem. Divinity would flash through humanity, and with a voice of authority, He would exclaim, "Take these things hence." "It is written, My house should be called the house of prayer; but ye have made it a den of thieves." [*John 2:16; Matthew 21:13.*] As Christ wept over Jerusalem, He saw not merely the retributive judgment of God about to fall upon that apostate nation, but His prophetic eye beheld Jerusalem as a type of the whole world, and He saw in her inhabitants those who professed godliness from her day to ours, and who practiced the evil doings of the ungodly. The seething rebukes that fell upon Jerusalem are applicable to all those who practice injustice, who are greedy of gain, and who feel at liberty to oppress their fellow men. They also are they who have despised His counsels, who have desecrated His temple court, and who, if they do not repent, will meet the retribution of God.⁹*LtMs, Lt 25, 1894, par. 6*

Jesus Christ is to be our pattern in everything. We are ever to look to Him and imitate His virtues. God has not withheld His only begotten Son. In His great love for the world, in His great compassion toward sinners He gave Him up freely for us, and laid help upon One who was "mighty to save." [*Isaiah 63:1.*] He expects a response from every one who believes in Jesus Christ as his personal Saviour. He expects those who love Christ to manifest the same tenderness, sympathy, compassion, and love towards their fellow men as God has manifest toward them. Every species of oppression, every disregard for the want, the suffering, and woe of our fellow men is a manifestation of our ingratitude toward God. Those who do not feel a keen interest in the welfare of others prove themselves unworthy of mercy and compassion and love. Indifference to others misrepresents the character of God, and when it is indulged by those who claim to be serving Him, it brings dishonor to His name.⁹*LtMs, Lt 25, 1894, par. 7*

The promises of God are yea and amen in Christ Jesus. God never fails to keep His promises. Satan works upon the mind of the human agent in such a way as to thwart the will and purpose of God. The enemy works through the inherited and cultivated objectionable traits of character so that God is not honored, faith in

His power is not increased, and His name is not magnified. Man interposes himself between God and the souls of his fellow men, and turns aside the mercy and the goodness of God, which should come through His human agents. This is the reason that suffering, want, and woe are so prevalent in our world. But those who have received the riches of the grace of God, who have been blessed with great light from His Word, should manifest great gratitude, and reveal “grace for grace.” [*John 1:16.*] The hard hearts of men should melt and break; but many forfeit the freedom that God designs they should have, because they fail to make a right use of the blessing that God gives them, and do not bless others. They fail to break every yoke, and to let the oppressed go free.*9LtMs, Lt 25, 1894, par. 8*

God has favored human agents, by admitting them into the circle of His divine compassion. Shall any of God’s people insult His love, make of no effect His goodness and mercy by manifesting the spirit and action toward their neighbors that is exactly opposite to that which is Christlike? Christ has manifested great condescension toward us in permitting us to enjoy God’s rich gifts and blessings. But it is expected that we shall mete out to others that which has been measured to us. It is expected that we shall bestow upon our fellow men that which God has bestowed upon us. If we fail to do this the rich grace of God will be removed, and His precious gifts will be bestowed upon those who will make a right use of them.*9LtMs, Lt 25, 1894, par. 9*

He who is unmerciful, he who closes his heart to pity and compassion and love, is always working away from Christ’s example and giving unmistakable evidence that he is not fitted for the family of God above. He reaps the result of his own actions in the formation of a character in which are inwoven the attributes of Satan. He is found with a critical exacting spirit, a selfish, hard unimpressable mind, that cannot discern and approve the things that are excellent. He does not represent in character the principles of the love and mercy of God, and there is for him no place in the heavenly courts. As Christians we are to reflect the image of Christ. We are to manifest His meekness, goodness, tender compassion, deep and earnest love. Those who are sons and daughters of God will manifest the Spirit of Christ toward their fellowmen, and as they

exercise grace, more grace will be given, even “grace for grace.”
[Verse 16.]*9LtMs, Lt 25, 1894, par. 10*

The grace of God has been bestowed upon us in an unlimited degree. All our unfaithfulness toward God is blotted out, all our debts are cancelled, by our Substitute and Surety. But if we do not keep the heart with all diligence, if we do not permit the sweetness of the grace and righteousness of Christ to fill the soul, so that the image of Christ will be reflected in our character and life, the soul will lose the divine impression, and the inheritance of grace will not be for us. We shall represent the character of the adversary and become lifted up in self.*9LtMs, Lt 25, 1894, par. 11*

“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 coverest him; and that thou hide not thyself from thine own flesh? 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 rereward. 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 58:6-11.]*9LtMs, Lt 25, 1894, par. 12*

Brother Wilson leaves today for Melbourne from this place. Since writing the foregoing, the postman has brought me a card from W. C. White who is in Melbourne. You will be glad to learn that the one thousand dollars has come to the Echo office, and Willie says that he will bring the money with him. I thank the Lord that it has come, for we need it very much. I believe that my pledges are now all paid. [To] my wages from the conference, after paying tithe upon it, I added enough, to pay the \$1,000 pledged for the school land.

Outstanding debts are being paid so that I shall be out of debt with the exception of the \$5,000 that I owe the Review and Herald office. [Omitted on some copies: "You speak of sending me \$300 more. Now I beg of you not to do this. I am in debt to you \$1200 now, but I shall be able to pay you this money at any time when you shall need it. I am thankful for this \$1000 which must go to pay the money that has been borrowed to pay for the school land. We will use the money for a short time."] We have been terribly hard up for means, and have borrowed money from different persons so that we could pay \$5,000 on the land. I think you will feel better now when you see that your efforts to obtain the \$1,000 for the cause in this field have not been in vain. *9LtMs, Lt 25, 1894, par. 13*

I feel very sad at times when I see how shortsighted are our brethren in America. They only see the necessities that are nigh. I hoped that much would result from Elder Olsen's visit to this country, but I think that his eyes were holden or that he was deceived by some power, and could not take in the situation as it was. *9LtMs, Lt 25, 1894, par. 14*

I hear that there is a dearth of means in the treasury, and this is the reason that two dollars per week have been cut off from my wages, and one dollar per week from Willie's. But if ever there was a time when the work done deserved all that we receive and more, it has been during the time we have spent in this country. *9LtMs, Lt 25, 1894, par. 15*

Willie has struggled on alone. For about three years he has not seen the faces of his motherless children. He suffers in silence. I often find him weeping. He overworks all the time. He does not spend money in traveling to gratify himself. He denies himself everything in order to use the means as the cause of God demands it. If he keeps on laboring as he has done for years, I fear he will break down and become a physical wreck. He has yoked himself with the care of duty, and nothing can turn him aside from the path of obedience. He keeps himself in the attitude of one who is listening for the Saviour's voice. "Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock." [*Luke 6:47, 48.*]*9LtMs, Lt 25, 1894,*

par. 16

Lt 26, 1894

Haskell, S. N.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

November 22, 1894

Portions of this letter are published in *SD 44; 8MR 249*.

Dear Brother,

I have just learned that a steamer leaves for Cape Town on the morrow. I will write a short letter directed to you, and will send you copies of letters that were written during the camp meeting but have just been copied. I am now preparing to go to Sydney on business. We are bending our energies to helping Bro. and Sr. Belden prepare for their journey. The steamer leaves in three weeks. I think I wrote to you that they were going to Norfolk Island to make it their home. We think this is a good field for them. Brother Belden is adapted to work in various lines, as carpenter, blacksmith, agriculturist, etc. He can educate others by precept and example.⁹*LtMs, Lt 26, 1894, par. 1*

We received your letter stating definitely that Bro. Lindsey and his wife, with her mother and brothers, were to start for America Nov. 20. We shall be looking for them. At last it is decided to locate the school at Morrisett, or Dora Creek. We feel sorry for the delay, but must accept this as one of the “all things” that work for good. [*Romans 8:28.*] My worry in regard to the school matter ended some time since. I am no longer on the anxious seat so far as the question is concerned.⁹*LtMs, Lt 26, 1894, par. 2*

For one week I have been ill with an attack of malaria, and I might better give up trying to write, but this is a hard matter; my heart is full, my pen must, it seems to me, be expressing the thoughts of my mind.⁹*LtMs, Lt 26, 1894, par. 3*

O, the Lord is very precious to me. I am so grateful for the love I feel in my heart for my heavenly Father. I want to do His will, to glorify His name upon the earth. I want that love which Christ has

told us we must have for our brethren and sisters. I have felt more pain over this absence of love than anything else. Love is power. To see professed Christians so regardless of the command of Christ to love one another as He has loved us is most distressing to me. They do not seem to comprehend what this love means. If one differs from another, they feel and act as though this difference was a personal offense and should be an excuse to withdraw love and tender sympathy, and to be distant, unsympathetic, enclosing themselves within a cold wall of granite. O, so many act in this way, testifying to angels and to men that they have not the love of Jesus abiding in their hearts. How can they suppose that they are in any way representing Christ? Self needs to die, to fall on the Rock, Christ Jesus, and be broken; then the Lord Jesus can mold and fashion them after the divine similitude. The Lord will soon come, and if we do not obey His command to love one another in this world, what evidence do we give that we would manifest an entirely different character in the world to come?⁹*LtMs, Lt 26, 1894, par. 4*

A converted man will in life and character reveal the fruits of the Spirit; he will obey the commandments of God, for he is under the controlling influence of a principle that emanates from God. He will love God supremely, and his neighbor as himself. Boundless gratitude will fill his heart. Love will be the abiding principle; it will be exercised toward his fellow men, because God is love. The contemplation of the cross of Calvary has stirred his soul and transformed his character. He is no longer quick-tempered, overbearing, harsh and dictatorial, proud, and fond of maintaining his own opinion independent of others. The world has lost him. He sits at the feet of Jesus, and beholding His attractions he is held to willing and delighted allegiance.⁹*LtMs, Lt 26, 1894, par. 5*

Brother Haskell, I am sorry that there are so many professors of religion, while there are so few Christians. This is why the world is not moved. We must live and talk the commandments of God. See (*John 13:34, 35*); here is a positive requirement that the followers of Christ love one another as He has loved them. Their character is to be a reproduction of the character of Christ. The unselfish, disinterested love which appeared in Christ will appear in the life of His true followers. The tenderness, the patience, the goodness of Christ will be revealed in the Christian. If we are His disciples,

Christ's solicitude to save souls will be revealed in our tones of entreaty, in our persevering, untiring efforts to save the perishing.*9LtMs, Lt 26, 1894, par. 6*

The salvation of souls is above every other consideration. He who is a worker together with God wrestles with God in prayer that he may be imbued with His Spirit, that under the constraining power of the Holy Spirit he may win souls to Jesus. He denies self as did Jesus; he lifts the cross through evil as well as good report. If tempted, through flattering presentations made by human agents, he has one answer for them: "I am not my own, I have been bought with a price. I live, yet not I, but Christ liveth in me." [See *1 Corinthians 6:19, 20; Galatians 2:20.*] Every member of the church may do a good work for Jesus is he works in Christ's lines. Truth will triumph gloriously if self is not introduced into the work and allowed to mar the beauty of the sacred, eternal truth.*9LtMs, Lt 26, 1894, par. 7*

Christ engaged to represent to this world and to worlds unfallen the amazing riches of the love of God in the redemption of man. The Son of God alone knew the extent of that love which he had engaged to represent. Christ has demonstrated to the world that the divine and the human nature combined constitutes a sufficiency for all. Nothing that Christ might say or suffer could give an exaggerated conception of the infinite love of God to men. Having in His human nature absorbed the love of the Father, He has, as the source of grace, the fountain of all goodness and compassion, imparted His grace to men and increased their power of comprehension, that through the sanctification of the truth as it is in Jesus, a copy of the character of God should appear in their lives.*9LtMs, Lt 26, 1894, par. 8*

In His petition for His disciples before His death, the Saviour prayed: "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 have I given them; that they may be one even as we are one: I in them, and thou in me, that they may be one in us, that the world may believe that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:17-23.]*9LtMs, Lt 26, 1894, par. 9*

O how comprehensive, how far-reaching, how deep, how full, are these words! What a position of exaltation is theirs who believe in Jesus. They are the messengers of God. They are Christ’s instrumentalities, co-laborers with Him. How earnest should be their determination to live and walk as seeing Him who is invisible. What exaltation is theirs in being one with Christ, one with each other, as Christ is one with the Father. No provision is made for them to be at variance, pulling apart, walking selfishly alone in maintaining their individual independent judgment. Christians are to labor for the oneness for which Christ prayed. In their perfect oneness they are to represent their unity with Christ. Thus they testify to the world of the goodness and benevolence of God in making those who believe in Him partakers of the divine nature. This is designed to be a standing miracle before the world, testifying to men that God has sent Christ to be the Saviour of the world.*9LtMs, Lt 26, 1894, par. 10*

Upon every individual who believes in Him, Christ has placed the obligation to represent Him as full of grace and truth, conveying to the world the cheering, uplifting, sanctifying power which characterizes the truth. We are to make it manifest to the world that the Lord God of heaven not only intends our salvation, but the salvation of other souls through our instrumentality. He has commissioned us to go forth to the world and make known that mercy and love and the forgiveness of sin represents the character of God. He is a God of mercy. Christ says to His followers, “You have given yourselves to Me; I now give you to the world as My representatives, that you may express love to one another as I have loved you. Thus the world will believe that God hath sent me to draw all hearts into unity through their love to Me. You are my delegated agents to do a special work, to draw all hearts into unity with Myself. As My work on earth was to represent the paternal character of God, so it is your work to represent Me.”*9LtMs, Lt 26, 1894, par. 11*

Christ was the foundation of the entire Jewish economy. The Jewish nation was to be a peculiar and distinct people, separate from all the other nations of the earth; yet God did not desire them to be exclusive. They were a chosen and peculiar people to be made the depository of sacred and eternal truths adapted to bless the entire world. An all-powerful and omnipresent Providence is revealed in their entire history. His laws were not alone for the Jewish nation. The moral law was given before the people called Jews were in existence. The law of ten commandments was of universal obligation. The sacrificial ordinances were devised to represent the one great Sacrifice, the Lamb of God, that was to take away the sin of the world, and in every respect meet the requirements of divine justice in behalf of the transgressor.*9LtMs, Lt 26, 1894, par. 12*

The Lord would not have His people exclusive. Christ's delegated messengers are to proclaim the gospel of His grace to all nations, tongues, and peoples. We are to make it known that the great Advocate is giving audience to the whole world. The Jewish church was called to be God's representative to an apostate world, and in order to fulfill this mission the Jewish people were to maintain their own existence as a nation distinct from all the idolatrous nations upon the earth. They were to stand in the world maintaining their peculiar and holy character. They could maintain their own spirituality by doing that which Adam and Eve failed to do—by rendering obedience to all the commandments of God, and in their characters representing God's mercy, goodness, compassion, and love. Thus in excellence of character they would stand above every other nation, for through a pure and obedient people the Lord would manifest His rich blessings. Thus the principles of the laws governing His kingdom were to be exalted through the world. Just as surely as they responded to the mercy, the light, the grace given, they would become the light of the world. They would be constantly directing attention to God, as a wise, faultless, supreme ruler, and the praise of God would be in all the earth. It was God's purpose that his people should be separated from all idolatry, and should fully consecrate their powers to working in harmony with Christ for the spiritual recovery of a fallen world.*9LtMs, Lt 26, 1894, par. 13*

The Lord is our God, and He has the same purpose in regard to His

believing, loyal people today. He has given them special light; they are to be a peculiar, separate, holy people, in the world but not of the world. One all-important subject is to engross our mind, how we may do the work for the enlightenment of the world so as to be approved of God. This is an individual work. The human agent must co-operate with the divine, else the work will not be accomplished. "The whole multitude of them that believed were of one heart and of one soul." [*Acts 4:32.*] Hearts were linked together by the ever-abiding love of Christ. What was then demonstrated to the world? When strife and contention had no place, the gospel went rapidly around the world. New churches were raised up, and the converts became witnesses for Christ. Those who had been the bitterest persecutors were converted and bore a living testimony for the Saviour, for they were imbued with the Holy Spirit, and Jesus said, "He shall not speak of himself, he shall glorify me." [*John 16:13, 14.*]*9LtMs, Lt 26, 1894, par. 14*

What can we do to arouse a careless, ease-loving, selfish people? God has made every provision that His followers may be freed from the curse of dissension and become one with Christ and with each other. God requires us to have the spirit of forgiveness toward our enemies. As we look unto Jesus, who is the Author and Finisher of our faith, He will impress upon us [the fact] that love to our fellowmen is an acknowledgment [of the debt] we owe to our Redeemer, which can never be discharged. The piety of God's people is to be diffusive.*9LtMs, Lt 26, 1894, par. 15*

The parable of the man who fell among thieves and [was] left wounded, bruised, and half dead, who was neglected by the priest and Levite, but pitied by the Samaritan, is a lesson to bring into our practical life. Every man who needs our help, whether physically or spiritually, is our neighbor. Our field of labor is the world. The belief of the truth takes us from our selfish, narrow worldliness, and shows us that we must be laborers together with God.*9LtMs, Lt 26, 1894, par. 16*

All who believe in Him, Christ places upon an eminence, and bids them to behold the whole world as His vineyard. There are no territorial lines, no sects, no nationalities, or distinctions of society, to be observed. We must plan to reach all, using that wisdom which

God alone can impart to work these fields. We must begin with those that are rich. A Jerusalem is to have work done in it. All the regions that have some knowledge of the truth are to be worked as God shall lead by his Holy Spirit. This will develop laborers to go into regions beyond.*9LtMs, Lt 26, 1894, par. 17*

Wisdom must be exercised in apportioning the work for every man to do. No one class of laborers is adapted to every field. Danger threatens one class because of constitutional difficulties; in a position unfavorable to health they would surely fail. God would not have any unwise movements made which would imperil life. We are to make improvement in the Lord's work continually. We should study to place the workmen not only according to their spiritual but to their temporal ability. Not only ordained ministers but laymen are to be enlisted in the work. We must not fail nor be discouraged. But while there is work to be done everywhere, we should try to place every one where he may labor to the best advantage. There are those who can do a large amount of work through the grace of God if they are so situated as to preserve health and strength to labor. Let the most favorable climate be chosen for them. To pursue such a course is not an evidence of unbelief.*9LtMs, Lt 26, 1894, par. 18*

"Pray ye therefore the Lord of the harvest to send forth laborers into his harvest." [*Matthew 9:38.*] The sowers of the seed, and also the workers who gather in the harvest, are essential. Agencies of every kind will find ample room to work. Every true Christian can do something. To do nothing means to backslide from God and work against His interest. Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] By their lack of diligence in working for Christ, His professed followers are ranking themselves with those who manifest positive hostility against Him.*9LtMs, Lt 26, 1894, par. 19*

Every line of influence given to man is to be employed to the uttermost. "Why," is the Master's question, "stand ye here all the day idle?" "Go work in my vineyard." [*Matthew 20:6; 21:28.*] Work while the day lasts, for the night cometh in which no man can work. Our life has been purchased at infinite cost, not to be used selfishly for our own benefit, but it is to become a lamp which is to be constantly supplied with the oil of grace, and to be kept bright and

burning.*9LtMs, Lt 26, 1894, par. 20*

We are to be found faithful stewards of the grace of Christ. We shall be called to give an account of our stewardship. Let our one pound be used to the very best of our ability, for our accountability is according to our known capacity to trade on our Lord's goods. The man to whom He had lent one talent, He will not require to account for three, nor will He accept the return of the one talent merely. The talents are to be improved by use, and increased. He who has but one may by the exercise of wisdom and tact gain another. Then with the two he may gain other two, and thus the work goes on in God's appointed way. As we endeavor to communicate the light God has given, it multiplies. Every man is held responsible not only for the right use of the intrusted talent, but for the additional talents which through use [it is his privilege] to gain. We must arouse and be sanctified to God, soul, body, and spirit, holding everything in subordination to the law of Jesus Christ. The New Commandment given by our Saviour, "that ye love one another," is to be practiced. Jesus said, "as I have loved you, that ye also love one another." [*John 13:34.*] Love to one another is the evidence of our discipleship.*9LtMs, Lt 26, 1894, par. 21*

Lt 27, 1894

Haskell, S. N.

Per Ardua, Williams St., Granville, New South Wales, Australia

June 1, 1894

This letter is published in entirety in *1888 1240-1255*. +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 Haskell,

I received your letter last Thursday and read it with much interest. Today I received a short letter from both Elder Olsen and yourself which I read to Elders Daniells, McCullagh, and Willie. I have been much interested to understand more fully the true condition of Annie Phillips. I feel sorry for her. I feel sorry that our brethren have done her so great an injury as they have, by encouraging her in the work she has been doing. I feel sorry that Brother Rice has not followed the counsel of God. I have nothing but tender feelings toward her.⁹*LtMs, Lt 27, 1894, par. 1*

I am indeed sorry both for Brother Prescott and Brother Jones. I have felt very anxious in regard to them both, but especially in regard to Bro. Jones who is so ardent in his faith and does not manifest the caution he should in his statements by pen or voice. I did pray that these dear brethren would be so completely hid in Christ Jesus that they would not make one misstep. I have more confidence in them today than I have had in the past, and fully believe that God will be their helper, their comfort and their hope. Like as a father pitieth his children, so the Lord pitieth those who love and fear Him.⁹*LtMs, Lt 27, 1894, par. 2*

O, how very busy Satan is to destroy; he is never vigilant to build up, but to tear down, to weaken, to leave souls shorn of their strength. When he succeeds in depriving souls of their strength, he finds <agents to> help him in his work in those who claim to be the brethren of the ones he has cast down. In place of the brethren

considering their own weakness, and their own tendency to yield to temptation; instead of feeling humbled lest they also should fall, they are lifted up in vanity, and triumph over those who have made, a misstep, when they ought to watch and pray, and fear lest their own feet may slide.⁹*LtMs, Lt 27, 1894, par. 3*

Many things will occur in this day of God's preparation that will be hard to comprehend. I have been shown that the workers will reveal the manner of spirit that moves them to action. Those who manifest the attributes that have been manifested by those who have triumphed over a mistake in their brethren, instead of seeking to encourage and heal, and strengthen those who have erred, reveal the fact that they are walking apart from Jesus and encouraging the companionship of <evil angels.> We are bound to stand by those who have made a mistake, and who see it and acknowledge it. The motives which the Lord Jesus Christ recognizes as pure and holy, move us to take this position. If we have the Spirit of God, we will think right thoughts, utter right words, and keep the heart with all diligence lest by one unwise impulse we shall grieve and distress one of the Lord's chosen messengers. "Touch not mine anointed, and do my prophets no harm." [*Psalm 105:15.*]⁹*LtMs, Lt 27, 1894, par. 4*

I have the most tender feelings toward our brethren who have made this mistake, and I would say that those who depreciate the <ones> who have accepted reproof will be permitted to pass through trial which will make manifest their own individual weakness and defects of character. Brethren Jones and Prescott are the Lord's chosen messengers, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and lowliness of mind before Him, and to learn lessons which will make them more careful in every word they utter and in every step they take.⁹*LtMs, Lt 27, 1894, par. 5*

These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness and have responded by imparting the heavenly light to others. If they have felt afraid to refuse that which bore the appearance of being light, if

they have grasped too eagerly that which has been misleading, believing it to be the counsel of God, should anyone be disposed to find fault, to criticize or complain, when they now acknowledge that they have not been as careful as they should have been to distinguish the tendency of a testimony that had an appearance of being divine?⁹*LtMs, Lt 27, 1894, par. 6*

Shall those who have been manifestly refusing to accept real light, refusing to accept the power of the Holy Spirit, strengthen themselves in their resistance of light, and apologize [excuse themselves] for their hardness of heart, which has brought to them only darkness and the displeasure of God, because some other brethren who have received the light of God's Holy Spirit have made a misstep? Let every soul who has received the theory of the truth now take heed how they treat God's messengers. Let no one be found working on Satan's side of the question, as an accuser of the brethren. Let every bruise and wound be healed. Let every one who has named the name of Christ walk in all humility of mind, and let no hard, un-Christlike feelings be cherished in the heart to develop satanic attributes in the character. Those who have <not> been in close connection with God are now put to the test by this circumstance, and they are now being proved to see whether they will lift up their souls unto vanity in self-confidence saying, "I knew it would be so."⁹*LtMs, Lt 27, 1894, par. 7*

If our brethren, who have been betrayed into error, now manifest the right spirit and humble their hearts before God, their mistake may prove a great blessing to them. Some of our brethren have looked to these <ministers,> and have placed them where God should be. They have received every word from their lips, without carefully seeking the counsel of God <for themselves.> I thank the Lord with heart and soul and voice that the trial came upon men who truly loved and feared God, who would receive the warning and reproof of God, who would not refuse the correction of God like stubborn children, and wait long in resistance, as those did who were reproofed at the important meeting at Minneapolis. Brethren Jones and Prescott have made it manifest that they do indeed hear the voice and accept it as from God.⁹*LtMs, Lt 27, 1894, par. 8*

I would say to our dear brethren who have been so eager to accept

everything that came in the form of visions and dreams, Beware that you be not ensnared. Read the warnings that have been given by the world's Redeemer to His disciples, to be given again <by them> to the world. The Word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried, by the law and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time, for delusions and deceptions will come in among us and will multiply as we near the end. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember." [Acts 20:30, 31.] Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks.*9LtMs, Lt 27, 1894, par. 9*

Our individual safety is in entire consecration to God. Those who shall proclaim the truth in love, and in the demonstration of the Spirit, are in danger of being considered self-confident and presumptuous. God alone can keep His people from the snare of putting confidence in self, and of failing to feel their dependence upon Him moment by moment.*9LtMs, Lt 27, 1894, par. 10*

There are men and women who will exalt the messenger above the message, who will praise and extol the messenger, forgetting that it is God working wondrously through him for His own name's glory. They should give God praise that many souls are receiving through the human agent instruction that is making them wise unto salvation. They should give glory to God because they see, through the interpretation of the Word from the lips of the messenger, marvelous things out of the living oracles.*9LtMs, Lt 27, 1894, par. 11*

They are filled with admiration, and their hearts burn within them as did the hearts of the disciples, as they journeyed from Jerusalem to Emmaus with a crucified but risen Saviour, who comforted their hearts as He opened to them the Scriptures. He showed them that their disappointment in relation to His mission and work had been a theme of prophecy, and that every specification had been fulfilled. When they had learned that the One who had walked and talked with them was no other than Jesus of Nazareth, the Son of God,

they said one to another “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?” [Luke 24:32.]*9LtMs, Lt 27, 1894, par. 12*

Some will ask why it is that these messengers who fed us with the bread from heaven should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was not the danger signal lifted.*9LtMs, Lt 27, 1894, par. 13*

There has been danger for years. Men who have been chosen of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Elder Butler was president of the General Conference, ministers placed Elder Butler and Elder Smith and some others where God alone should be. The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors and to lead them into safe paths.*9LtMs, Lt 27, 1894, par. 14*

But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again.*9LtMs, Lt 27, 1894, par. 15*

The Lord has chosen men to bear light and messages of great importance to the people in these last days. After years of perseverance under difficulties, the Lord has given marked success to His truth, and the “lo, here! and lo, there!” [Luke 17:21] have arisen on every side, and yet the message has sounded on. Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom He did select to bear this special message. They ask, Why is it that He has not chosen the <men> who have been long in the work? The reason is that He knew that these men who had had long experience would not do the work in God’s way and after God’s order.*9LtMs, Lt 27, 1894, par. 16*

God has chosen the very men He wanted, and we have reason to thank Him that these men have carried forward the work with faithfulness and have been the mouthpiece for God. Now, because

they have not seen all things distinctly, because they were in danger, the Lord sent them a warning; and let every soul who loves God thank the Lord for His mercies. What! Shall we thank God that these men were going too fast, and were endorsing productions that were not of heavenly origin? No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God. Thank God they did hear His voice, and at once obeyed it.*9LtMs, Lt 27, 1894, par. 17*

In this matter, the churches have the greatest evidence that those men are chosen of the Lord. He has given them a message and has wrought through them, for they knew the voice of counsel from heaven and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been intrusted with sacred duties, and who bear weighty responsibilities in the Review and Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice or listened to the words of instruction. Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done? No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths.*9LtMs, Lt 27, 1894, par. 18*

Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We want not thy way, O God, we want our own way. Now, had the men who had been intrusted with God's Word walked with fearfulness and trembling before Him, and not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart. Let them examine themselves as with a lighted candle, for the perils of the last days are upon us.*9LtMs, Lt 27, 1894, par. 19*

Let not those who have neglected to receive light and truth take advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements, for our

work is not a passive work; our work is aggressive. Let those men who have not received <the> draught from the wells of Bethlehem <that has been presented to them> consider how much has been lost in their not finding their place and their lot in doing the very work that God would have them do.*9LtMs, Lt 27, 1894, par. 20*

Had these men of experience, who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were <chosen> to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly <and solidly> than it has <done.> They could have done a most precious work if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation and did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to His name's glory.*9LtMs, Lt 27, 1894, par. 21*

They grieved the Spirit of God <time and again.> Had they walked in obedience to the light <sent them from heaven,> their experience in the rise and advancement of the third angel's message would have been of <great> value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them; and they <stood as criticizers and> thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren which Christ in His lessons has enjoined upon His disciples, <some> mistakes and errors which have occurred would have been avoided.*9LtMs, Lt 27, 1894, par. 22*

But if the men who should have used their experience in furthering the work have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place, whom will God hold accountable for these late errors? He will hold the very men accountable who should have been <gathering light

and> united with the faithful watchmen in these days of peril. But where were they? They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity.*9LtMs, Lt 27, 1894, par. 23*

God wants an entirely different order of things. He wants these men who think it is their duty to block the wheels to put their shoulder to the chariot of truth, and roll it up the steep ascent. They should remember that Christ says of His disciples, "All ye are brethren." [*Matthew 23:8.*] Those who have despised the men who have borne the message of God have despised not the men, but the Lord who has given them their message and their work. All this God will require at their hands.*9LtMs, Lt 27, 1894, par. 24*

The Lord's work needed every jot and tittle of experience that He had given Elder Butler and Elder Smith, but they have taken their own course <in some things> irrespective of the light God has given. Had Elder Littlejohn walked in the light, he could have been a great blessing <in many ways;> but selfishness has <in a large degree> closed about his soul, and he has been watching and criticizing the course of the men to whom God has given the message of truth <to give to the world at this time.> The Lord in His providence has permitted these brethren who have been doing His work to make some mistakes. For what reason? To reveal what is in the hearts of men who have also made mistakes, and whom God has repeatedly, <graciously> pardoned. God is testing and proving them to see what manner of spirit they are of. He endorses not their work <of holding themselves aloof from light and the Holy Spirit of God.> They will not receive a reward for their opposition in spirit to the work of God.*9LtMs, Lt 27, 1894, par. 25*

The very men that should have been years in advance of what they are, who should have learned of God, humbling their hearts before Him, catching the Spirit of Christ, raising their voices in warning,

and giving the trumpet a certain sound, have no cause to triumph now. God will hold them responsible for the good they might have done <and did not do> had they kept pace with the messages God has given. If they had day by day been imbued by His Spirit, they might have done the very work that has been done by their brethren whom they have criticized and condemned.*9LtMs, Lt 27, 1894, par. 26*

That which is essential for the promulgation of truth is the gift of the Holy Spirit, which is to guide and lead and to keep the soul from Satan's deceptive power in these last days of snare and delusion. The Holy Spirit must do a work for human intelligences that is scarcely yet comprehended by human minds. New aspects of truth are to be opened to our view. O the riches of the Word of God are but dimly appreciated! Unless the Holy Spirit shall do its office work upon the human heart, the character, will not be developed after the divine similitude.*9LtMs, Lt 27, 1894, par. 27*

The Lord will enrich the minds of those who are searching for the hidden treasures of truth. What promise did our Lord Jesus Christ make to His disciples to furnish them with consolation in view of His departure from them? It was the promise of the Holy Spirit of God. The divine influence of the Holy Spirit was to co-operate with the human mind and bring to their remembrance whatsoever Christ had spoken unto them. The great need of this time of peril is the Holy Spirit, for it will bring to the receiver all other blessings in its train. The truth believed will transform the character.*9LtMs, Lt 27, 1894, par. 28*

In the light of the truth that is shining in our day, we are reproved for the dearth of the Holy Spirit. This lack is an evidence that there is not an abundance of that faith which works by love and purifies the soul. As long as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master's work. Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion, for they are blind to the work that ought to be done, and do not give the trumpet a certain sound.*9LtMs, Lt 27, 1894, par. 29*

The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the <visitation of angels and the> performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "These men are drunk with new wine." [*Acts 2:13.*]9*LtMs, Lt 27, 1894, par. 30*

The time is not far off now when men will want a much closer relation to Christ, a much closer union with His Holy Spirit than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim, "Be careful, do not go to extremes."9*LtMs, Lt 27, 1894, par. 31*

When the angels of heaven come among us and work through human agents, there will be solid, substantial conversions, after the order of the conversions <after> the day of Pentecost. Now brethren, be careful and do not go into <or try to create> human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries, and cherish doubts, in reference to the work of the Spirit of God, for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their <own> hearts are not moved, but are cold and unimpressible.9*LtMs, Lt 27, 1894, par. 32*

Conversion among the people is what we must see, before they are made ready to stand in the great day of God. Truth is always aggressive, it is not a passive, dead element; it is a working power that operates upon the hearts of those who believe. The Lord never honors cold Pharisaism and unbelief. Let all our brethren read the *first few chapters of Acts*, and see how the Lord has worked and how He will work where faith is cherished in the hearts of His

people. Let nothing be done through strife or vain glory; but let every one serve God with pure, clean, unselfish hearts, having an eye single to the glory of God. We need power from above, a more than mortal power, to accompany the proclamation of the last message of mercy to our world. With this power victories will be achieved that will make manifest that divine power accompanies the words of the human agents whom God is using to defeat the lying wonders of this degenerate age.*9LtMs, Lt 27, 1894, par. 33*

God has intrusted to us our capabilities in order that we may make the most of them for His glory. Christ said, "A little while is the light with you, walk while you have the light, lest darkness come upon you." [*John 12:35.*] The intellect may be cultivated, and through the harmonious use of our faculties, <under the control of the Holy Spirit,> we may develop a strong, firm character. A righteous character formed after the likeness of Christ's character has a value above that of gold or precious stones. Those who co-operate with the Lord Jesus Christ in the formation of a righteous character will become laborers together with God. They will act their part as the human agents through whom God will reach the hearts and minds of men and women who are separated from Him by sin, and will win them to Christ. No one can copy the Pattern, Christ Jesus, without becoming a channel of light to others. No man liveth unto himself.*9LtMs, Lt 27, 1894, par. 34*

God has claims upon us individually, and in our short probationary life, He requires us to put into exercise the powers He has granted us, to love one another as He has loved us. We are not to labor merely keeping this short lifetime in view, but to act as if in sight of eternity, to act as if the curtain between us and the universe of heaven were withdrawn, and we could, with the eye of faith, see Christ looking upon us and encouraging us in our work. Study diligently the lessons He gave to His disciples, for He declared, "The words I speak unto you, they are Spirit and they are life." [*John 6:63.*] There is marrow and fatness in these lessons. Christ has prayed to His Father for His disciples. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." [*John 17:20.*]*9LtMs, Lt 27, 1894, par. 35*

My brethren, preach Christ. We need to keep Him lifted up before

the world, that men may behold His mercy and righteousness. Meditate upon the lessons Christ gave to His disciples to be given again to the world. This is the Word which became flesh and dwelt among us. The world's eternal interest depends upon men knowing Christ as their individual, personal Saviour. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [Verse 3.] The pen of inspiration has traced the words which Christ spoke in order that those who believe in Him may give to others the words which He has given to them. Ministers should set before the people the lessons which are to be brought into the home life. Parents are to be taught to feel a solemn responsibility to teach their children the lessons given them by Christ in both the Old and the New Testaments. The children have been strangely neglected, and the people must be enlightened in regard to what constitutes home religion.⁹*LtMs, Lt 27, 1894, par. 36*

The Holy Spirit is presenting the grand and ennobling theme of Christ and His righteousness, and the eyes of many are being anointed to discern spiritual things. Many are gaining a fuller comprehension of the lessons contained in the holy Book than they have seen in the past, and they discern a higher standard of piety. They see that there is a work to be done for the world which will require earnest zeal and energy, self-denial, and self-sacrifice for Christ. A higher, holier type of Christianity than we have seen for many years will be revealed. We need, O so much, the divine touch, that we may no longer work on according to our, ease-loving, indifferent, low standard. But when the church is properly educated, and its members wisely trained, both old and young will have a mind to work. The great enterprise of sending the light into all parts of the world will require missionaries in much larger numbers than we have yet sent out. Children have not been educated, disciplined and trained as God would have them in order that there might be a great army of workers raised up to advance His cause.⁹*LtMs, Lt 27, 1894, par. 37*

At Christ's first advent the angels broke the silence of the night with acclamations of praise and proclaimed, Glory to God in the highest, peace on earth; good will toward men. He is soon to come again with power and great glory. Those who are not wedded to the world will realize that the time demands something more than a weak,

faint, methodical discourse. They will see that there must be earnestness and power accompanying the Word, which will arouse the powers of hell to oppose the warnings, God designs to come to the people to awaken men out of their carnal security, that they may prepare themselves for the great event right upon us.*9LtMs, Lt 27, 1894, par. 38*

The promise is, “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.” [*Acts 1:8.*] God will accept no sleepy, tame message at this time. In old time “Holy men of God spake as they were moved by the Holy Ghost,” and we may expect such teaching in our day. [*2 Peter 1:21.*] I know that the Lord has wrought by His own power in Battle Creek. Let no one attempt to deny this; for in so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy shall not lead men away from the Bible, let no one suppose that God will not manifest His power among His believing people; for He will work and none can hinder Him. His name will be praise in the earth.*9LtMs, Lt 27, 1894, par. 39*

“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.*] Some souls will see and receive the light; but those who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and His glory will be revealed. Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave His people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the co-operation of heavenly angels. The power of God will be manifested to hold in check the power of the enemy. God will give victory to the truth.*9LtMs, Lt 27, 1894, par. 40*

Lt 28, 1894

Haskell, S. N.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 9, 1894

Portions of this letter are published in *12MR 77-82*. ^{+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.

Pacific Press
Oakland, California

Dear Brother,

I received your interesting letter, and I know that you have done your best in behalf of this portion of the "regions beyond." [2 *Corinthians 10:16*.] I hope you will not cease your efforts because you did not succeed in sending the means for the work here. Do not be troubled; you have done that which it was your privilege and duty to do, and if Brother C. H. Jones has stepped out of line, and taken into his own hands the responsibility of appropriating means devoted to a certain branch of the work, he must answer to God for this. I was more sad for the principle that led to such decisions than for the loss of the money, sorely as we needed it. God pity the ones who shall become confused in their ideas, and shall forget the high standard that He expects them to reach.⁹*LtMs, Lt 28, 1894, par. 1*

I hope and pray that you may see it your duty to come to this country when your work in California is done. But my mind is deeply impressed that it will not answer for you to leave your responsible position at present; wait patiently a little longer. Trust in your heavenly Father, whatever circumstances may arise. I do have a desire that as one of the old hands in the cause you should help those in California all you possibly can without exhausting your strength. We are now in perilous times, and there is need in California of a firm, steady, true purpose.⁹*LtMs, Lt 28, 1894, par. 2*

Yesterday in the morning Brethren Starr and McCullagh, Sister Starr and Sister White rode out thirteen miles in the country to visit brethren at Castle Hill. For some reason our own horse was lame, and Brother Caldwell loaned us a large, cheap draught horse he had purchased to use in the canvassing work. The road was up hill, not steep, but gradually ascending. The horse moved much like an elephant, and Brother Starr, in his position as driver, acted very much like a Captain in the Salvation Army, devising every way to get some “quickly” into the animal, but it was a hopeless case. We were sorry, for there was much visiting to be done, and our brethren were in great need of all the help we could give them. We had been offered the use of that horse to go into country places, if we needed him, but his slow movements decided us not to enter into temptation by trying to drive such an animal. The King’s business requires haste, but we could not dispatch it in haste if we depended on such a horse to take us from place to place.*9LtMs, Lt 28, 1894, par. 3*

When we go out to visit in the country, we have no opportunity to send them word beforehand, so we carry our provisions with us, place an abundance of simple food on the table, and <break bread> with the family. This privilege we value highly, because it gives us an opportunity to see the family together, and have a conversation with them; but we could not enjoy it that day, for we spent most of our precious time on the road. When we reached the first place, Brother Whiteman’s, the family had taken their noonday meal. We had a conversation with them, and were convinced that they were <passing through severe trials, [that] Satan would sift them as wheat and shake their faith in the truth> because of discouragements.*9LtMs, Lt 28, 1894, par. 4*

Just before Brother Whiteman received the truth, he purchased a place in the country, at Castle Hill. The locality is very beautiful. The land boom was then sweeping over New South Wales, and he paid twenty-five pounds sterling per acre for ten acres of land. He has planted orchards of orange and other fruit trees, and has cleared and cultivated the land. Then he built a good-sized, two-story house. His brother, who is an unbeliever, pledged himself to help him out, but a few months ago the bank panic struck through this section, and the bank in which his brother had all his money closed.

It has not failed, but the brother cannot get his money out. The same bank holds the obligation of Brother Whiteman, and they may come down on him any day and take his all, because he cannot raise five hundred pounds for the necessary payment. This brother sees no way out. He has a wife and five children. He feels that he is under the shadow.*9LtMs, Lt 28, 1894, par. 5*

There are only two families at Castle Hill that keep the Sabbath, and they meet together occasionally. They and their horses work hard all the week, and they do not feel that it is right on the Sabbath to drive thirteen miles and back in order to meet with the church at Parramatta, or to go nine miles to Kellyville. They have not been visited, and they are under discouragement. We talked and prayed with [them], and the blessing of the Lord rested upon us. Brother Whiteman's wife is a feeble woman. They have a nice, helpful family of children. The eldest boy is nearly fourteen; the eldest girl is eleven; she acts like a little woman, bearing responsibilities to save her mother.*9LtMs, Lt 28, 1894, par. 6*

The father <has not been able to> get work. He is a stone mason, but the times are so hard that there is little building done. His trees are all young, and it will be two or three years before they will bear fruit so as to yield any profit. We shall do our best to help him. The Lord lives and reigns, and He can help him.*9LtMs, Lt 28, 1894, par.*

7

There are lessons to be learned in this country in regard to the necessity of helping one another from the Bible standpoint. Progress in this line comes slowly, but as men take the Bible for their rule of life and it is kept constantly before them, what is comprehended in loving God with all the heart, they will, as the natural result, see the importance of keeping the last six commandments. These are all comprised in the one precept, "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] Wonderful requirement! And this love is to become part and parcel of our very being. How brief is the whole period of human life, how short is our probation, and how earnestly should we copy the self-denying, self-sacrificing life of Christ. He will have those to compose His kingdom who will not only enjoy the bliss of heaven themselves, but will add to that bliss by reflecting the character of Him who is the light and

joy and glory of heaven <upon all around them.>9*LtMs, Lt 28, 1894, par. 8*

<We need> not be discouraged, though we may be in heaviness through manifold temptations. The trial of the faith of every true child of God will develop a Christlikeness of character which reveals to the world what is the fruit of genuine faith, and which will “be found unto praise and honor and glory at the appearing of Jesus Christ.” [1 *Peter 1:7.*] Brother Whiteman is passing through the most severe trials of his life. He is assailed by the fiercest temptations. But there is One who knows how to pity. He “was tempted in all points like as we are,” and the inspired Word tells that “He suffered being tempted.” [*Hebrews 4:15; 2:18.*] At times the conflict in the great controversy was so terrible that He prayed all night with strong crying and tears. At times all souls are thus tempted, <but> they <will not> fail or be discouraged. Temptation is not sin, and it is not an indication of the divine displeasure. The soul that resists temptation reveals to the universe of heaven and to the world the strength and virtue of Christian principle.9*LtMs, Lt 28, 1894, par. 9*

The stability and nobility of the Christian character is estimated in heaven by the strength drawn from the armory of heaven to war successfully against the mighty foe. The soul who thus battles with the enemy makes manifest his reliance upon a power mightier than the strong man armed. He is registered in the books of heaven as uncontaminated by the pollutions of the world. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. When we patiently endure temptations, standing strong in His strength who hath said, “Fear not; I have overcome the world” [*John 16:33*], we reveal the development of the graces of the Spirit which makes us complete in Him.9*LtMs, Lt 28, 1894, par. 10*

Will <any> tempted brother <or sister> fail <now,> with all the encouragements of the Word of God to sustain him in heroic endurance? “There hath no temptation taken you but such as is common to man.” Every trial is weighed and measured by the Lord Jesus Christ, and it is not beyond man’s ability to endure through the grace given unto him. “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.” [1 *Corinthians 10:13.*] Will these dear brethren, who are so young in the faith, lay hold upon the promise? “The Lord knoweth how to deliver the godly out of temptations.” [2 *Peter 2:9.*] This means that, while everything may appear overwhelmingly dark, the Lord will bring forth the tried one with firmer faith and a richer experience. *9LtMs, Lt 28, 1894, par. 11*

Our gracious heavenly Father does not willingly afflict or grieve the children of men. He will accomplish the work of purification by the furnace of fire of trial, and will overrule every event to His own name’s glory in the good of the afflicted one. He will communicate grace and strength, and will manifestly interpose His own power to restrain the cruel power of the adversary. But we must be steadfast in the faith, demonstrating to the world a devotion to Jesus and a love for Him that nothing can <break or> destroy. *9LtMs, Lt 28, 1894, par. 12*

After our visit to Brother Whiteman’s family, we rode across the field, by a short cut, to reach the house of a brother who is just taking his stand upon the truth. His wife is a Sabbathkeeper, an excellent Christian woman, and now if she has her husband with her, what a blessing they can be in letting their light shine forth to their neighbors. *9LtMs, Lt 28, 1894, par. 13*

This brother (I think I may call him thus) has a large orchard of orange, lemon, <mandarin,> and other fruit trees. The orange trees are twenty-five years old, and are loaded with fruit. He <does> not take <his fruit> to market until summer, which is winter in America. We had a timely visit with this family. After a season of prayer I conversed with them, showing that the only way we can grow into assurance and solidity of faith, is to become interested in our neighbors, and be a living, shining light in the world. Thus we reveal to others the fruit of the truth in our own life. We had a precious interview. I felt called out to urge them to be doers of the Word. We <had a precious season of prayer and> did not reach home until after dark, but were glad that we had made these visits. *9LtMs, Lt 28, 1894, par. 14*

Lt 29, 1894

Haskell, S. N.

Norfolk Villa, Prospect St., Granville, N. S. W.

September 2, 1894

Portions of this letter are published in *8MR 140-144*.

Dear Brother in Christ Jesus:

I send you a little account of my journey to Morisset, where we intend to locate our school. For a few weeks I was quite sick with influenza. This epidemic has caused the sickness of many in the community, and many deaths have also resulted from it. It has been especially fatal to the aged. Not many children have been sick.*9LtMs, Lt 29, 1894, par. 1*

Last evening we received your letter. We were much interested in it. Brother Masters and his wife and son visited with us today, and Bro. Hardy took dinner with us. Your letters interested them all very much. Bro. Masters, wife, and son leave for Melbourne tomorrow enroute for India to do missionary work there. May Walling leaves tomorrow on the boat for America. Mr. Walling is pushing on the trial, and May must be on the ground as witness.*9LtMs, Lt 29, 1894, par. 2*

Trials come thick and fast, and we must have a firm and determined hold upon the Strength of Israel, or we shall be overwhelmed. I cry constantly to God for the wisdom which He alone can give me. He has promised that He will make a way of escape in every trial. I am pleased to hear that you are of good courage in the Lord. Look away from self, away from darkness and shadow and cloud to Jesus Christ, the Sun of Righteousness. When we do this, our hearts are filled with praise to the God of all grace, who has magnified the name of His Son Jesus. We are to behold Him, the Lamb of God who taketh away the sin of the world, by saving precious souls. We do not have a realizing sense of the dignity, reality, and importance of the sacred work.*9LtMs, Lt 29, 1894, par.*

3

The Lord is pleased when we trust in Him, and our usefulness as His workmen will be proportionate to our trust and faith in Christ as our personal Saviour. If we will have faith in Him every hour, be completely emptied of self, and depend wholly on God who is the supplier of all grace whereby we may be complete in Him, not having our own righteousness, but the righteousness of Christ, our peace and rest of soul will be secure. We then carry with us credentials that advertise us as living children of God. We can then say with Paul, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance." [1 *Thessalonians 1:5.*]9LtMs, Lt 29, 1894, par. 4

We have been urged to go to Africa, but I have not been willing to go. I see much to be done here in Australia, and I feel very loth to leave the work in an unfinished condition. Our great need has been men and money. If the Lord says, Go, I will go trusting in His holy name. I am looking now and then toward Africa. If we remain here to see the work done that needs to be done, we shall probably not go to Africa at all. We have been held here for nearly three years. The work is receiving a better mold, but if there is to be a delay in men and means, the work will advance slowly. It would be better for us to leave here now than wait here in uncertainty, and be delayed no one knows how long. We should have to work at disadvantage and under suspense and in uncertainty.9LtMs, Lt 29, 1894, par. 5

We wish to move when the cloud moves, and tarry when the cloud tarries. We want the holy unction, the living earnestness and the deep moving of the Spirit of God. We know not now but that it would be better for us to move to some other field if the work is not to go straight forward "in regions beyond." [2 *Corinthians 10:16.*] If this is to be our part, we shall be content. I would not move in any direction unless the Lord impresses my mind that we should move. We see a large work to be done in this field, and there is little help to do the work. I have labored beyond my strength and see no relief ahead.9LtMs, Lt 29, 1894, par. 6

Too much dependence is placed upon preachers, while the house-to-house work is much neglected. Paul, the faithful apostle, says, "I kept back nothing that is 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 ... 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 hath made you overseers, to feed the church of God, which he has purchased with his own blood." [Acts 20:20, 21, 26-28.]*9LtMs, Lt 29, 1894, par. 7*

I bow my soul in humility before God, seeking for that wisdom which He has promised to give to all who ask in faith. In our daily habits, in our daily practices, we must be living exponents of sacred truth. My prayer is that the Lord may revive His work in the hearts of those who know the truth. Those who are laborers together with God will ever work in Christ's lines. Christ says, "Without me ye can do nothing." [John 15:5.] All the work we do for the conversion of souls will be effectual only as we depend absolutely upon the presence and power of heavenly intelligences. "Not by might nor by power, but by my Spirit, saith the Lord." [Zechariah 4:6.] Every vessel that is meet for the Master's use is clean and pure, emptied of self. O for the refining, cleansing power of God that we may be used to His name's glory! We must not falter now, but press forward from victory to victory.*9LtMs, Lt 29, 1894, par. 8*

I know not where we shall go, whether we shall leave Australia in 1895 or not. If we are to go to Africa, we would prefer to be there while you are there. If you have any word to say to us in regard to our coming, please send [it]. We want to weigh every question concerning the work here, and the work in Africa, in the scales of the sanctuary. In every department and stage of the work, we want to see the divine similitude.*9LtMs, Lt 29, 1894, par. 9*

It has been within only a few weeks that we have failed to have peace and assurance concerning our duty to remain in Australia. But within a few days I have been thrown into great perplexity. As yet I have not responded to the many calls that have been made in the many letters I have received from Africa. I have seriously questioned as to whether it was not my duty to remain here during the rest of my lifetime, or to go to America, or to Africa. It is not a pleasant thought to me to think of entering a new country. The

remark has been made in regard to certain land, that it is a hungry land, requiring enriching.*9LtMs, Lt 29, 1894, par. 10*

I thought that Australia through and through is a hungry, spoiled land through the mismanagement of men. A dearth of means stares us in the face, and yet the General Conference saw fit to cut down my wages two dollars a week, and to cut down Willie's wages one dollar a week. I have not withheld my means, but used money everywhere, in every place where there has been a need for it. My housekeeping expenses run up to a hundred and fifty dollars per month, and this does not include the expense for horse and carriage, clothing, wood, and light. You may see that there is a constant outgo.*9LtMs, Lt 29, 1894, par. 11*

I gave one thousand dollars at the last camp meeting to buy land for the location of the school, and paid my tithe, and this was considerably more than my whole year's wages. Besides this I have helped the poor, invested in churches, contributed to camp meeting expense in New Zealand and Australia, and during the years 1893 and 1894, I have expended two thousand dollars in this field, and hungry Australia is still to be fed, and must be fed. Much more money must be expended than has been expended for the last three years. I have expended the twelve hundred dollars you loaned me. The additional three hundred dollars you have just sent has come to hand, and hungry Australia can swallow [that] at one bite, and yet cry out for more. I now wish that others would come in and use their means to advance the work in Australia, while I go to regions beyond, that have already been worked.*9LtMs, Lt 29, 1894, par. 12*

If God would have me go to Africa, He will strengthen me for the journey. We have offered many prayers to God for His guidance, and I believe He has heard these prayers, and answered them. But I do not choose to go to another renewal of a state of perplexity and uncertainty similar to what I have experienced here. I do not choose another experience in which I shall have to answer a call for time, strength, and money to begin a new work. Willie must not have any more of this brain-taxing kind of labor he has had here.*9LtMs, Lt 29, 1894, par. 13*

I cannot work unless I work in faith, and I am studying duty. I am listening for marching orders. In reference to the fifteen hundred dollars you have loaned me, twelve hundred of which I have already consumed, I would say that at any time you would want the whole or any portion of it, let me know, and you shall have it as soon as it can be obtained from America. I thank you sincerely for your loan. We have put it out to the exchangers, and in the great day when God reckons with His servants, I believe you will receive back the goods you have intrusted to me, with both principal and interest.*9LtMs, Lt 29, 1894, par. 14*

In one of the letters sent to you in last mail, I mentioned that we had had a most precious season of prayer while at Dora Creek for Bro. McCullagh. The Lord graciously heard our prayers, and the inflammation left his throat and lungs, and he was healed. He has been improving ever since, and the Lord has sustained him in doing a large amount of work. For the blessing given on that occasion, we send back praise and thanksgiving to God. I am afraid that we do not always appreciate the blessing that God gives us. We pass by the blessed tokens of His goodness and love, and look upon His special providences as common occurrences, and scarcely make mention of them. We do not place them in memory's hall, and reflect glory to Him who hath done abundantly for us. O that the Lord will give us thankful hearts, that we may praise Him, and be joyful in God. I hope to hear from you as soon as possible after you reach South Africa.*9LtMs, Lt 29, 1894, par. 15*

Those who can move in faith can move forward. I am ready to strike my tent at any time. The time we ought to be improving in putting in crops into the land purchased by the school is passing away, and because of this delay we shall be left a year behind. If this is after God's order, then a mist is over my eyes, and I cannot work in courage and hope. I send this letter to you. You and others have congratulated us on the securing of land for our school, but it is not yet an assured thing that the school will be located at Dora Creek. There is some hesitancy on the part of the committee in taking up the land for this purchase!*9LtMs, Lt 29, 1894, par. 16*

I have received letters from Africa in which it is stated that they are willing to postpone their camp meeting to any time that we will

specify, in order that they may have our presence at the meeting. They urge that we make no delay; but arrangements have been made here for the camp meeting, so that if we remain for that meeting, we must make a delay. We do not feel clear to break away from this field of labor so suddenly. After the camp meeting, I think we will join you in Africa. I have not consented to go to Africa until within a few days; but the turn that things have taken leads me to almost prefer to come to Africa, rather than to remain in this country. I dread the future, and have little courage to remain.*9LtMs, Lt 29, 1894, par. 17*

I shall do as I wrote you. I promised to take the school ground as my property, and I will not consider it a hard matter. I think no better missionary work could be done than to settle poor families on the land. Every family shall sign a contract that they will work the land according to the plans specified. Some one must be appointed to direct the working of the land, and under his supervision orange trees, and fruit trees of every appropriate description should be planted. Peach orchards would yield quick return. Vegetable gardens would bring forth good crops. This must be done at once. We have some six weeks yet to set things in running order, and with God's blessing on the land, we shall see what it will produce.*9LtMs, Lt 29, 1894, par. 18*

The question was asked of Moses, Can the Lord spread a table in the wilderness? The question may be asked, Will this land at Dora Creek produce as abundantly as Sister White believes that it will? Time will tell. We must test the matter before we can speak assuredly, but we are willing to risk much, provided we can place the supervision of this enterprise under an understanding American farmer. We do want to demonstrate what will be done with the land when it is properly worked. When once this is done, we shall be able to help the poor who live in Australia in a far better way than by giving them money as we have had to do in the past.*9LtMs, Lt 29, 1894, par. 19*

I lay out this matter before you, that you may understand the situation and be able to advise us in regard to leaving here for Africa. We shall have to enter into the plan suggested in order to know what can be done with the Dora Creek land, for great

ignorance prevails in this country as to how to make the most of the land. The Dora Creek land produces the best oranges we have tasted since coming to Australia. In Kellyville, land is very dear, and much money has been invested in purchasing there. The fruit growers have lemon and orange orchards, but the oranges from these orchards are far inferior in flavor to the oranges that have been produced from seedlings in the locality of Dora Creek. These splendid oranges have been produced even where the soil has not been cultivated. It may be that we shall not see that it is our duty to leave here as soon as camp meeting is over, but we cannot say what we shall do. We shall pray, we shall not move impulsively; but as soon as you shall ascertain the state of things relative to the cause in South Africa, write us fully.⁹*LtMs, Lt 29, 1894, par. 20*

Lt 30, 1894

Haskell, S. N.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

August 13, 1894

Portions of this letter are published in *4Bio 164-165*.

Dear Brother:

We are in the midst of stirring times just now. Bro. Shannon, who lives in Sydney, has been arrested and prosecuted for working on Sunday. He owns houses and builds houses. He is a stone mason, and in an out-of-the-way place was stirring up some mortar, in a quiet way that could offend no one, on Sunday July 29th. It seems that spies were watching him, and he was reported to the officers, and arrested. A fine was imposed in accordance with the law made by Charles the II, and it was required that he either pay the fine or submit to confinement for two hours in the stocks.⁹*LtMs, Lt 30, 1894, par. 1*

Elder McCullagh and several others brethren were present at the trial. My secretary, Sr. Emily Campbell, was also present to take shorthand notes of the proceedings. If I can get the reports from the secular papers, I will send them to you.⁹*LtMs, Lt 30, 1894, par. 2*

The authorities of Sydney find that they have an elephant on their hands, and they are at a loss to know what to do in this affair. They do not covet the record that it would give them in carrying out a punishment invented under the profligate rule of Charles II. Bro. Shannon refuses to pay the fine, and as all his property is in his wives name, the authorities can find nothing on which to levy to pay the fine. The papers are publishing the matter extensively and are expressing their indignation at such legal transactions in no soft style.⁹*LtMs, Lt 30, 1894, par. 3*

We think that now is the time to take advantage of the circumstances, and proclaim the truth to the people. Magistrates, lawyers, and men in high position are anxious to know something of

the Seventh-day Adventists. They desire to be enlightened as to our views, and principles. Bro. McCullagh is the only man on the ground at present to do anything. Last Thursday he was in conversation with the magistrate and the officers in the court room, and one of the officers coming out made the remark that if that man kept on talking, he would convert them all. Yesterday Bro. McCullagh was visiting the prominent men in Sydney, and he laid the case before them in a true light, showing them that this prosecution was nothing short of religious persecution. He represented it to them as a repetition of the spirit and actions of the dark ages when religious intolerance was triumphant, when dissenters from the popular faith were robbed of their goods and tortured for their religious principles.*9LtMs, Lt 30, 1894, par. 4*

Just now there is a wonderful stir in Sydney. This prosecution has awakened an intense interest. The authorities are collecting the statements that were made in regard to the persecution of the Firth Brothers in Parramatta, and they say that they will present these things at the next parliament and work for the repeal of that miserable old law. They are much perplexed to know what to do in regard to carrying out the sentence concerning Bro. Shannon's case—that of collecting his fine or placing him for two hours in the stocks. I think that they will probably not carry out the sentence.*9LtMs, Lt 30, 1894, par. 5*

We are expecting some brethren from Melbourne every day. In response to an urgent call, Bro. Corliss went to Tasmania to labor. Willie was called to Melbourne to attend important meetings there, and he has now been away three weeks. We all feel that either Elder Corliss, Colcord or Daniells should be here, to make as much as possible out of the interest created by this prosecution. We are expecting that someone will arrive today, and shall be disappointed if no one comes.*9LtMs, Lt 30, 1894, par. 6*

Elder Wilson came from New Zealand some days ago, accompanied by Bro. Teasdale. He tarried in Sydney a few days, and then visited the school grounds at Dora Creek with Bro. Teasdale. Both of them were much pleased with the location. Both of them then went to Melbourne. I will enclose a letter that was written to me by Willie. More than one hundred have embraced the

truth in Melbourne and its suburbs. The work is still advancing in Victoria. The Echo office seems to be in a healthful condition now, but as the times are very hard, they do not yet really meet expenses. They are now setting into operation plans by which they may stand on vantage ground.*9LtMs, Lt 30, 1894, par. 7*

It is early morning, and Emily has just come in and has informed me that last night she went about two miles to visit Bro. McCullagh, to see what could be done about getting help for holding meetings in Sydney. The brethren are trying to get a hall. Some one should be on the ground just now. Bro. McCullagh reports that there is a wonderful excitement created over this case. The facts of the case were placed before the governor, and he has sent in his decision to "go no further with this case." What turn matters will take it is impossible for us to determine. We are waiting developments.*9LtMs, Lt 30, 1894, par. 8*

There are souls embracing the truth between Castle and Pennant Hills. Bro. McCullagh has just visited the school teacher who lives at Pennant Hills. For weeks he has been reading books that have been furnished him by Bro. and Sr. Goodman. He is deeply interested in *Great Controversy*, and says that he never has read such a book. He wants Mrs. White to come to Pennant Hills and hold meetings in his house, and he will insure her a congregation. Another man who keeps a store has a large room above his store which he has offered to hold meeting in. At the time it was offered there was no one who could accept the invitation, but we think that there should be no longer any delay.*9LtMs, Lt 30, 1894, par. 9*

The Lord is at work. His Holy Spirit is striving with hearts, but there is such a scarcity of laborers that we cannot respond to the calls. Two very nice persons have recently taken their stand upon the truth. Two Sabbaths ago he closed up his shop, and said that no more work should be done on the seventh day Sabbath at his place. Before Elder Corliss left for Tasmania, he had meetings at his house in the early hours of the morning for the benefit of the church, and this brother rode down to his place to obtain instruction from the Bible; for Elder Corliss was giving Bible readings.*9LtMs, Lt 30, 1894, par. 10*

Twenty precious souls have accepted the truth at Seven Hills. Adults and children number forty who assemble on the Sabbath for Sabbath School and meeting. They are now building at neat, little church. O, how thankful I feel that I had some means with which to help them in this enterprise, for every one of them is very poor. I first pledged five pounds, thinking I could do no more on account of the various calls that were made for money to advance the work; but when I found that the small sum of three hundred dollars could not be raised, I doubled my subscription. Still the money could not be raised to the required sum, and I again doubled my subscription, which made my donation twenty pounds; but they were unable even then to meet the amount, and I gave five pounds more. The building is now well along, and all are of good courage.*9LtMs, Lt 30, 1894, par. 11*

How thankful I am for the goodness of God, because that in His great mercy and love He has made me a steward of means, so that I can do something to advance the work in its different lines. We are grateful to God that even one soul is interested and is found taking his position upon the platform of eternal truth. If all heaven rejoices that one soul is saved, what rejoicing must there be in heaven that twenty souls in one region have decided to obey the truth. This means the salvation not only of themselves but of their children, the consecration of entire households to God.*9LtMs, Lt 30, 1894, par. 12*

Canright's book has been sent in through all this country; but better it be sent in here while I am on the ground, than after I am away or than before I came. Some have been confused by his statements; but their confusion has lasted but a little while, and then the dark atmosphere of Satan's creating has been dispersed, and the experience they gained because of the trial was of a character to settle, strengthen, and confirm their faith rather than to move them away from the solid rock foundation. On every hand we see opportunities for using our means. Poverty and distress are everywhere. I will not see the people suffer for the want of food and clothing so long as the Lord give me something to do with. I will dispense to the poor.*9LtMs, Lt 30, 1894, par. 13*

Throughout New South Wales we have been tested and tried with

the influenza epidemic. Nearly every family has been afflicted in the cities and country towns. Some are now very, very sick. Their lives are hanging in the balance. We pray for the sick, and do what we can financially, and then wait the result. When patients are under the doctor's care we can do little by way of treatment, for should the case prove unfavorable, we should be charged with taking life. One day last week there were eleven funerals. Those who eat meat do not recover from the attack as readily as those who do not eat meat. Children do not seem to suffer so much as the adults and the aged. I have been severely attacked, and have not been able to attend meetings for four weeks; but have not given up to take to my bed one day. I have written my number of pages nearly every day, though I have been coughing and sneezing and bleeding at the nose. Bro. Rousseau has been sick, and for some weeks Bro. Colcord has been confined to his bed.*9LtMs, Lt 30, 1894, par. 14*

Nearly every one around has suffered but I thank the Lord I am improving and am of good courage in the Lord. We shall do all we can in the name of the Lord. I am full of thankfulness to the Lord that I do not have to look on helplessly, and groan and pray in seeing my brethren and sisters in distress for want of food and clothing. I do not need to say simple, Be ye warmed and be ye clothed, and yet do nothing to relieve them. I have experienced the truth of God's word, "It is more blessed to give than to receive." [*Acts 20:35.*] God's people are being tried and tested, and may God grant that I may be able to help them through the trial they have the endure for the truth's sake, and by so doing be able to cling to Jesus more firmly than ever.*9LtMs, Lt 30, 1894, par. 15*

<Let Elder Olsen see this. You may make what use of these [letters] you please. Some of these will be published, I'm sure.>*9LtMs, Lt 30, 1894, par. 16*

Lt 30a, 1894

Harper, Walter

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

July 8, 1894

Portions of this letter are published in *12MR 94; 4Bio 141, 163-164.*

Dear Brother Harper:

I will send you a copy of a letter written to Elder Olsen, so [I] need not go into particulars here; but I feel it my privilege and duty to address a few lines to you. Our brethren in America can have no idea of our necessity in this "region beyond." [*2 Corinthians 10:16.*] They seem to be only able to see nigh, but not afar off. Many of our people here possess good ability, they are intelligent people, but they are poor in this world's goods, though rich in faith. New churches are being raised up, and in every place they must have a small house of worship to accommodate those who embrace the truth. In this country, school houses and meeting houses are rarely to be obtained for service by our people.*9LtMs, Lt 30a, 1894, par. 1*

I have tried to do what I could to supply this pressing necessity. The present of about forty dollars made to me by some in California, I have given toward meeting the debt on the Parramatta church, making the donation up to fifty dollars. The debt is still large, and I greatly fear our brethren here will lose their place of worship if money cannot be raised to cancel the debt. We are living in Granville, about a mile from Parramatta. If you could find it in your heart to invest in some of these new churches, it would be pleasing to the Lord. Send what you can to these needy churches, and as faithful stewards we will appropriate the means where there is the greatest necessity for help.*9LtMs, Lt 30a, 1894, par. 2*

We are interested in the little companies newly come to the faith. In Kellyville they have a comfortable little church built in an orange grove. There is no debt on it. It was in this place that some of the "orthodox" Pharisees worked as spies and stirred up the officers of the law to arrest the Firth brothers for Sunday breaking. These

brethren were found guilty and sentenced to pay a fine or to be put in the stocks.*9LtMs, Lt 30a, 1894, par. 3*

The work must now be carried on at Castle Hill, ten miles from Kellyville. The tent was once pitched there, but the opposition was so intense that the meetings could not be carried forward at that time. The farmers even refused to supply our brethren with water from their cisterns. There are but few wells; zinc tanks are built, holding a large quantity of water. Brother Steed's family had to get water from the irrigation ditches for household use. But since then our publications have been circulated, and the bitterness has been largely removed by reading. An effort must be made in that place. Castle Hill is a beautiful part of the country, abounding in groves of orange, lemon, and passion fruit. We want the banner of truth uplifted in this locality, twelve miles from Granville. An opening is now made; a man who is interested offers the large chamber over his store as a hall for meetings, and they call for me to speak there. One brother, who has recently embraced the truth, is out of debt and in possession of a profitable orange orchard.*9LtMs, Lt 30a, 1894, par. 4*

The poor are everywhere. The banks have ruined the country. They invested the people's deposits in various speculations, exceeded their funds, and as the result some have failed, and others have closed, so that the people are poor and helpless. Thousands are destitute of money; they are thrown out of work, and distress is everywhere. The country is in financial ruin. We need not have felt the pressure we are now under if the books could be sold, but not much can now be done in this line. People are so poor that canvassing is not a success. The horse-racing, the multiplied holidays, the theater-going, the gambling, the public houses (called saloons in America) gather up a large share of what little means there is, and the country is made no better for it. If the public houses were but closed, how much suffering would be saved.*9LtMs, Lt 30a, 1894, par. 5*

Now I come right to the point: if in the providence of God you have means, will you help the truth to advance in this country? Queensland is just being entered, and money is needed to do the work that will open this new field. In one place thirty have accepted

the truth, and until very recently they have never seen a living preacher. Elder Starr and his wife are now on the ground, but our treasuries are empty. We have now purchased land for the school. We could not get more desirable land, for we had not means to invest; it is a question how to raise the money even to pay for what we have.*9LtMs, Lt 30a, 1894, par. 6*

One brother has just sold his home in order to settle where the school will be located. He will loan what he has—a hundred and fifty pounds—for a few weeks, to make the first payment. The whole amount is only about five thousand dollars, but nowhere is there money sufficient to make up that sum. The price of the land was four thousand, five hundred dollars. The expense of examining title and having everything done in a legal manner increases the expense, so we shall have to raise about five thousand dollars. Now the workmen must be put onto the land, and they must have their pay, for they depend on the little they can earn to support their families.*9LtMs, Lt 30a, 1894, par. 7*

We are not situated as are our people in America, and I wish they could understand our difficulties. They can call on their brethren who have means; they can draw money from the banks, but our resources seem cut off. We have not money in our possession to pay the workers in our own family.*9LtMs, Lt 30a, 1894, par. 8*

I have pledged money toward building houses of worship in both New Zealand and Australia. A church must be built at Seven Hills, and we must have means. Will you help us? In America they do not come into such desperate straits as here. We have cut down our family expenses until we do not see how to do more in that line. We use neither butter nor meat. My wardrobe is in need of replenishing, but I dare invest nothing for this. Our phaeton is altogether unsuited for this region. It was built to run on city streets, and is too heavy for country roads. In Melbourne I purchased a poor run-down horse for forty dollars. With good care he has come up on our hands. He is perfectly safe, never plays us a mean trick, and is not afraid of cars or anything. So we transported him from Melbourne to this place.*9LtMs, Lt 30a, 1894, par. 9*

I have so much wanted a light carriage in which we could drive to

the different churches off the railroad lines. Kellyville is a distance of eleven miles, Castle Hill twelve miles, Seven Hills eight miles, Sydney thirteen miles. This last place can be reached by rail, but in going to our place of worship we have to shift from cars to tram, and then are left to walk a considerable distance. By using our own carriage we save much confusion. We have seen good carriages sold for a low price, but we had no money to invest, and so our heavy carriage has been dragged about the circuit until we are tired of the slow progress we are compelled to make, and the injustice done our faithful horse.*9LtMs, Lt 30a, 1894, par. 10*

Again I ask if you have any of the Lord's money invested in any place that you can draw from, we urge you for Christ's sake, for the truth's sake, to help us in our emergency, and try to interest others to help us just now. You have done something for our school, for which the Lord will be glorified. Every dollar you have given me I have invested in the school, and I see so many ways to work, and nothing to work with, that I ask you to help us.*9LtMs, Lt 30a, 1894, par. 11*

Since writing the above, Willie has come from Sydney. He reports that he succeeded in borrowing money from some of our brethren to make up the sum of four thousand, five hundred dollars for the land. But we should not be left to such straits. There is money in someone's hands, and some of this borrowed money must be paid in a few weeks, for it is all their "living." [*Mark 12:44.*] I sincerely hope and pray for deliverance from this pressure.*9LtMs, Lt 30a, 1894, par. 12*

While in our tent, pitched for the accommodation of those who should visit us, for want of room in our rented house, one of our family came to me saying that a boy about fifteen years old was at the door with a small basket of apples and oranges, for which he asked one shilling—twenty-four cents. He was told that we had a supply of this fruit, for we buy at auction. He pleaded with the girl to buy, for, said he, "We are starving." The question was asked, "Where is your father? Cannot he get work?" He said sorrowfully, "My father is dead. My mother is in poor health, but does what she can to support her children. I am the eldest of the family, and the responsibility of earning something comes upon me. Won't you

buy? I have taken but thirteen pence today." I told the girl to buy his basket of fruit, and to give him some food to eat.⁹*LtMs, Lt 30a, 1894, par. 13*

Our own people are in a similar situation. Obedience to the truth puts them in a trying place. Generally, if they keep the Sabbath they are thrown out of employment. This is a sad picture, but to have the work of God at almost a standstill is terrible. "What can be done?" is the question that comes up again and again. God lives, and He knows all things. If our people in America who believe the truth are lacking in economy, He knows all about it. If they are selfish and will use means merely to gratify themselves, He is acquainted with all this, and will reward every man and woman as their works shall have been.⁹*LtMs, Lt 30a, 1894, par. 14*

Well, I write you these things that you may be on your guard and not use your means unwisely, or bestow it where it is not essential. I want you to make an investment for the erection of our school buildings. We must go at this at once. May the Lord impress your heart to set some of the Lord's money flowing in the channel of Australia. You have already made donations, but as the Lord is constantly intrusting you with His capital of means, it is that you shall set it flowing heavenward to advance the grand work of saving souls.⁹*LtMs, Lt 30a, 1894, par. 15*

Brother Harper, help us now if you possibly can. If you can, make a donation as soon as possible, and lend us money at low interest or without interest. We will be so thankful. Now is a critical time; no less than four churches have been raised up since the camp meeting in Victoria last January. These additions lay weighty responsibilities upon all the missionaries in these fields. You cannot know how we carry the heavy burden as we see these souls tested, thrown out of employment, unable to obtain labor unless they will give up the Sabbath. We must comfort and encourage them; we must help them as they shall be brought into strait places. There are many souls as precious as gold, and every sinner saved causes rejoicing in the heavenly courts. We cannot see how we can do otherwise than write to California for means, or ask anyone in America who has means to help us. We cannot be silent now. We feel constrained by the Spirit of God to write to our brethren for

help. I will send you copies of letters if I can get them. Tomorrow the American mail closes. I remain your sister in Christ.⁹*LtMs, Lt 30a, 1894, par. 16*

Lt 31, 1894

Harper, Walter

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 23, 1894

Portions of this letter are published in *6MR 21-22*, *RH 07/21/1896*; *4Bio 164*.

Dear Brother:

I received a check for one thousand dollars from you, and I thank you for the same. I think you will feel it your privilege and duty to donate this sum to the missionary work "in this region beyond." [2 *Corinthians 10:16*.] We cannot expect to obtain money from any source that I know of in this country. If the Lord has made you a successful canvasser, and by this means you cannot only obtain your livelihood, but at the same time impart light to others, you have much for which to be thankful. I am thankful that you are trading on your Lord's goods, and putting out your money to usury, in order that you may double your entrusted talent.⁹*LtMs, Lt 31, 1894, par. 1*

I know of no field that is more needy than this one. My brother, I have not called for means from others, and failed to impart myself to the cause. I have invested my means with a free, willing mind, in order that I might help the cause in every department. When I have seen young men and women of ability whom I thought God could trust to work in some part of His vineyard, I have sent them to school, and have paid all the indebtedness for board and instruction. Several of these have been fitting up for the work, and I hear most excellent reports of their faithfulness. We see other youth who would be promising subjects to be educated to engage in the work of the Lord. Our hearts take them in, but our means is not sufficient to accomplish all that we would like to for them.⁹*LtMs, Lt 31, 1894, par. 2*

I will send you a dedicatory discourse that was preached at the opening of a little meetinghouse in Prospect, a small village eight miles from Granville. Bro. Hickox labored in this place faithfully, and

as a result twenty souls have embraced the truth, and have been organized into a church. As there was no place in which the people could meet, this small church had to be erected. The people are very poor, and could do but little toward building the church. I invested one hundred and fifty dollars in the enterprise. I gave the last five pounds just before entering the church on its opening, in order that we might dedicate the church free of debt.*9LtMs, Lt 31, 1894, par. 3*

Every member of my family have done what they could. Emily Campbell and Mattie Lawrence gave one pound, Marian Davis gave two pounds, Fannie Bolton two pounds, and May Walling one pound. Brother and Sister Belden are earning such small wages that they could not give. About seven dollars was collected at the time of the dedication by passing the plate around.*9LtMs, Lt 31, 1894, par. 4*

The people insisted that Sister White should give the dedicatory discourse, the report of which I will forward to you. The church is small, but is very neatly built. The people had decorated it with beautiful natural flowers and evergreens, and trimmed it with appropriate mottoes. The house was well filled with believers and unbelievers. Bro. McCullagh made the dedicatory prayer, Dr. Merrit Kellogg helped in the services and preached a very interesting discourse in the evening. This was a day long to be remembered by the believers at Prospect.*9LtMs, Lt 31, 1894, par. 5*

We think that several more who are halting will yet take their position on the truth. They are thoroughly convinced of the truth, but have not faith to step out, for this would mean no work, no bread for their families. They have been hoping that some way would open so that they might see their way clear to take their position on the truth, and yet have a way of maintaining their families. Each family has given of their meager earnings to help build the little church, and they were at the dedication to see the church open. We shall pray and labor that the Lord may impress their minds with the peril of delay, and increase their faith so that they may have courage to take their stand. There are hundreds of people who are longing to step out on the truth, but having large families, they dare not venture, for they see starvation staring them in the face.*9LtMs, Lt*

31, 1894, par. 6

On last Sabbath, Dr. Kellogg, Sister Campbell, and myself drove to Prospect and again met with the little flock there assembled. While Dr. Kellogg spoke to the people in the new church upon the plan of salvation, I sat in my phaeton and wrote a discourse that will preach to thousands. My subject was the love of God. If I can get it copied on the typewriter I will send a copy to you.⁹*LtMs, Lt 31, 1894, par. 7*

We have our own horse and carriage and are enabled to help others in meeting their appointments in various places. The Parramatta church is one mile from our home, Prospect is eight miles, Kellyville eleven miles, Castle Hill twelve miles, and Sydney thirteen miles. Between Castle Hill and Pennant Hills, a very nice family have just taken their position on the truth. The father is a school teacher, and himself, wife and children have embraced the truth. He has property enough so that he can keep the Sabbath without suffering embarrassment. He was convicted and converted to the truth by reading the *Great Controversy*, loaned to him by Sister Goodman. I frequently receive letters in this country informing me of the fact that souls have been convicted and converted by reading *Great Controversy*. Some have taken their position on the truth who have never seen a Sabbathkeeper. I am [as] glad as I can be to hear of these cases. Recently such cases have been reported to me, to my great encouragement. This teacher and his wife are desirous of receiving baptism, and will soon have the privilege.⁹*LtMs, Lt 31, 1894, par. 8*

Bro. Harper, we need more men who are working on the plan laid out in *2 Corinthians 9th chapter*. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." [*Verses 6, 7.*] If we act in the spirit of this counsel, we may invite the divine One to audit the accounts of our temporal matters. We may feel that we are only giving offerings from that which is our Lord's entrusted gifts. All our offerings should be presented with cheerfulness, for they come from the fund which the Lord has seen fit to place in our hands for the purpose of carrying forward His work in the world, in order that the banner of

truth may be unfurled in the highways and byways of the earth.⁹*LtMs, Lt 31, 1894, par. 9*

If all who profess the truth would give to the Lord His own in tithes and gifts and offerings, there would be meat in the house of the Lord. The cause of benevolence would no longer be dependent on the uncertain gifts of impulse, and vary according to the changing feelings of men. God's claims would be welcomed, and His cause would be considered as justly entitled to a portion of the funds entrusted to our hands. The Lord is our divine Creditor, and He has made us promises through the prophet *Malachi* that are very plain, positive and important.⁹*LtMs, Lt 31, 1894, par. 10*

It means very much to us whether or not we are rendering back to God His own. He allows His stewards a certain portion for their own use, and if they will trade upon that which He claims, He will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [*Malachi 3:10-12.*]⁹*LtMs, Lt 31, 1894, par. 11*

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of His cause to the honor of man. With an eye single to the glory of God, men are to give to God the proportion which He has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through His poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven which will never suspend payment or fail.⁹*LtMs, Lt 31, 1894, par. 12*

The Lord has given Jesus to our world, and the question is, what can we give back to God in gifts and offerings to show our appreciation of His love? "Freely ye have received, freely give."

[*Matthew 10:8.*] How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure house, than to decrease his offering one jot or tittle. Who is he serving? For whom is he preparing an offering? For the One upon whom he is dependent for every good [gift] which he enjoys. Then let not one of us who are receiving the grace of Christ give occasion for the angels to be ashamed of us, and for Jesus to be ashamed to call us brethren.*9LtMs, Lt 31, 1894, par. 13*

Shall ingratitude be cultivated, and made manifest by our niggardly practices in giving to the cause of God? No, no. Let us surrender ourselves a living sacrifice, and give our all to Jesus. It is His; we are His purchased possession. Those who are recipients of His grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God.*9LtMs, Lt 31, 1894, par. 14*

Time is money, and many are wasting precious time which might be used in useful labor, working with their hands the thing that is good. The Lord will never say, "Well done, thou good and faithful servant" [*Matthew 25:21*], to the man who has not taxed the physical powers which have been lent to him of God as precious talents by which to gather means, wherewith the needy may be supplied, and offerings may be made to God. The rich are not to feel that they can be content in giving of their money merely. They have talents of ability, and they are to study to show themselves approved unto God, to be earnest spiritual agents in educating and training their children for fields of usefulness.*9LtMs, Lt 31, 1894, par. 15*

Parents and children are not to regard themselves as their own and [to] feel that they can dispose of their time and property as shall please themselves. They are God's purchased possession, and the Lord calls for the profit of their physical powers which are to be employed in bringing a revenue to the treasury of the Lord. Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the treasury.*9LtMs, Lt 31, 1894, par. 16*

Many purchase idols with money that should go to the house of God. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says, "If any man will come after me, let him deny himself, take up his cross daily and follow me." [*Luke 9:23.*] Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice even to the laying down of life itself, if need be, for the sake of Him who has given His life for the life of the world?*9LtMs, Lt 31, 1894, par. 17*

Christians who view Christ upon the cross are bound by their obligation to God, because of the infinite gift of His Son, to withhold nothing which they possess however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to freely use it for this purpose. The Lord employs human agents to be co-workers with Him in the salvation of sinners.*9LtMs, Lt 31, 1894, par. 18*

All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations and tongues. If those who profess to have been truly converted do not let their light shine forth to others, they are neglecting the doing of the words of Christ. We need not tax ourselves with rehearsing how much has been given to the cause of God, but rather let us consider how much has been kept back from His treasury to be devoted to the indulgence of self in pleasure seeking and self-gratification. We need not reckon up how many agents have been sent forth, but rather recount how many have closed the eyes of their understanding so that they might not see their duty and minister to others according to their several ability.*9LtMs, Lt 31, 1894, par. 19*

How many might now be employed were there means in the treasury to sustain them in the work! How many facilities might be used in extending the work of God as His providence opens the way! Hundreds could be employed in this field in doing good in various branches, but they are not here. Why? Selfishness keeps them at home. They love ease, and so remain away from the vineyard of the Lord. Some would go into regions beyond, but they have not the means to take them, for others have left undone that

which they ought to have done. These are some of the reasons why a few workers have to go loaded down as a cart beneath sheaves, while others take no burden.*9LtMs, Lt 31, 1894, par. 20*

Those who ought to be laborers in the vineyard will not undertake the work in faith and hope. The-stay-at-home, professed Christians are misrepresenting Jesus Christ. They refuse to be partakers with Him of His trials, of His humiliation, and of His burden-bearing. They do not wear His yoke. If they would engage all their powers for God, they would not work alone. But many feel no genuine burden for souls. Step by step they might work their way until by study and prayer they might become skillful in the Scriptures, and be able to lay hold with intense earnestness of the God of all grace, beseeching Him for His Holy Spirit to mold and fashion them and make them wise to win souls to Christ.*9LtMs, Lt 31, 1894, par. 21*

Actual efforts must be put forth to save souls from sin and Satan. Why is it that men and women who know the truth do not work with all their God-given powers while mercy's sweet voice is heard? Jesus is entreating, "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.*] Many of those who are stay-at-home believers, are not taking upon them the yoke of Christ. They refuse to lift His burdens although He says "My yoke is easy, and my burden is light." [*Verse 30.*] Christ carries the pressing weight, and bears the heaviest end of the yoke.*9LtMs, Lt 31, 1894, par. 22*

A large number will not go out without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, but their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who do go forth to labor in the cause of God. They misjudge the workers and depreciate their efforts. They are not prepared to sympathize with them in their trials, in their heartaches and disappointments. They cannot be partakers with their brethren in their sufferings, nor can they be partakers with Christ in His sufferings. Failing of this, they will not be partakers with Christ in

His glory, nor enter into the joy of their Lord in seeing souls saved in His eternal kingdom as a result of their self-sacrificing efforts in being laborers together with God.*9LtMs, Lt 31, 1894, par. 23*

The blessing of God cannot come upon those who are idlers in His vineyard. Professed Christians who do nothing neutralize the efforts of real workers by their influence and example. They make the grand and important truths they profess to believe appear inconsistent, and cause them to have no effect. They misrepresent the character of Christ. How can God let the showers of His grace come upon the churches who are largely composed of this manner of members? They are of no manner of use in the work of God. How can the Master say to such, "Well done, thou good and faithful servant ... Enter thou into the joy of thy Lord" [*Matthew 25:21*], when they have been neither good nor faithful? God cannot speak a falsehood.*9LtMs, Lt 31, 1894, par. 24*

The power of the grace of God cannot be given in large measure to the churches. It would dishonor His own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear His burdens, who will not deny self, who will not lift the cross of Christ. Because of their slothfulness, they are a hindrance to those who would move out in the work if they did not block up the way. God calls not for an empty charity that is but a name, but for liberal, open-handed charity. The liberality of God demands that His people render to Him His own in tithes and gifts and offerings.*9LtMs, Lt 31, 1894, par. 25*

There are many who possess an empty benevolence, who make no retrenchments, practice no self-denial or self-sacrifice. They leave that for some one else to do; but God calls for men who through faith and prayer, will give themselves to the work, who will study, who will plan, and unite with their plans self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon His people in its fulness and power.*9LtMs, Lt 31, 1894, par. 26*

Every truly converted soul will be intensely desirous to bring others

from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people who know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence is so manifest, when a spirit prevails that if put into words would express that answer of Cain, "Am I my brother's keeper?" [*Genesis 4:9.*]*9LtMs, Lt 31, 1894, par. 27*

If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining, will overtake these souls. There is not a semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the Word of God, and thus reveal to a sin-darkened world through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.*9LtMs, Lt 31, 1894, par. 28*

It is not the ministers alone, but the laymen who are not contributing all that they can, to persuade men by precept and example to accept the saving grace of Christ. With skill and tact, with wisdom received from above, they should persuade men to behold the Lamb of God who taketh away the sin of the world. When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do His work; for there is a large vineyard calling for laborers. Why stand ye here all the day idle?*9LtMs, Lt 31, 1894, par. 29*

Christ pronounced a woe upon the cities and the people who had

been favored with His labors, who had witnessed His gracious works, and listened to His gracious words and had failed to repent. To those who made a great profession of godliness while failing to bring forth corresponding works, He gave His most scathing rebukes. To the Pharisees He said, “Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.” [*Matthew 23:23.*] The mercy and love of God will flow forth from the lips of those in whose heart abides the mercy and love of God.*9LtMs, Lt 31, 1894, par. 30*

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 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. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 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 until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.” [*Matthew 11:20-24.*]*9LtMs, Lt 31, 1894, par. 31*

If those who have had great light will not respond to the invitation to become laborers with God, then God will take and use those who have had far less light and much fewer opportunities. Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them to will and to do of His own good pleasure. There should be thousands who are fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the Word of God. There is no time to lose.*9LtMs, Lt 31, 1894, par. 32*

Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an

interest, they should find the living preacher who is skillful in the representation of the truth and qualified to instruct families in the Word of God. Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! There are families who have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ?⁹*LtMs, Lt 31, 1894, par. 33*

But we can say nothing more than to repeat what has been said. Instruction has been given but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society and to work wisely and perseveringly for the cause of the Master. To answer this call, self-sacrifice must be experienced.⁹*LtMs, Lt 31, 1894, par. 34*

While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of truth in order that their example may tell upon those who shall see in them the representatives of Christ?⁹*LtMs, Lt 31, 1894, par. 35*

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over and help us" [*Acts 16:9*], and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of Him who has given His life for the life of the world. Why decline to make decided self-denying efforts in order to instruct those who know not the truth for

this time? The chief Missionary came to our world, and He has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible, for the means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches.⁹*LtMs, Lt 31, 1894, par. 36*

The fact that the truth binds souls by its golden links to the throne of God should inspire men to work with all their God-given energy, to trade upon their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles. Many to whom God has intrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given to you shall be permitted to become a stumbling block? Will you let His intrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as His faithful steward, serve to lessen your influence and usefulness by keeping you from being laborers together with God? Will you permit yourself to be detained at home in order to hold together the means which God has intrusted to you to put into the bank of heaven?⁹*LtMs, Lt 31, 1894, par. 37*

You cannot plead that there is nothing to do, for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love Him? Will you not sacrifice your possessions in order that others may obtain an immortal inheritance?⁹*LtMs, Lt 31, 1894, par. 38*

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." [*Luke 10:27.*] Every soul who obeys the first four commandments will obey the last six commandments and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward every one for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; they derive zeal and

energy from the chief Missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Pharisaism, but springs from trust in God. "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.*]*9LtMs, Lt 31, 1894, par. 39*

What can the universe of heaven think of those who profess to believe that Jesus Christ is the world's only hope of salvation, when they do so little to make Him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation? What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God!*9LtMs, Lt 31, 1894, par. 40*

Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [*Malachi 3:10-12.*]*9LtMs, Lt 31, 1894, par. 41*

Lt 31a, 1894

Henry, A. R.

Ashfield Campground, N. S. W., Australia

October 27, 1894

This letter is published in entirety in *1888 1295-1315*.

A. R. Henry

Review and Herald, Battle Creek, Michigan⁹*LtMs, Lt 31a, 1894, par. 1*

Dear Brother:

I am awakened this morning at an early hour to write to you things which I must bring before you directly. I am much burdened on your account. I tremble before God as I have a sense of things which have for years been presented before me, and which have existed for a period of years. There has been unrighteousness in your course of action toward your brethren in the faith. Satan has surely worked his will through you altogether too many times for the good of your brethren whom you did not harmonize with. Brother Eldridge has had a part in those transactions, and others have been swayed by your decisions and have been led to harmonize with your injustice toward your fellow men. In your councils your perverted, unsanctified ideas in regard to men and things have taken form in decisions that are unrighteous.⁹*LtMs, Lt 31a, 1894, par. 2*

It was the duty of the president of the General Conference, when he was convinced that a wrong estimate was placed upon men, to stand firmly against such a course of action; but he has not always done this, because he was afraid of you and of Captain Eldridge. It is because these things stand recorded against you in the books of heaven that I write you this morning. When Elder Olsen's voice should have been heard in remonstrance and rebuke, that voice was not heard. He did not have faith in God to lay His hand firmly upon that which, under the control of the Spirit of God, he knew to be wrong; and without hindrance you have pursued your own course, venturing to do things in your own spirit, walking in the fire

of the sparks of your own kindling. You have done many acts of injustice by your voice, and with your pen subscribed for many things which you will not care to meet in the judgment.*9LtMs, Lt 31a, 1894, par. 3*

There is One who knows all things. While before my ministering brethren in this place, the Spirit of the Lord has rolled a burden upon me to speak decidedly plain things which I dared not withhold; at the same time a book was opened before me, and A. R. Henry's name was standing at the head of long lists of acts of injustice to his fellow men.*9LtMs, Lt 31a, 1894, par. 4*

I present this for you to consider. My heart is sick and sore, but I dare not withhold the warning. Another list recorded neglected opportunities—occasions when you could and should have been a help and blessing to your fellow men, but were the opposite because your personal feelings, the atmosphere that surrounded your soul, clouded your vision and you could not discern that justice and righteousness were to characterize the words that you spake, and everything traced by your pen. Your positions of trust in connection with the cause of God demanded this from your pen and your voice; but self, unsubdued, unsanctified, unholy, prevailed. You have not walked humbly before God.*9LtMs, Lt 31a, 1894, par. 5*

I fear for my brethren who are intrusted with grave responsibilities, for I have been shown how difficult it is for human nature to be under the control of the Spirit of God and to bear God-given responsibilities meekly. Those whom God would make representative men, illustrious for good, spoil their own lives because they do not make God their fear and their continual counselor, and do not walk humbly before Him as did Daniel. They indulge selfishness, self-esteem, and do not maintain strict faithfulness, or manifest a Christlike spirit in their dealings with those who are God's purchased possession and whom Christ calls His brethren.*9LtMs, Lt 31a, 1894, par. 6*

Many men God has tested and tried who, if they had been faithful in the smallest and largest matters, working as if in the sight of the whole universe of heaven, the Holy Spirit of God would have used

in a special manner; they would have presented to the world, to angels, and to men an example in good works that would have been as a bright light kindled at the divine altar, and shining forth to the world in no fitful rays, but clear and steady, increasing in intensity, so that men, beholding, should be led to glorify our heavenly Father.⁹*LtMs, Lt 31a, 1894, par. 7*

God has written in unmistakable lines the motives that have prompted to action. It was not the practice of pure and undefiled religion that has permeated the office at Battle Creek, that has prevailed in many councils. It is not this that has caused sorrow and oppression, that has led men to cry unto God for justice. God will not be deaf to the prayers of the oppressed. Every action which has caused sorrow to the purchased of His blood He will requite to the actors unless they shall accept the grace of God and repent. The Lord will not be a party to the least wrong. He will not sanction decisions made against His brethren. He will punish the wrongdoer for all these things. It is difficult for men who begin to walk in the sparks of their own kindling to discern that it is not a sacred but common fire, until they lie down in sorrow. Read *Isaiah 50:10*, *11*.⁹*LtMs, Lt 31a, 1894, par. 8*

Here is opened before me a "Thus saith the Lord," which I present before you. God is to be feared, for He is a jealous God. Those who in His providence are placed in responsible positions to do His work have the whole heavenly universe opened before them, from which they may draw. I have been shown of God that His work has been greatly marred because the spirit and attributes of Satan have been allowed to have a controlling power. Silence gives consent, and when men who are engaged in the sacred work of God allow their own likes and dislikes to prevail, so that they themselves do, or allow another to do, the least act of injustice to the brethren of Jesus Christ, it is registered as done to Himself in the person of His followers. These men may not be unerring, they may make mistakes; but let those in positions of trust take heed how they treat all such; let them remember that they themselves are not free from errors and mistakes.⁹*LtMs, Lt 31a, 1894, par. 9*

If one whom God has entrusted with His heritage, to watch for souls as they that must give an account, sees any of the sheep and

lambs of God's pasture treated in a manner that his judgment teaches him is not right, yet he says nothing, makes no protest against such a work, the sin is charged not only against the wrongdoer, but against the one who had a knowledge of it and allowed the wrong to be done when he could have prevented it. He fears to lose or weaken his influence over the strong, stubborn-spirited workers, and his voice is silent when it should be heard in behalf of truth and righteousness. He is an unfaithful steward. The power of discernment is marred, the clear conception of right and justice becomes confused, and the mind and will of God are hidden by the spirit and propositions of human beings under the control of the enemy.*9LtMs, Lt 31a, 1894, par. 10*

These words were brought before me in a forcible manner: *Isaiah 29:9-24*. This is the very description God has given of the course that has been pursued in Battle Creek by men supposed to be trustworthy. Again and again I have in Spirit been brought into your councils and have seen that the principles of the ten commandments have been violated by men. [They] have not shown supreme love to God nor love to their fellow men as they love themselves. Any one who questioned the course of action they have thought themselves wise to pursue has been heartily disliked and despised.*9LtMs, Lt 31a, 1894, par. 11*

The very men whom God has entrusted with a message for His people have not been treated with respect; and A. R. Henry and those in harmony with him, had the power been in their hands would have rejected not only the message, as they have done, but the messengers whom God has sent. These men were intrusted with a work to do for the Master, and had their mouths been stopped, had their voices been silenced, God would have raised up others to do this work. If no human voice could be heard, He could have given a tongue to the stones to proclaim the very message He would have come to men.*9LtMs, Lt 31a, 1894, par. 12*

Will Brother Henry consider what kind of spirit they have cherished in reference to the message and the messengers? How bitter were your feelings against them! Do you think that God was leading you? These feelings are waiting for a revival. If in the history of the men who have borne this gospel message, anything should take place

which should prove them erring, fallible as yourselves, you would not consider your own errors and mistakes; you would manifest the most bitter feelings against them. It is high time you were thoroughly converted, that your sins may go beforehand, and be blotted out now in probationary time, lest it shall be forever too late for wrongs to be righted. Read *Isaiah 30:8-13.9LtMs, Lt 31a, 1894, par. 13*

I have not dared to speak to you smooth things. I have not dared to prophesy deceit. I have declared to you the word of the Lord, but some things I have not communicated in so plain and sharp a manner as the case demanded. You have not accepted the testimonies of warning and reproof which the Lord has given. You have had a hatred of the message which His chosen messengers have proclaimed. You have acted and expressed the hatred of your hearts just as far as you have dared to do so. If Jesus had been upon the earth, He would have cleansed His temple courts from the buyers and the sellers; He would have driven out the men who were dealing unjustly, and would have said, "Take these things hence; for it is written, My house shall be called a house of prayer; but ye have made it a den of thieves." [See *John 2:16; Matthew 21:13.*]9LtMs, Lt 31a, 1894, par. 14

Brethren, there are things to be repented of, things to be undone as far as it is possible to undo them. You have made a man an offender for a word. When if God had taken you in hand, and treated you in as pitiless and merciless a manner as you have treated some who appealed to you, and who needed your help, you could not now find mercy or pardon. You have done a work which I will not call by its right name. It is a work that calls for thorough repentance. The persons wronged could expect no justice, for your likes and dislikes have been indulged with controlling power.9LtMs, Lt 31a, 1894, par. 15

Those who should have stood for justice and equity, but who have permitted your decisions to prevail in councils, knew better than to let things go and raise no remonstrance. But they have done this time and again; conscience has been warped, the mind confused and beclouded, so that they do not feel the sin and danger of allowing unconverted, unsanctified men to control in deciding upon

measures in God's work.*9LtMs, Lt 31a, 1894, par. 16*

“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” [*Isaiah 5:20.*] Men may possess capabilities given them in trust of God, but if they are not humble men, daily converted men, as vessels of honor, they will do the greater harm because of their capabilities. If they are not learners of Christ Jesus, if they do not pray and keep their natural hereditary and cultivated tendencies under control, traits of character that God abhors will pervert the judgment of those who associate with them.*9LtMs, Lt 31a, 1894, par. 17*

Has not God been speaking early and late for years, and you have not heard and obeyed His voice? With every one connected with the office the efficiency for good is derived from Christ Jesus; the saving power of grace is not guess work; it consists in an actual relation between sinful man and his heavenly Father, between the sinner and his divine Advocate. Every man in connection with the work of God has his measure of responsibility. In himself he can do nothing, but God is the vital power, and the human agent must work, realizing his personal responsibility and using the oars God has placed in his hands.*9LtMs, Lt 31a, 1894, par. 18*

Brother Henry, your heart has been at enmity with your brethren. You have had a great amount of light and evidence, and have oft time been convicted by the Spirit of God, but your selfish, stubborn spirit has refused to bow in humility before God and confess your wrongs. Your heart has become hardened, and I am sorry to say that you and your associates have had so much light which you have refused to receive that you will have no increased light until you retrace your steps.*9LtMs, Lt 31a, 1894, par. 19*

So long have you trifled with and resisted the Holy Spirit of God, as did Pharaoh, that your peril is far greater than was his. Men of like mind have sustained you, and those who know your danger, yet have not set the danger before you, have an account to render to God for keeping you in positions of trust, when if you had the power, you would hurt and destroy the messengers and message God has sent. You would rejoice to discover in them errors that you

could make use of to depreciate all their work.*9LtMs, Lt 31a, 1894, par. 20*

The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, "They have turned unto Me the back, and not the face; though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction." [*Jeremiah 32:33.*] We are amid the perils of the last days, the time will soon come when the prophecy of (*Ezekiel 9*) will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter.*9LtMs, Lt 31a, 1894, par. 21*

Study also the *tenth chapter* which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of His prepared instrumentalities. The *eleventh* and *twelfth chapters* also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates.*9LtMs, Lt 31a, 1894, par. 22*

True religion is the imitation of Christ. Those who follow Christ will deny self; take up the cross, and walk in His footsteps. Following Christ means obedience to all His commandments. No soldier can be said to follow his commander unless he obeys orders. Christ is our Model. To copy Jesus, full of love and tenderness and compassion, will require that we draw near to Him daily. O how God has been dishonored by His professed representatives! The *first three chapters of Hebrews* are presented to me as of great importance to enlighten the eyes and to direct the life.*9LtMs, Lt 31a, 1894, par. 23*

The Lord God of Israel demands an altogether deeper piety than has been manifested by those who have been placed in positions of sacred trust in the Review and Herald office and in the management of the great work in connection with the cause of God. If these men are not under the special influence of the Spirit of God,

if they do not recognize His voice, they will work after their own imagination and will set in operation plans that will be entirely contrary to the mind and Spirit of God, and that will counteract the work of God.*9LtMs, Lt 31a, 1894, par. 24*

In Hebrews it is stated of Christ that He was exalted above His associates because He loved righteousness and hated iniquity. [*Hebrews 1:9.*] Righteousness is simply loving and doing that which is just and right to every soul with whom we have to do. Iniquity means perverting the right. Crooked practices, selfish plans, are instituted, [so] that self and certain ones may be benefited, while in order to secure these ends, others are oppressed. All this is robbery toward God and toward man.*9LtMs, Lt 31a, 1894, par. 25*

True principles are forsaken; things are twisted out of God's line in order to gratify selfishness. Wrong means turning things out of the straight lines in which God designs they should go. Fraud is a transgression of God's commandments, and all who profess to be Christians, and do not obey the commandments of God, misrepresent the character of Jesus. Those who believe the truth for this time will practice it voluntarily, at any cost to themselves. Sound doctrines will be represented by sound practice.*9LtMs, Lt 31a, 1894, par. 26*

O how few have been anxious, intensely anxious, for their souls' sakes to understand what constitutes true piety! It is the doing of the words of Christ. It is guided and controlled by the precepts of the Bible. The grace of Christ will purify the heart from every defilement of selfishness and phase of sin. Of Christ it is stated, [incomplete sentence].*9LtMs, Lt 31a, 1894, par. 27*

Those who made and executed the plans appropriating God's intrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they reveal that they could not be trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in His work.*9LtMs, Lt 31a, 1894, par. 28*

The action in this matter instituted in Battle Creek robbed the cause

of God of money which He would have employed in advancing the work where the banner of truth has not been uplifted. The payment of such large wages was entirely contrary to the plan of God in any line of His work; it was contrary to the example of Christ in His life. The greatest Teacher the world ever knew gave every institution in our world a pattern of self-denying, self-sacrificing principle.*9LtMs, Lt 31a, 1894, par. 29*

Those who change God's order of things in order to follow the counsel of selfish men will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through him their influence is bringing means into the treasury to sustain His cause. This action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord, without their consent and without understanding their situation. In many cases this action brings families into straight places, and those who have the power in their hands know little what may be the consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in the cause to have a voice in such transactions as it is of men employed in various branches of trade.*9LtMs, Lt 31a, 1894, par. 30*

God's cause can afford to be fair and true; it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the conference if, under the pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellow men. Men have no right to treat the workers together with God as though they were inanimate objects to be handled about without any voice or expression of their own. I have been shown that men have sat on the auditing committees who have not had discrimination or judgment.*9LtMs, Lt 31a, 1894, par. 31*

Farmers who have no real understanding of the situation of the workers have again and again brought real oppression and want

into families. Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases have driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward fountain of life need cleansing, and the human will needs to be under the sanctification of the Spirit of God.⁹*LtMs, Lt 31a, 1894, par. 32*

Many know little of what this means, “Putting on the new man, which after God is created in righteousness and true holiness.” [*Ephesians 4:24.*] The work of the Holy Spirit is to fashion the man after Christ’s likeness. The man is not to use the Holy Spirit, but the Holy Spirit is to use the man. Read *1 Peter 3:8-12; Matthew 5:7-9, and 13-16; 7:15-20.*⁹*LtMs, Lt 31a, 1894, par. 33*

“Work out your own salvation with”—a pompous overbearing, dictatorial spirit? If this is to be a “doer of the Word” [*James 1:22*], many connected with our institutions will receive a reward. But the Word of the Lord is, “Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk (work) in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” [*Galatians 5:22-26.*]⁹*LtMs, Lt 31a, 1894, par. 34*

God sees every transaction; nothing is hid from Him. There is too much responsibility assumed by men who have not cultivated the love and compassion and sympathy and tenderness that characterized the life of Christ. In dealing with some of their brethren who have not followed their counsel or who may have questioned their course of action or who may have had dealings with them that did not please them, they manifest no love, although these souls are the purchase of the blood of Christ, and may be more precious in the sight of God because of their simplicity and their integrity in maintaining the right at any cost.⁹*LtMs, Lt 31a, 1894, par. 35*

When the brethren who for some reason dislike these persons have a chance, they will give encouragement to the spirit in harmony with the attributes of Satan rather than the Spirit of the living God. They will do things to hurt their souls, and will manage in such a manner as to humble and oppress them. These souls are God's property, precious in His sight, and He will judge those who do things of this character. It is time that all such transactions were repented of, and these sins were going beforehand to judgment, that they may be blotted out. When the Holy Spirit shall work upon the mind of the human agents and bring these things to remembrance, will they confess their sins? Will they make everything right with their brethren?*9LtMs, Lt 31a, 1894, par. 36*

Let the prayer go up to God, "Create in me a clean heart" [*Psalm 51:10*]; for a pure, cleansed soul has Christ abiding with them, therein, and out of the abundance of the heart are the issues of life. The human will is to be yielded to Christ. Instead of passing on, closing the heart in selfishness, there is need of opening the heart to the sweet influences of the Spirit of God. Practical religion breathes its fragrance everywhere. It is a savour of life unto life.*9LtMs, Lt 31a, 1894, par. 37*

The lips that have uttered perverse things of God's delegated servants and have scorned the message they have borne, have put darkness for light, and light for darkness. Instead of watching, as did the Pharisees, for something to condemn in the message or the messengers, something to scoff at and deride, had they opened their hearts to the bright beams of the Sun of Righteousness, they would have been offering grateful praise rather than watching for something which they could misinterpret or twist so as to find fault with. O, when the first ray of light shone upon them, if they had only praised God that the heaven-sent message was truth, then more and clearer light would have shone into the chambers of the mind and into the soul-temple.*9LtMs, Lt 31a, 1894, par. 38*

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it; the effort will be vitalizing to the human soul. By poor, misguided human agents the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God

should be; and he may be left to reveal that he is not infallible; then the ones who have looked for something to condemn feel a triumph in iniquity, and those who exalted the human agent may be just as willing to turn against him. But there is the message all the same: It is not changed, it trembles not from any shock it may receive.*9LtMs, Lt 31a, 1894, par. 39*

The men who have been lauded and exalted may reveal the weakness of humanity because they did begin to think they were more than common humanity, but what then? Will they adhere to error? Here is the test. If when they see the danger, they flee from it, they show to the world, to angels, and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description.*9LtMs, Lt 31a, 1894, par. 40*

Until the heart is surrendered unconditionally to God, the human agent is not abiding in the true vine, and can not flourish in the vine, and bear rich clusters of fruit. God will not make the slightest compromise with sin. If He could have done this, Christ need not have come to our world to suffer and die. No conversion is genuine which does not change both the character and the conduct of those who accept the truth. The truth works by love, and purifieth the soul.*9LtMs, Lt 31a, 1894, par. 41*

When the character, in both warp and woof, is composed of worthless material, an attempt is often made to patch it up; the motives and impulses and actions, supposed to be good, are to be retained, while other things, the more objectionable features of the character, are to be discarded. Thus thought Nicodemus until he listened to the lessons of Christ. These lessons came home to his soul with solemn power, revealing that his piety was not after the similitude presented by Christ.*9LtMs, Lt 31a, 1894, par. 42*

Nicodemus had witnessed the miracles of Christ, and he came to the Master by night, for he had not the moral courage to approach Him openly, since this would excite the criticisms of the priests and Pharisees. When he greets Jesus as Rabbi, he thought he was showing Him special honor. He said, "We know that thou art a Teacher come from God; for no man can do these miracles that

thou doest, except God be with him.” This was a great step for Nicodemus to take, but Jesus answers him, “Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of heaven.” [*John 3:2, 3.*]9LtMs, Lt 31a, 1894, par. 43

These words are wholly appropriate for men who have had and still have a connection with the Review office and with many of our institutions. The new cloth cannot be put as a patch upon an old garment. We are to discard the old garment of character and to receive from Christ the new garment woven in the loom of heaven, even the robe of His righteousness. Here is where the carnal heart has risen in rebellion. Man tried to patch the old garment of Pharisaism rather than to discard his self-righteousness for that garment which is new throughout, the righteousness of Christ.9LtMs, Lt 31a, 1894, par. 44

Man’s devices and methods are much more in harmony with the natural inclinations; men choose to have some of self and some of Jesus. To accept the entirely new fabric does not give sufficient honor to the natural feelings and sentiments of the human mind. The religion that must reshape the man, transforming the entire character, is very distasteful, and here man’s plans and God’s plans come into collision. The apparent good deeds brought into a life that is not Christlike, a life in which justice and mercy and the love of God are not an abiding principle, are only misleading, a stumbling block to the world.9LtMs, Lt 31a, 1894, par. 45

Christ presents the remedy to Nicodemus: “Verily, verily I say unto thee, Ye must be born again.” [*Verses 3, 7.*] These words are addressed to thousands in this age. Verily, verily I say unto thee, self-righteous sinner against God yet claiming to know the truth, Ye must be born again. The Lord says, “Behold, I make all things new.” [*Revelation 21:5.*] “If any man be in Christ he is a new creature; old things have passed away, and behold, all things have become new.” [*2 Corinthians 5:17.*]9LtMs, Lt 31a, 1894, par. 46

The patchwork religion is not of the least value with God. He requires the whole heart. No part of it is to be reserved for the development of hereditary or cultivated tendencies to evil. To be harsh, to be severe, too self-important, selfish, to look out for one’s

own selfish interest, and yet be zealous that others shall deal unselfishly, is a religion which is an abomination to God. Many have just such an experience daily, but it is a misrepresentation of the character of Christ.*9LtMs, Lt 31a, 1894, par. 47*

God has been speaking in reproofs and warnings, but these have made very little impression. There has been no decided change with some, and the Lord has lifted up His hands to turn things into another channel. The Lord hates pretense and hypocrisy. The high-handed ruling, the domineering, the daily example that is contrary to the example of Christ, has been borne with long, and because sentence against an evil work has not been executed speedily, the hearts of the sons of men are fully set in them to do evil. God calls for a reformation in the men who occupy positions of responsibility in Battle Creek, the men who are continually misrepresenting Christ to their associates. Unless you repent, He will come near to you in judgment.*9LtMs, Lt 31a, 1894, par. 48*

No man can serve God acceptably and let his light shine to the world unless he is loyal and true to the precepts given in God's holy Word to guide and control our lives. The statutes of men are contrary to the principles of the law of God, both in the first four and in the last six commandments. These precepts are largely discarded by some who have a part to act in the cause of God. Man-made codes and inventions are many.*9LtMs, Lt 31a, 1894, par. 49*

Instead of making changes where they should have made them years ago, in their individual selves, instead of humbling themselves to be converted, to put on Christ, to stand for principle and justice and equity under all circumstances, they will propose to change the instrumentalities; but this upsetting of things will not remove the difficulty one whit. Would that my voice could reach to every soul in America who has had so great light and say, When you are changed in heart and character, then the hand of God will be manifest in the working of all machinery in His cause. Perfect order will come out of confusion.*9LtMs, Lt 31a, 1894, par. 50*

But it is men that need the change. It is men that have shown their weakness and selfishness in councils that would benefit

themselves. Shown it in receiving the large wages which mean the limiting of others below what they should have. The curse of God is on all such inventions. Religion must be carried into all business transactions. "If ye love me," said our loving Redeemer, "keep my commandments." "He that hath (a knowledge of) my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [*John 14:15, 21.*] See *John 14:23, 24.**9LtMs, Lt 31a, 1894, par. 51*

These words should be studied; they are plain, and they decide the character of the religious profession of many who have been placed in positions of sacred trust. God would have made them representative men if they had followed His counsels; but they chose methods and standards of their own, and they have become traitors to the sacred cause of truth and justice and righteousness. The world sets up its standards as our pattern, and men who claim to believe the truth have had an itching desire to meet the world's standard. If God had not again and again sent messages of warning, where would His professed people be today?*9LtMs, Lt 31a, 1894, par. 52*

The world is not to be our instructor; it sets up its standards which some suppose to be just the thing to be adopted, but they are no rule for us. God has chosen us out of the world; therefore the world knoweth us not because it knew Him not. The motto of every true Christian should be, I must be in the world, and not of the world. We are not to be conformed to the world. The world will be impressed with the gospel only as we speak and act as the representatives of Christ, as the members of the royal family, children of the heavenly King, pilgrims and strangers, seeking a better country, even a heavenly.*9LtMs, Lt 31a, 1894, par. 53*

It is our privilege to show forth the praises of Him who hath called us out of darkness into His marvelous light. Never is the least injustice to be done to God's subjects, the purchase of His blood. The Lord's way must be kept, and His way is exalted in righteousness. Christians, in their manner and words and character, are to reveal their heavenly extraction. We are never to apologize to the world for being Christians and daring to be right.*9LtMs, Lt 31a,*

1894, par. 54

Lt 32, 1894

Hartman, Sister

Campground, Middle Brighton, Victoria, Australia

January 28, 1894

Portions of this letter are published in *UL 42*.

Dear Sister:

I received your letter, and will now answer it. I have been sick for a week and am not at all well yet; but will write you a few lines. I am so sorry that you have been so troubled with the painful sayings and doings of one who claims to believe the present truth. But I am likewise sorry that you do not bear in mind that Jesus our precious Saviour was tempted and tried in all points like as we are, and that He knoweth how to succor those who are tempted. You have a trustworthy Friend, who has said, "I will never leave thee, nor forsake thee." [*Hebrews 13:5.*]*9LtMs, Lt 32, 1894, par. 1*

I am indeed sorry that the shepherd of the flock was not consecrated, soul, body, and spirit to the Lord, in order that he might have ministered to the flock, and strengthened and built them up in the most holy faith. I am sorry that you have been afflicted in any wise by the course of those who ought to have helped and supported those who were in trial, or under temptation. But you should always bear in mind that Jesus knows it all. Please read the *first chapter of 1st Peter*, and contemplate its instruction and then pray to God. Remember it will not help your present distress to become exasperated, and to let the feelings of the natural heart control you.*9LtMs, Lt 32, 1894, par. 2*

Whatever course others pursue, you must not cherish a spirit of retaliation. You will not have to be a sin-bearer for any soul. Thank the Lord that you are innocent of the great transgression of which you have been accused. Cannot you commit your case wholly to Jesus, the One who died for you? If others have done wrong, and have afflicted your soul, will you let go your faith in Jesus, and drop His hand that is always stretched out in pitying tenderness to every

suffering child? Jesus is the One who has never failed you, the One who has loved you so much that He gave His precious life in order that you might believe in Him, and trust in Him in every trying hour, under every adverse circumstance. He is sufficient for the present hour of trial under which you are passing.*9LtMs, Lt 32, 1894, par. 3*

I am sorry for every tempted soul; but Jesus is drawing you to Himself, saying, "Child, for whom I have suffered and died, cannot you trust in Me?" Listen to His voice as 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. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Will you carry your heavy burden instead of giving to Jesus to bear? Will you not exchange the yoke you are now wearing and wear instead the yoke of Christ? Will you not put your hand confidently in the hand of Jesus Christ, and say, "Lead me, guide me; for I am weak, and greatly fear that I shall lose my way. I want Thy way, I want Thy peace. I will not allow any reviling to come and abide in my heart. I will empty from my soul every unkind and hateful thought, and open my heart to Jesus."*9LtMs, Lt 32, 1894, par. 4*

You are chosen of God to be saved through the work of the Spirit of God, through the exercise of faith in Christ as your personal Saviour, for in the exercise of faith and through the work of the Holy Spirit, you will be able to receive the light that comes to those who faithfully continue in well-doing. Jesus appreciates the efforts of every tried and tempted soul. Please take in the precious words of invitation that have been spoken to you by Jesus. Christ alone can place a proper estimate upon the human soul.*9LtMs, Lt 32, 1894, par. 5*

Those who strive for the crown of immortal life will find that the forces of Satan are arrayed against them, but remember that we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." [*1 Peter 1:5.*] We are living in the last time, and Satan is now working with masterly power in order that with subtle temptations he may overcome those who believe in Jesus. But we are to be "kept by the power of God," therefore in temptation give glory to God who is able and will keep the believing

soul so that he shall not be overcome by the wily foe.*9LtMs, Lt 32, 1894, par. 6*

Look unto Jesus the Author and Finisher of your faith, “wherein ye greatly rejoice, though now for a season ... ye are in heaviness through manifold temptations that the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ: whom not having seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.” [*Verses 6-9.*]*9LtMs, Lt 32, 1894, par. 7*

I am sure that these words will comfort and strengthen you to hope and to have courage in the Lord. I do hope that in your trial you have not lost sight of Jesus; for if you have there is nothing that I can say to strengthen, settle and stablish you. The crafty deceiver has been found to be an accuser, a liar, a tormenter and a murderer; but whatever he may have led others to say concerning you, the Lord can say to him as he said to Peter, “Get thee behind me, Satan.” [*Matthew 16:23.*] He can say to him, “You shall not come in between this soul and me. You shall not interpose yourself between me and the soul for whom I died a ransom.” It is for you, my tempted sister, to dismiss Satan with his temptations, and to take Jesus. Press close to Jesus, and place your hand in His, and He will firmly hold your hand, and never let go of the soul who maintains His faith in Him. Believe He is “able to save unto the uttermost all that come unto God by Him.” [*Hebrews 7:25.*]*9LtMs, Lt 32, 1894, par. 8*

As one who loves your soul, I counsel you to flee to Christ under every circumstance. Cleave close to Jesus. Rejoice in Him as your strong tower into which the righteous runneth and is safe. The divine command is, “Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him that prospereth in the way, because of the man that bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.” [*Psalms 37:5-8.*]*9LtMs, Lt 32,*

1894, par. 9

Living faith in the power of Jesus Christ, not in your own efficiency and wisdom, will bring you through every difficulty and temptation. Patiently wait, watch and pray, and hold fast to the promises. However much your enemies have bruised and wounded your soul, forgive them, and by maintaining faith in Christ, you will find Him to be to you as the shadow of a great Rock in a weary land. "In quietness and confidence (in Him whom you believe) shall be your strength." [*Isaiah 30:15.*] Be vigilant to resist everything that would mar the simplicity of your faith. Do not be fretful and sour and full of complaint, for this will only make your case harder by cherishing a repining spirit. Wait thou only upon God, and do not have a distrustful spirit. *9LtMs, Lt 32, 1894, par. 10*

Jesus has bought you soul, body, and spirit. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are his." [*1 Corinthians 6:19, 20.*] Attend meeting, and bear your testimony as the witness of Christ, and do not adopt unlawful, doubtful measures with a view of disentangling yourself from your present, embarrassing situation. Endure the pressure. Submit to wrong, bear the suffering part of religion for Christ's sake, rather than sin against God by seeking to deliver yourself. Transfer not your interests from His hands into your own. *9LtMs, Lt 32, 1894, par. 11*

"Beware of desperate steps, the darkest day
Wait but till morrow, and 'tis passed away." *9LtMs, Lt 32, 1894, par. 12*

Cannot you be a partaker with Christ in His sufferings? Cannot you endure to have your name cast out as evil, and suffer the loss of temporal interests? You may be falsely accused, but bear in mind that Jesus bore all this for you, and faint not at tribulation. Overcome evil with good. Do not become bitter and estranged from Jesus. He loves you. Put your trust in Him. *9LtMs, Lt 32, 1894, par. 13*

My dear Sister, you have completely tied my hands in enjoining upon me such profound secrecy. Those who have done you this wrong should have the matter laid before them in order that they

may see their sin and not perpetuate their evil doings against others. Every evil work must be revealed, and every wrong corrected. If you will make a plain statement of the case to someone in whom you have confidence, and the matter is dealt with in the light of the Word of God, the wrong may be remedied, and the evils set in order. But if you insist upon keeping secret these evils, and will not trust the matter to those who should know and adjust the case, then how shall these evils be separated from the church?*9LtMs, Lt 32, 1894, par. 14*

I have written to you early this Sunday morning while others are sleeping. The Lord will be glorified by His people, and He permits sorrows and trials to come upon them in order to prove them, and to reveal what manner of spirit they are of, and that they may not be deceived as regards their defects of character. Jesus sees the soul who is tempted, and to the broken and contrite heart, the submissive spirit, He imparts grace and soothing consolation.*9LtMs, Lt 32, 1894, par. 15*

May the Lord have tender compassion upon you, my sister, and lead you to have not a harsh, condemnatory spirit, even though a great wrong may have been done you. Cherish love in your heart even for the erring, and let not a harsh, defiant spirit control you; for Jesus dwells not where this spirit abides. "Keep thy tongue from evil, and thy lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it. For 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." [*Psalm 34:13-16.*] God help you to walk humbly and trusting is the prayer of [your sister].*9LtMs, Lt 32, 1894, par. 16*

Lt 33, 1894

Hall, Sister

Cooranbong North, New South Wales, Australia

August 23, 1894

Portions of this letter are published in *10MR 11*.

Dear Sister Hall:

I have received your letter and the one from Edson to you. Please use any money received from the sale of my goods for the money you have invested in Edson's behalf. You must not be out one penny in this matter. Gladly would I have you with me; but you are on the ground, and understand the situation, and must follow the convictions of duty. I understand something of the way in which Ellenor is situated, and I beg of you and of her not to make slaves of yourselves. I see too much of this kind of business. Those who are as true as steel, who are faithful in every situation in which they are placed, are not appreciated as they should be, while those who can make an appearance, whose service is not one-half so valuable, are estimated for all and more than all they are worth. But Lucinda, thus it is, and thus it will be as long as those who claim to be Christians are not Christians in deed and in truth. Those who are actuated by the love of Christ will be Christlike in all their actions; they will be kind and courteous to all and will appreciate real service.⁹*LtMs, Lt 33, 1894, par. 1*

You tell Ellenor to send no more money to me; but to use her hard-earned money in buying for herself good material for her dresses, so that she can dress neatly and show that she has respect for herself. If you sell my furniture, please pay to Ellenor the fifty dollars she sent to me to be used in the cause of God. The Lord judgeth not as man judgeth. I remember hearing mother pray ever since I could remember, "O God thou art too wise to err, and too good to do us harm." The Lord judgeth not by appearance, but judgeth righteously. He looketh at the heart. This Scripture is of great value to me and I want to incorporate it into every letter I write: "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.]*9LtMs, Lt 33, 1894, par. 2*

My dear Sister Lucinda, do not put yourself into servile labor in order to save a little expense to the Sanitarium, and do not allow Ellenor, who is a willing servant, to be depreciated and oppressed in the least by anyone if you can prevent it. If Manthas and Ellenor continue to walk humbly with God, they will be precious in His sight, and when the warfare is accomplished, will hear from the lips of Jesus the invitation, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for 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. ... Verily I say unto you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me!” [Matthew 25:34-36, 40.] The good and faithful servants are pronounced blessed.*9LtMs, Lt 33, 1894, par. 3*

The Lord would have both these children place some estimate upon themselves, because they are of value with God, the purchase of the blood of Christ. It is this fact that constitutes the value of every soul. God looketh upon the heart, and if these children who have ever been toilers, will keep looking unto Jesus whose property they are, they will become like Him in character. If their children commit errors, do not deal with them severely, but seek to win them by patiently advising and counseling them. Now see that Ellenor wears good clothing for her children’s sake and for her own sake. This will add much toward gaining from others respect and appreciation. You know Lucinda, we are one in spirit and heart, and you must allow me to speak plainly on this subject. I have ever appreciated Ellenor as a faithful, whole-souled servant of the Lord, who was ready to do good and to deny self for the sake of others. I cannot bear the thought that the least disrespect should be shown to her, or that the least oppression should be exercised toward Manthas. That which is done to them will be recorded in the books of heaven as though

done to Christ in the person of His saints.⁹*LtMs, Lt 33, 1894, par. 4*

We are nearing the end of this earth's history. We have only a short time now in which to perfect Christian character. But those who love Jesus will love those who are the purchase of His blood. Far more patience must be exercised, more earnest efforts must be made to save the erring. Man cannot change his own heart or atone for his own sins. He cannot remove one spot or stain of sin from the character. Human merit cannot elevate the soul and make men fit to meet the favor of God. Salvation is out of and away from ourselves. Salvation is by Jesus Christ, for He alone is our righteousness. Would that every one would cease to look to himself for merit. We are to find in Jesus Christ all we need, and by co-operating with Him we shall be complete in Him. "Ye are complete in Him," not having your own righteousness, but having His merits, His righteousness. [*Colossians 2:10.*]⁹*LtMs, Lt 33, 1894, par. 5*

I wish to say to you, be of good courage in the Lord, and press on in the heavenward way. Now, do not let me press one burden upon you. I have not felt that it was your duty to come with me while your parents were living. You have duties to them which you should fulfill, and God will help you in doing your part. It is just as much your duty to care for your parents as to invest money in the cause of God. I would not have you neglect one thing in the care of your father and mother, for this would embitter your memory after you could do no more for them. The Lord bless you in carrying the burdens that you have to bear, but do not become depressed. Place all your burdens upon the Burden-bearer. He will carry you and all your burdens. Be of good courage in the Lord.⁹*LtMs, Lt 33, 1894, par. 6*

My heart feels the tenderest sympathy for you, and I would enjoy a visit with you. I would be glad if you could live with me, and yet I see that at present this would be an impossibility on account of the situation in which you are placed. You are doing a good work. I dare not say, Leave everything and come to me. When you feel that the time is fully come when you can unite with me, my heart will unite with your heart, and we will cooperate together. Whenever you can write a few lines, do so. But do not think that when I present to you our necessities, lay bare our situation, that you must do something

to relieve us. You have enough burdens to carry, and I do not want one cent from you.*9LtMs, Lt 33, 1894, par. 7*

I have a favor to ask of you. Will you write to Sister Martha King, asking her if she will knit me a shawl for my shoulders, similar to the large shawl she let me have, which is so much admired everywhere I go. The wool has a gloss to it, and I want it knit as closely as possible so that it will not be catching into everything as I move about. The yarn should be strong. I will pay all expenses. You may do this for me, and oblige me much, for I know not her address. In this country I cannot get such yarn as is in the large shawl. I think if she should knit a couple of such shawls, there would be a ready sale for them at the price she would sell them. Send by someone coming.*9LtMs, Lt 33, 1894, par. 8*

Lt 34, 1894

Hardy, Brother

“Norfolk Villa,” Prospect St., Granville, Australia

December 20, 1894

Portions of this letter are published in *OHC 179, 262*.

Dear Brother Hardy:

It is four o'clock in the morning and I have taken my pen to write to you, not because I have any personal feeling against you, but because your soul is in peril. For some time I have known concerning your spiritual condition, and have felt that the Lord has presented to me general principles which apply to the church in Sydney and to yourself in particular. You have felt that there is no need of your being converted, as have some others in the Sydney church. But unless the members of that church are touched by the Holy Spirit of God, unless a purer and holier influence shall prevail, the church will become powerless.⁹*LtMs, Lt 34, 1894, par. 1*

You are exerting an influence yourself that is not a savor of life unto life. The Lord looks upon your past life not in commendation, but as an offense against His holy law. You have not realized how wrong your course was in leaving your wife and children, and because of your self-conceit you have felt wonderfully complacent. You return to your home when it is most convenient for you to do so for your own interest. You have manifested self-love, a faultfinding, critical spirit. Your actions in your home life, your attitude toward your family, do not constitute you a home missionary. Your habitual state of temper as manifested in your home toward your wife, and toward the members of your family, make you manifest your real character.⁹*LtMs, Lt 34, 1894, par. 2*

Your religion is more of a profession than a reality. You act out your natural temperament in the common concerns of home life, as if the truth had no transforming power to mold your life and character. You manifest the same self-love, indulge in the same self-exaltation, the same self-will, the same stubbornness in following

your own unsanctified inclination as those do who do not believe the truth, and this makes it seem that your profession of truth has no reality behind it.*9LtMs, Lt 34, 1894, par. 3*

You may talk and pray, but if you do not bring religion into your practical life, you do not act out the truth or understand that faith which works by love and purifies the soul. No matter in what church you might be placed it would not be the means of strengthening, establishing, and settling you. You feel competent to instruct and lead the church, you think that it is your place to teach the church, when the fact is you need somebody to teach you what it means to be a Christian. You have lessons yet to learn in the school of Christ to be meek and lowly of heart. A religion that does not touch the heart cannot form the character after the divine model.*9LtMs, Lt 34, 1894, par. 4*

You are a hindrance to the church, for you do not try to be a peacemaker, you do not seek to answer the prayer that Christ made for His disciples when He asked that they might be one as He was one with the Father. In spirit and practice you prevent this unity as much as in you lies. You pick flaws in others, and set one to watch another by laying open the faults that you suppose that you see in your brethren and sisters. You set them as spies to watch their brethren by pouring your criticisms into their ears. The best efforts of ten men would be counteracted in their work for Christ by yourself and one or two who are unsanctified like yourself. Satan works through instrumentalities by inspiring them with a power from beneath.*9LtMs, Lt 34, 1894, par. 5*

You are a troubler, a stirrer up of strife. When you listen to the words <your brethren speak,> you listen to something to lay up in store to make capital of in your stock in trade. You are doing a work of drudgery for the devil. I beseech of you for Christ's sake, out of regard for His gospel <and for your own soul,> that if you do not see any necessity of being converted you withdraw from the people whom you criticize. You parade their supposed errors and mistakes before anyone who will give an ear to your accusations. You do not hesitate to criticize God's ministers who open the Scriptures to others and your accusations, as bad leaven, work upon the minds of others. In this way you lessen the respect that is due to those

who are laboring for the salvation of souls, and you cause the message which God gives to His servants to have no influence upon the minds of those who hear. In religious matters your stock in trade is evil surmising, evil thinking, evil speaking, and evil working. The enemy of all righteousness finds a faithful ally in you. You bring the truth into disrespect by taking up a reproach against your neighbor. Those who are easily tempted in the same line as you are yourself are led by your example to pick flaws in others.*9LtMs, Lt 34, 1894, par. 6*

You are not a pleasant man in your family. Your words are not kind and conciliatory. They do not bring peace, tenderness, and love into the lives of those with whom you associate. Selfishness and self-love is decidedly expressed in all your manners. You call yourself a believer of the truth, but although you have a knowledge of the truth, you do not practice its principles, and it avails you nothing. You manifest a tyrannical spirit in your home, and carry the same spirit of fault-finding and criticism with you into the church. The church would be far better off without you unless you are converted. It would be better if you did not attend the meetings than to go to gather up all that you deem inconsistent in ministers and people.*9LtMs, Lt 34, 1894, par. 7*

What motive is it that influences you to act as you have done? If you have any right to the title of Christian, in what does it consist? You cannot be approved of God in your course of action, for you have in you the root of bitterness whereby many are being defiled. God's agents may work in any line they see fit to help the church to a higher plane of action, and you will come in to counteract their influence. Unless you are given some leading position, and this would be the worst thing that could be done for you and for the church, you are restless and discontented.*9LtMs, Lt 34, 1894, par. 8*

There are some others who are of the same spirit as yourself, but God is dishonored by this course of action. If you and those who are like-minded with yourself who attend the church would become Bible Christians, doers of the Word, then the Lord could and would manifest His grace through you, and you could be laborers together with God, but now you are far from this. You are a scourge to the

church whether you attend meetings or remain away.⁹*LtMs, Lt 34, 1894, par. 9*

If you and those who are of the same spirit should draw off from the church, you would not take Jesus with you, for the Lord Jesus would not serve with your sins. Your reasons for making such a move would be a perversion of truth, and you would soon be devoured one of another. Each one would want the first place, and you would carry out your disposition to surmise evil and to speak evil, and you would hold together no more than ropes of sand. You would have no more affection one for another than you now have for the church in Sydney. You flatter yourself that were the church left to you, you would bring it into a better condition, but you would tear it to pieces, limb from limb. Without natural affection, your heart and mind are filled with the leprosy of prejudice, and you would see and represent the people of God in a perverted light, rehearsing things which you supposed had fallen under your observation.⁹*LtMs, Lt 34, 1894, par. 10*

Your wife is a woman whom God loves, but you do not give her respect and love. You do not manifest toward her the kindly consideration that is her due. When you are a Christian, you will reveal the fact. Your thoughts and actions will be pure, and you will have a better realization of the wrong of your past course of action toward your wife and children. You will have a better appreciation of your wife as you realize what she has had to forgive in overlooking the past, although you have not deserved her affection.⁹*LtMs, Lt 34, 1894, par. 11*

You should humble yourself in the dust before God on account of your course of action rather than exalt yourself and thinking yourself capable of setting the church in order. It will never be safe for you to bear responsibilities in the church unless you are thoroughly transformed in character. You have reflected dishonor upon God. You should be grateful that through repentance of sin you may share His pardoning grace, receiving mercy from Him on account of the blood shed for the saving of sinners. Will you in your self-righteousness presume that you are free from blemish and defilement and utter words of criticism against those who are sincerely trying to serve God? You have not cleared your own soul

before God from your grievous sins, and it is fitting that you keep silent in regard to the faults and error of others. Humility becomes a Christian under all circumstances and in all cases.⁹*LtMs, Lt 34, 1894, par. 12*

“Blessed are the peacemakers: for they shall be called the children of God.” [*Matthew 5:9.*] Can you claim the blessing in your home life? Do you obey the injunction of God, “Walk in love, as Christ also hath loved us, and hath given himself for us an offering [and a] sacrifice to God for a sweet-smelling savor?” [*Ephesians 5:2.*] No Christian lives for himself. He is to be as a branch of the living Vine, deriving his nourishment and life-giving properties from the Vine. The Great Teacher 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.*]⁹*LtMs, Lt 34, 1894, par. 13*

The follower of Christ testifies by his daily life in his home, in the church, and in his business, the relation he sustains to his professed Lord. He who is a fruit-bearing branch of the true Vine will bear fruit after the same quality as the Vine. If the fruit is not after the order of the Vine, it will be apparent to the world, to angels, and to men that the branch is not grafted into the true vine. Christ says, “I am the true vine.” [*Verse 1.*] But because there is a true vine there will also be a counterfeit vine, and the only way in which to distinguish the true from the counterfeit is by the quality of fruit borne by the branches. “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.” [*Verse 5.*] The words, the deportment, the actions will reveal the kind of fruit borne upon the branch. True love in the heart is a fruit of the Spirit of God, received only from Jesus Christ. Love is a property that is divine; it does not center the thoughts about self but is diffusive in its character, leading its possessor to seek the happiness and prosperity of others. Envy and evil surmising will not be dealt in by those who possess the element of love; for love “seeketh not her own.” [*1 Corinthians 13:5.*] God’s love is expressed in language that cannot be misinterpreted. “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.*]⁹*LtMs, Lt 34, 1894, par. 14*

In the fullness of God's love He gave the obedient, the sinless, for the salvation of the disobedient and sinful. He made this infinite sacrifice because He desired to make sure the happiness of the human family. Christ says to His followers, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [*John 15:7, 8.*] The fruit borne in the life is the only sign to the world, to angels, and to men as to whether the human agent has a vital connection with Christ or not. It is sure evidence that we are branches of the living vine if we manifest in life and character the attributes of Christ.⁹*LtMs, Lt 34, 1894, par. 15*

But unless there is practical self-denial and self-sacrifice for the good of others—in the family circle, in the neighborhood and in the church—it is evident that we are not Christians, no matter what may be our profession. But he who has the spirit of self-denial for others' good is copying the divine Pattern. Jesus says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this (love revealed in practical life) shall all men know that ye are my disciples if ye have love one to another." [*John 13:34, 35.*] This sign will be significant of the existence of unselfish love. Unless we sacrifice our own opinions, impressions and feelings, we shall be deceived in ourselves, and shall entertain ideas and opinions of our neighbors that are not in harmony with Christ. We shall show that we are not imitators of our professed Lord.⁹*LtMs, Lt 34, 1894, par. 16*

The exhortation of the apostle is, "Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." [*Ephesians 5:1, 2.*] The love of Christ abiding in the heart has a softening, subduing influence upon the rugged character, and there is continual evidence in spirit and conversation that we belong to Christ and are following His example. It is the possession of this love in purity and holiness that makes our sacrifices acceptable to God as a sweet smelling savor. By the character of the fruit of the daily life, by the self-denial and self-sacrifice for the good of others, it is made evident that we are branches of the true vine, conforming our lives unto the divine

pattern.⁹*LtMs, Lt 34, 1894, par. 17*

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” [*1 John 3:16.*] Our faith continually bears fruit testifying to its divine character in the intercourse of our daily home life. From morning until night husband and wife, father and mother, brothers and sisters, are to keep the pattern of the holy character of Christ in view, continually praying, “Be thou my pattern.” Hear the exhortation given in the Word of God, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” [*Ephesians 5:25.*]⁹*LtMs, Lt 34, 1894, par. 18*

No one of us is to do with ourselves as we please. We are not to walk heedlessly, unconcernedly, and selfishly, but to follow our leader, Christ Jesus. Those who are partakers of the divine nature will love God and Jesus Christ and give themselves entirely to their service. All such have Christ abiding in their hearts by faith, and they also are abiding in Christ. They represent Christ’s character in the family, in the church, and in the world. This surrender to God brings the soul into vital connection with Christ.⁹*LtMs, Lt 34, 1894, par. 19*

Those who serve Christ are among those for whom He prayed when He said, “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 (character) which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [*John 17:20-23.*]⁹*LtMs, Lt 34, 1894, par. 20*

Those who abide in Christ are peacemakers. “Blessed are the peacemakers: for they shall be called the children of God.” [*Matthew 5:9.*] Their names are registered in the Lamb’s Book of Life as sons and daughters of God. The church appreciates them and calls them the children of God. “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 on the good, and sendeth his rain on the just and on the unjust. For if ye love them which love you, what reward have ye? 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 perfect.” [Verses 43-48.]9LtMs, Lt 34, 1894, par. 21

“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 14:27.] “Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envyings and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:13-18.]9LtMs, Lt 34, 1894, par. 22

Peacemakers! What a treasure is a peacemaker in the family; what a blessing in the church! Peacemakers may be tempted, but their life is hid with Christ in God. They look unto Jesus, copying His pattern. They pray for self-control, for meekness, for peace. They receive the peace which Christ gives. But how different is the natural, unrenewed heart. It is constantly in a state of irritation at something or someone.9LtMs, Lt 34, 1894, par. 23

These mark objectionable features in others, and call the attention of others to the faults of the brethren. They impart to others the same spirit of evil surmising, and awaken suspicion and jealousy in others' minds. They distribute the leaven of evil speaking, which creates heart burnings, distrust, and evil surmising; and roots of bitterness spring up whereby many are defiled. “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." [*Colossians 3:12-15.*]*9LtMs, Lt 34, 1894, par. 24*

If he who is a faultfinder, who speaks evil of those whom he supposes to be wrong, appreciated the fact that God had not made him a sin-bearer, he would offer thanksgiving and praise to God. He would be so amazed at the goodness and love of God, that there would be no room in his heart for complaint of others. He would not criticize the Lord's delegated servants, or feel the need of dissecting their characters, or complaining of them in any way. They would be thankful that the Lord has not placed them upon the judgment seat to seek out the spots and stains of the human character.*9LtMs, Lt 34, 1894, par. 25*

When the enemy tempts you to complain and fret over the supposed defects of others, consider how much more these would have to question and criticize should they take your character under inspection. If your true inward life were laid open before them, how would they regard it? But they are not to judge you, nor are you to judge them. Tares grow among the wheat, and no violent hand is to be thrust in to root them up, however unseemly they may be. "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.*]*9LtMs, Lt 34, 1894, par. 26*

I wish to speak to you directly in the name of the Lord. For you bring profit to no one in spirit, word, or action. You need the converting power of God before you can strengthen your brethren by words of peace. Faultfinding is your besetting sin. You have a temper which nothing satisfies, nothing pleases. The propensity which you have long encouraged, by which you magnify trifles (handing over the supposed defects of those who claim to believe the truth), greatly increases your condemnation and does not heal the evils of which you complain. By magnifying trifles your mind becomes more and

more restless, easily irritated and dissatisfied. Long practice in this class of work has given you an education after the order of that received in the school of Satan, and he uses you as a scourge to the church, as a hindrance to the cause of God.⁹*LtMs, Lt 34, 1894, par. 27*

This spirit of demeriting others, of speaking evil, springs from mortified pride, from self-esteem, and self-valuation. It will not exist in you when you fall on the Rock and are broken. You think due respect is not given to you in the church, and that your judgment and influence are of a superior order to the judgment and influence of those who are seeking to work for the church. When the Holy Spirit has wrought transformation of character in you, you will stop criticizing and will reveal a tender, Christlike spirit. Your heart is wrong, and it is no new thing, but a malady of long standing. You are a chronic grumbler, but your will and your ways are not to become a ruling power in the church. He who will take his proper place until others see his merits, and say, "Friend, come up higher," will be a man of usefulness.⁹*LtMs, Lt 34, 1894, par. 28*

When you attribute to others the good motives which you desire they should attribute to you, you will have less difficulty. Ever bear in mind that God has not made you a sin-bearer for the world. The love of Christ in the heart makes the human agent a co-worker with Jesus Christ in strengthening the hands which hang down, and in confirming the feeble knees. To you the exhortation is given, "Make straight paths for your feet, lest the lame be turned out of the way; but let it rather be healed." [*Hebrews 12:13.*] "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; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." [*1 Corinthians 13:4-8.*]⁹*LtMs, Lt 34, 1894, par. 29*

I am loathe to write the words which I must write to you. Your influence in your home circle is not Christlike. Your influence in the church is after your own order, not after Christ's order. Your personal influence is against Christ. You can do something for others when you put solid timbers into your character building.

There is no limit to the influence of the human agent who wears the yoke with Christ, for he daily studies the life of Christ and conforms his life to the divine Pattern. When you are conscious of your own imperfections, you will not seek to find imperfections in others. Why is it that so many professed Christians take upon themselves burdens that do not belong to them? "And what shall this man do?" said Peter to the Lord. But Christ answered him saying, "What is that to thee? Follow thou me." [*John 21:21, 22.*] This answer is as applicable to a large number who claim to be Christians as it was to Peter. God has not set you to the work of planning and devising duties for others, or to criticize God's way in His manner of dealing with them.*9LtMs, Lt 34, 1894, par. 30*

The government of the universe has not been laid upon finite beings. The responsibility which rests upon us individually is simply to do the will of God as revealed in Christ Jesus. God has given talents in trust to men to be improved and multiplied through using them for the good of others. He has ordained that they should become bright lights to shine amid the moral darkness, but Satan has prepared his snare for them. He suggests to them the idea that they must see and talk of the defects of this one or of that one, and work diligently on Satan's line in criticizing and accusing the brethren.*9LtMs, Lt 34, 1894, par. 31*

If they saw anything that did not commend itself to their judgment, they felt free to condemn it. They fed their souls on the imperfections which they saw in others, and their spiritual condition was influenced by the food upon which the mind fed. Thus they became a dread and a burden to all associated with them.*9LtMs, Lt 34, 1894, par. 32*

There are many who might be a blessing to the world who are an utter failure, because they rob the world of the good that God has qualified them to do. They take themselves out of the hand of God and act upon the promptings of the great deceiver. Those who keep the commandments of God have great peace, for they trust in the Lord with all their heart, and lean not to their own understanding. They acknowledge the Lord in all their ways, and He directs their paths. God's ways must be followed in unquestioned obedience. Those who give themselves to God, seeking to do good to their

fellow men, will cause glory to redound to God in praise and thanksgiving. How much more glory would you bring to God if you put your whole soul into His work, using your entrusted talents, not in faultfinding and criticizing, but in bringing praise and thanksgiving to your heavenly Father, leaving to God those things which you cannot cure and know not how to manage.*9LtMs, Lt 34, 1894, par. 33*

“Blessed are the peacemakers: for they shall be called the children of God.” [*Matthew 5:9.*] It is by the manifestation of the Spirit of Christ in our words and actions that the world takes knowledge of us that we have been with Jesus, that we are the children of God. The true nature of our religion is not found in the position we occupy, but in the gentle spirit, the kindness, the peace which we manifest. Our religion is made manifest in the home circle by the atmosphere surrounding the soul that brings happiness to the family. Those who are true Christians will not indulge in trifling conversation, or speak in a cheap or fretting way.*9LtMs, Lt 34, 1894, par. 34*

In the familiar circle of the home they will do services of love and Christian courtesy. These services may seem very commonplace, but the universe of heaven will be interested in the consistent walk of those who seek to benefit others. “Whose adorning let it not be that of outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” [*1 Peter 3:3, 4.*] Those who are thus adorned are more precious in the sight of God than gold or silver or precious stones. “But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh the reason of the hope that is in you with meekness and fear, having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.” [*Verses 15, 16.*]*9LtMs, Lt 34, 1894, par. 35*

It is not only our privilege but our duty to cultivate gentleness, to have the peace of Christ in the heart and as peacemakers and followers of Christ to sow precious seed that will produce a harvest

unto eternal life. Professed followers of Christ may possess many good and useful qualities; but their characters are greatly marred by an unkind, fretful, faultfinding, harshly judging temper.*9LtMs, Lt 34, 1894, par. 36*

The husband or the wife who cherishes suspicion and distrust creates dissension and strife in the home. Neither of them should keep his gentle words and smiles for strangers alone, and manifest irritability in the home, thus driving out peace and contentment.*9LtMs, Lt 34, 1894, par. 37*

The angel of peace takes its departure when the wife treasures up the trying experiences of the day to repeat to her husband when he comes home, making complaint of her heavy duties and of the disobedience of the children. When this spirit is cherished in the home it is likely to be brought into the church. He who possesses a fretful spirit sees everything in a perverted light. Even the messenger who comes with words given of God fails to bring profit to the critical soul, for the Word of God is not mixed with faith in him that hears. An unreasonable, perverse spirit neutralizes all the good that the human agent might do. If the faultfinder bore the image of Christ he would not be a faultfinder, but a peacemaker, and would perseveringly resist the temptations of Satan. He would cease to be peevish, irritable, a cloud in the home rather than a light to shine there.*9LtMs, Lt 34, 1894, par. 38*

It is a practical Christlikeness alone that can make a peacemaker, in the home, in the church, in the neighborhood, and in the world. Home religion is practical sanctification, for sanctification is found where the character is conformed to the likeness of Christ. The true quality of religion is gauged by the manner in which each member in the family does his duty to his associates. There is false religion, false theories held by many, and these are revealed as false by the outward practice. The first four commandments specify the duty of man to his God, and the last six the duty of man to his fellow men.*9LtMs, Lt 34, 1894, par. 39*

The fifth commandment enjoins upon children obedience to their parents, and parents are to help their children to keep this commandment by acting their part in co-operating with God in

requiring obedience through childhood and youth. Parents themselves must be under rule to God. They must reveal precious traits of character, presenting a pattern before their children, manifesting patience and forbearance mingled with firmness, and thus educate their children to obey their heavenly Father. Learn the precious lesson of being peacemakers in your home life. Many a family make shipwreck of faith in their home practice. The law of God should be the parents' guide. None but the evil one could insinuate such fallacy to the minds of parents who have a heritage to educate and train for heaven, that the law of God is altered in the slightest particular.*9LtMs, Lt 34, 1894, par. 40*

Satan delights to look upon disordered and ill-governed families; for his success depends largely upon the control he can have over the families of the earth. If self is prominent in father and mother, if the peace of God does not rule in their hearts, then the children are not educated and trained by precept and example to be peacemakers. Satan has worked his cards in playing the game of life for human souls. He is determined the standard of righteousness shall not be the rule for the formation of character in the homes.*9LtMs, Lt 34, 1894, par. 41*

In this day, children are called upon to listen to discourses that make void the law of God, and parents and children practice the principle that where there is no law, there is no transgression. But the only definition of sin that is given in the Guide Book is that "sin is the transgression of the law." [1 *John 3:4*.] Many with mental capabilities who profess to love God [but] who have been in doubt, accept the words from their teachers who declare that the law of God is done away and that we have no law. These people practice the precepts of their teachers, and follow the example of their ministers.*9LtMs, Lt 34, 1894, par. 42*

Parents neglect their responsibility, and do not search for themselves to know what saith the Lord in regard to His holy law. Therefore they fail to teach their children to walk in the way of God's precepts. "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was

a statute for Israel, and a law of the God of Jacob.” [*Psalm 81:1-4.*]*9LtMs, Lt 34, 1894, par. 43*

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is sure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward. ... Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, Oh Lord, my Strength, and my Redeemer.” [*Psalm 19:7-11, 14.*] “The meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his statutes.” [*Psalm 25:9, 10.*]*9LtMs, Lt 34, 1894, par. 44*

From the sacred desk men have taught that God’s law has been done away. Were this the case we would have no standard of character, and would have nothing to show us God’s righteous claims. We should be adrift upon an ocean of uncertainty, and have no guide in dealing with the solemn responsibilities of the family relation. But it is in the family relation that we receive our training in dealing with our fellow men in general. If God had no law by which to govern human intelligences, nothing by which His character could be represented as a sample to which the human family could shape their characters, then what impression could possibly be made upon our children as to what constitutes rectitude of life and perfection of character? Casting away the law of God, men erect a lower human standard. In the estimation and measurement of God a man is just what he is in his home life.*9LtMs, Lt 34, 1894, par. 45*

Among the precious things left on record for our learning is the record of the life of Abraham, the father of the faithful. The Searcher of hearts said, “I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment.” [*Genesis 18:19.*] Abraham was chosen of God to cultivate home religion. There would on his part be no betraying of sacred trusts. Abraham knew what was the law of God,

and he determined to obey it. The Lord to him was Judge, Lawgiver, and King, and in no case would he be disobedient.*9LtMs, Lt 34, 1894, par. 46*

The Lord will not clear the transgressor unless he repents and through the merits of Jesus Christ accepts of the precious offers of mercy, and ceasing to transgress, returns to loyalty. The Lord will not favor any willful transgression of the law He instituted in Eden. Because of man's disobedience, the law was proclaimed in awful grandeur. The proclamation of His law should teach fathers and mothers that it is their duty to repress all parental harshness, to manifest no cruelty or oppression toward those who are the younger members of the Lord's family.*9LtMs, Lt 34, 1894, par. 47*

While parents are to manifest the tenderness and love of God toward their children, yet the law requires filial obedience. God accompanies His command to children with a promise on a condition of obedience. The ten commandments come forth from the God of heaven, whose heart is full of love, who is infinite in wisdom, who never makes a mistake. He is too wise to err, too good to harm anyone who obeys His requirements. Blessing will follow those who obey and who administer the law of Jehovah.*9LtMs, Lt 34, 1894, par. 48*

Human agents are to be partakers of the divine nature, and walk within their houses with a perfect heart. Where this is the case there is holiness, there is righteousness, but there is no holiness where the rules of Him who inhabiteth eternity are disobeyed. The first principle of sanctification are yet to be learned by men who have had the will of God brought to their understanding, and who have not obeyed it. It is the duty of parents to cultivate the attributes of God in their own character, and by precept and example to educate their children to honor God; and not show the slightest disrespect to His commandments. God has consulted concerning the happiness and peace of parents and children in this life, and their best good will be worked out by walking in the path of His precepts; for by so doing they are in harmony with the God of heaven.*9LtMs, Lt 34, 1894, par. 49*

Lt 35, 1894

Innes, Lizzie

“Norfolk Villa,” Granville, New South Wales, Australia

August 9, 1894

This letter is published in entirety in *10MR 174-178*.

My dear Sister Lizzie Innes,

I hear that you are being much afflicted, and I am in deep sympathy with you. Since my acquaintance with you I have felt a tender, loving sympathy toward you. My dear sister, while you are suffering, while infirmities are pressing upon your soul, do not doubt the love of your heavenly Father. Satan will try to cloud your mind with the thought that Jesus does not love you. He will try to make you believe that you are unworthy of being acknowledged before the Father as His child, but do not believe his suggestions for a single moment. I know that the Lord loves you and that there will be souls in the kingdom of God that will be saved as the result of your unselfish labor, your steadfast adherence to the faith. *9LtMs, Lt 35, 1894, par. 1*

When Satan comes in with his suggestions, look unto Jesus and say, “Who is he that condemneth? It is Christ who died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us.” [*Romans 8:34*.] Only think of this, my sister. Christ is the one who had died for you, who has purchased you with His own precious blood. Will He permit those whom He values so highly to walk alone? Nay, He will not. The apostle continues, “Who shall separate us from the love of Christ? Shall tribulation?” [*Verse 35*.] Nay. Jesus bore all this in my behalf when He accepted humanity, and He bore it in order that I might not perish, but have everlasting life. *9LtMs, Lt 35, 1894, par. 2*

Will He who has done all this for you be indifferent to you when it is difficult for you to engage in the warfare, and to fight the good fight of faith? You are weak, and the trembling hand of faith can scarcely grasp the promises; but cannot you now say, “Lord, I am now too

weak to use the weapons of warfare, but I can repose in Thee as my only hope? In thee, and in thee alone, my Redeemer, is my only hope of eternal life. Thou art my refuge.”*9LtMs, Lt 35, 1894, par. 3*

The message from God to me for you is “Him that cometh unto me, I will in no wise cast out.” [*John 6:37.*] If you have nothing else to plead before God but this one promise from your Lord and Saviour, you have the assurance that you will never, never be turned away. It may seem to you that you are hanging upon a single promise, but appropriate that one promise, and it will open to you the whole treasure house of the riches of the grace of Christ. Cling to that promise and you are safe. “Him that cometh unto me I will in no wise cast out.” Present this assurance to Jesus, and you are as safe as though inside the city of God.*9LtMs, Lt 35, 1894, par. 4*

You are not to examine your feelings and put any dependence upon your emotions, for they may be as varied as the wind, but take to your heart this one promise and you will find it a passport to all the rich treasures of heaven. You are precious to the heart of Christ and He speaks saying unto you, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] There is no perhaps or maybe about this promise. The “I will” of Christ is an assurance that cannot be made any stronger. He speaks further saying, “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.” [*Verses 29, 30.*]*9LtMs, Lt 35, 1894, par. 5*

Now, my sister, Jesus wants you to believe in Him as your personal Saviour, as One who can save unto the uttermost all who come unto God by Him. Your request made known unto God in the name of Jesus is ever acceptable to your heavenly Father. You have a right to appropriate the promises which you present to God in the name of Jesus, for the Father has committed to His Son the bounties of His grace to be dispensed to those who come unto Him asking in faith. The Lord Jesus is the One who gives to Him that overcometh to eat of the tree of life which is in the midst of the Paradise of God. He who took humanity upon Himself, knows just how to sympathize with the sufferings of humanity. He has the same nature as the sinner although He knew no sin, in order that

He might be able to condemn sin in the flesh and might be able to sympathize with those who were in the difficulties, dangers, and temptations that beset His own path while He walked with men. They are to obtain help as He Himself obtained it, through a vital connection with God.*9LtMs, Lt 35, 1894, par. 6*

Look to Jesus, your substitute and surety and righteousness. He became sin for us who knew no sin, that we might become the righteousness of God in Him. He gives the crown of life to those who are faithful unto death. He it is who gives to eat of the hidden manna. My dear sister, Jesus will not leave you. He loves you with an everlasting love, and as you trust in Him your faith will grow and increase. The more you trust your Redeemer the more you will love Him. He is your Friend in life or in death. He is the crown of your rejoicing. He is worthy of your fullest faith.*9LtMs, Lt 35, 1894, par. 7*

All the sorrows and afflictions we suffer here only constitute our discipline for a higher life, for through the appropriated grace of Christ trials will be the means whereby we shall be purified and fitted for heaven. Wait only upon God. Lean upon Him in entire dependence, for His everlasting arms hold you up and sustain you. Will not He who says that not a sparrow falls to the ground without the notice of your heavenly Father care for you who trust and love Him? Jesus knows every throb of pain, every throe of anguish and distress, and He will give you grace to endure your affliction in order that your faith fail not whatever may be your suffering.*9LtMs, Lt 35, 1894, par. 8*

Dear Sister Innes, keep up good courage. Let not your heart be oppressed. You have been called upon to travel a thorny path, but Jesus is at your side to journey the rough road with you. He knows, He understands every woe, every sorrow of those who suffer. His heart beats in sympathy with the hearts of suffering humanity, and those who suffer most have most of His pity and sympathy. He is your best Friend. He is your Mediator. The completeness of His humanity, the perfection of His divinity, form for us a strong ground upon which we may be brought into reconciliation with God.*9LtMs, Lt 35, 1894, par. 9*

It was when we were yet sinners that Christ died for us. We have

redemption through His blood, even the forgiveness of sins. His nail-pierced hands are outreached toward heaven and earth. With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite, and thus He makes reconciliation for us. Christ is today standing as our Advocate before the Father. He is the one Mediator between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls.⁹*LtMs, Lt 35, 1894, par. 10*

I would point this afflicted family to Jesus. John saw the company of the redeemed, and they were those who had come up through great tribulation, and washed their robes and made them white in the blood of the Lamb. He says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen."⁹*LtMs, Lt 35, 1894, par. 11*

"And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed the robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."^[Revelation 7:9-17.]⁹*LtMs, Lt 35, 1894, par. 12*

I would urge upon you as a family, during the time when affliction is upon this beloved sister, that you all draw closer and closer in faith and confidence to Jesus. Talk cheerfully. Let not one jarring note be

heard. Let no touch of sadness or gloom reveal itself on your countenances. Keep Jesus uplifted. Talk faith in Jesus, and sing songs of faith. Offer up your supplications in faith. I point you to One who “suffered being tempted.” “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 2:17, 18.*] Let us praise God for this with heart and soul and voice.*9LtMs, Lt 35, 1894, par. 13*

Be of good courage in order that you may sustain and strengthen poor suffering Lizzie. I would say to the mother of Lizzie who is a partaker of her sufferings, Remember that Jesus is able to sustain you both, and to sustain all who are in any way participating in the care of the afflicted one. Let us read a few words in (*Hebrews 2:10-11*): “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. For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.”*9LtMs, Lt 35, 1894, par. 14*

God bless you, is and shall be our prayer. In love to all the family.*9LtMs, Lt 35, 1894, par. 15*

Lt 36, 1894

Ings, Jennie L.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 4, 1894

Portions of this letter are published in *TMK 351*.

Mrs. Jennie L. Ings
Crystal Springs
St. Helena, California

Dear Sister:

We are now nicely located, having moved into a much more desirable house, and in the midst of very pleasant scenery. The building was 78 pounds a year when Willie looked at it in March with the idea of renting, but there was no stable, and the rent was too high. After that they built a stable and carriage house, and offered us the place at 60 (pounds stg.) a year—nearly twenty-five dollars a month. The location is excellent, on high land, no drainage to annoy us, and only one house very near. I wish you were here.⁹*LtMs, Lt 36, 1894, par. 1*

I have written out some things of which I desire you to have a copy, but fear I shall not be able to get a copy. Fannie came down with influenza a day or two ago, and Emily has been giving her treatment. My cook, Maud Camp was not well, and went home yesterday for a rest of one or two weeks. We are trying to do the best we can with the limited means which we have to do with. Our hands are tied for want of means.⁹*LtMs, Lt 36, 1894, par. 2*

Brethren Hare and Teasdale have visited us. They said that a willow rocking chair was to be sent me by them. They expected it to be brought to them on the boat, but none came. When the next party comes, I would like to have at least two of my cane-seat chairs and one or two of my folding tables, which can be easily brought. I thank you for the satchel. It is a good one, just what I want, but I could find no price mark on it. Did it get lost? I am

anxious to see you all, but the prospect is not favorable. The location for the school has been selected, fifteen hundred acres of land for forty-five hundred dollars. All who have seen the place are much pleased with it.*9LtMs, Lt 36, 1894, par. 3*

Cannot Brother and Sister Ings come to work in this country? Brother Ings would be gladly received by us and by all, I am sure, and I would just let my family drop on to you instead of me. Ask the Lord about this. There is much missionary work to be done in this country; the school buildings are to be erected and plans to be devised for the work more and more. Students must be educated and trained, not only in book knowledge, but in knowledge that has a more direct bearing upon practical life. There is so much to be done in this little world of itself that we cannot understand it to be our duty to leave this field. Willie has an excellent influence here, but he works altogether too hard, and he must not be left to labor as he has done, alone, without a man to help him.*9LtMs, Lt 36, 1894, par. 4*

Yet when our past year's account was settled, we were coolly informed that there was a reduction of two dollars per week on my wages for the year, and one dollar from Willie's. This is evidence to us that money is not very flush with the General Conference, for the statement is that the wages of all ministers have been proportionately reduced. This decision has made a change in my action. All my wages for the past year, and several hundred dollars besides, I have thought it duty to invest in the work here, for how could we see it come to a standstill for the want of means and the apparent impossibility of our brethren appreciating the situation in this part of the Lord's moral vineyard? In America thousands of dollars have been expended in making things a little more convenient to answer certain supposed ends, when in this country we have nothing with which to make even a beginning. God has cautioned and warned our brethren against putting up building against building in Battle Creek, but their plans were settled that thus it must be, and they paid not the least heed to cautions and entreaties or to the earnest portrayal of our positive necessities in this distant land.*9LtMs, Lt 36, 1894, par. 5*

Now I am compelled to do certain things which otherwise I would

not have done. I have not called to this country any of the royalty on foreign books sold in Europe, only the royalty on the foreign books sold in America. Now I must give heed to the counsel given me, and repeated for years in the past, that God will instruct me how to use the money He has intrusted to me as His steward, that I was not to place this money out of my control, for necessities would arise, and for the good of the work and its advancement we must have means at hand, and not beyond our power to use. I have never been so impressed in regard to this matter as since the action of the conference concerning the disposition of means. It is evident that our brethren do not appreciate the situation in this field; they do not perceive the necessities of the work and the demand for means and facilities to advance it. For want of funds we are liable at any time to be brought into strait places where the work will be crippled and souls lost because of the slow movements of men who need the heavenly anointing every day that they may see, and the Holy Spirit's guidance that they may fulfill the purpose of God in reference to the regions beyond.*9LtMs, Lt 36, 1894, par. 6*

I am constrained to take the means coming to me in royalty on foreign books sold in Europe and apply it to relieve the pressing wants of the cause where I am working. I will help the conference so that they need not feel we are demanding too much. They cannot discern our needs, because their eyes are holden. It pains me to the heart to see necessities right where I am, and no means to use to change the order of things. It is just taking the strength and courage and life out of me. And now, as one whom the Lord has chosen to lay great burdens of the cause of truth upon, I must not consent to be led in all things by the counsels and decisions of my brethren, when I know there are times when they are moving blindly.*9LtMs, Lt 36, 1894, par. 7*

As one who has had an experience in the work from the very rise of the third angel's message, and to whom the Lord has seen fit to give an experience in almost every line of the work, by opening up before me the present, the past, and the future, I am responsible to God alone for my action. If I do not make the very best use of the light given me in reference to the various branches of the work, I shall not meet the approval of God. We are amid the perils of the last days, and if all who were connected with the work were

themselves molded in mind and in character by the Holy Spirit of God, then I could move with better assurance. But when I know that men are acting officially who are not under the Holy Spirit's guidance, I am obliged to follow the light given me of God, irrespective of the decisions that are sometimes directly contrary to that light.*9LtMs, Lt 36, 1894, par. 8*

To the best of my understanding I shall work after the similitude given me of God, which is His way and His will. During the experience I have been through in this work, it has cost me intense suffering of mind to be compelled, as I have been, to differ with my brethren. It is just as sore and distressing a matter now as it has ever been, but the Lord alone can guide and sustain my mind and control my purposes. In this country I see, as it were, a new world, and a very great work to be done. The wrong management at the beginning of the work has made it much harder for us who are now in this field; a new mold has had to be given to everything, for the influences extended from the Echo office in fine threads through the entire work in every part of the field.*9LtMs, Lt 36, 1894, par. 9*

If the work of remolding does not break down Willie and discourage his soul, it will be only because God upholds him. Think you it is not a daily sacrifice for him to be separated from his children nearly three years, not to look upon the faces of these motherless ones, they growing up without seeing their father? Both in this country and in America there are those who are ready to criticize and who have little appreciation of his work and the burdens that come upon him. I know something about this matter, for the Lord has opened it before me. All the time since coming here he has had no one connected with him to assist him in the work. He cannot link up with an unmarried woman to do his work, for how soon reports would be started, as they have been, without any cause. We are to abstain from the very appearance of evil.*9LtMs, Lt 36, 1894, par. 10*

Willie has staggered under a tremendous load, until I have become alarmed for him. For months he has had a slow, weakening fever upon him, and congestion of the brain from continuous committee meetings held until a late hour at night. But now I am determined that there shall be a change. His life is of too much value to the cause of God to be sacrificed. In order to save money to the

conference he has travelled by steerage on the boat, and never thinks of taking a sleeper, but rides second class always, to set an example to students and to the brethren in this field. But when we have worked in every way to save means, placing ourselves in any position in order to economize, the decisions in regard to our wages tell me that such constant study to make means go the farthest ceases to be a virtue, for it tells upon physical as well as mental power and disqualifies the human agent to do the work of the Lord courageously.*9LtMs, Lt 36, 1894, par. 11*

If this movement of the conference does no more for me, it has done this much: it has aroused me to understand the situation, that if men take into their minds to do certain things through blind judgment, we must arrange our affairs so that we are not left to be disposed of as they shall see fit. We must not follow the judgment of those who seem unable to comprehend our work or the burdens and taxations that we are forced to bear. I write this because it is time to write it. We cannot trust to any man, or make flesh our arm. If blindness in part has happened unto Israel, it is no virtue in me to follow the blind leadings. I must look to Him who speaks as never man spoke, and who says, "This is the way; walk ye in it." [*Isaiah 30:21.*]*9LtMs, Lt 36, 1894, par. 12*

Just as far as I can, in perfect clearness and confidence, go with my brethren, I will cheerfully and gladly go. But to follow counsel which I know is not from God, and sacrifice ourselves in order to do this, would be folly. I feel at liberty to accept means from any man or woman who shall be stirred by the Spirit of God to invest in this work; and it is not necessary for the means to pass through Battle Creek or the Pacific Press to obtain their consent or receive their superscription. The work is fast drawing to the last crisis. We are now where Satan will, if possible, lay hold of every mind to insinuate his plans, and I am becoming jealous for the work, that it shall not bear the similitude of man's imperfection, but the similitude of God in every line. I have consecrated to God all that I possess. It is His, to be used for His name's glory. I must move humbly and tremblingly before God.*9LtMs, Lt 36, 1894, par. 13*

I am much alarmed and deeply stirred as I see so little of the compassion and sympathy of Christ manifested by brother toward

brother. There is such coldness, such indifference for human wants and human woes. I greatly fear lest God shall let His judgments fall heavily upon those who have not the tenderness of Christ for His heritage. In (*Revelation 2*) the cause of this sad condition is given: "Thou has lost thy first love." [*Verse 4.*] The distress, the sufferings, of God's people are unalleviated, the cries ascend to heaven, and God will take their case in hand; He will surely avenge them. It is a time now when we cannot for a moment take the spiritual eye from Christ Jesus. His admonition to us is, "What I say unto you I say unto all, Watch." [*Mark 13:37.*] Is there one professed Christian who needs not the warning, and whose heart will not bear watching? The heart must be kept with all diligence, under constant watchfulness. We must be ever looking unto Jesus, saying, "Be Thou my Pattern."*9LtMs, Lt 36, 1894, par. 14*

Watch the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they exert themselves; force them back, and watch; force them back, if need be, a hundred times. Watch the thoughts, watch the plans, lest they become selfish and self-centered. Watch and pray, lest ye enter into temptation. Watch over the souls whom Christ has purchased with His own blood. Watch for opportunities to do them good.*9LtMs, Lt 36, 1894, par. 15*

Like Mary, we need to sit at the feet of Jesus to learn of Him, having chosen that better part which will never be taken from us. Like Martha we need to be ever abounding in the work of the Lord. The higher Christian attainments can be reached only by being much on our knees in sincere prayer. Our hands and our hearts, our whole being, must be devoted to the work. One fiber of the root of selfishness remaining in the soul will spring up when least expected, and thereby will many be defiled. It is no light or easy work to save souls; not all are to be treated in the same way. On some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh.*9LtMs, Lt 36, 1894, par. 16*

Again I say, Will you come to this country? Will you help me in my life work? I will have the best girl I can secure to do the work, but I want you if God says come.*9LtMs, Lt 36, 1894, par. 17*

Lt 37, 1894

Jones, A. T.

George's Terrace, St. Kilda Road, Melbourne, Australia

January 14, 1894

Portions of this letter are published in *TM 227-229; VSS 401-402; 14MR 200-202; 4Bio 117-119.*

Dear Brother:

After speaking to a large audience, assembled in the tent, and also crowded about its borders, we left the campground last evening. We rode five miles to the place we are now stopping, that is the school building, and I have risen early this morning for the purpose of tracing some lines to you. I am very thankful to my heavenly Father because he is blessing me with health and clearness of mine, and giving me power to speak the words of life to the people. There are a hundred and nine tents on the ground, and four hundred and ninety six encamped.⁹*LtMs, Lt 37, 1894, par. 1*

This is the first camp meeting that Melbourne has seen, and it is a marvel of wonder to the people. There is a decided interest to hear the truth. This interest we have never seen equalled among those not of our faith. The camp meeting is doing more to bring our work before the people than years of labor could have done. Every afternoon and evening the tent is filled to its uttermost capacity, not with the cheaper order of society, but with people of intelligence. Yesterday the most noted physician in North Fitzroy was here to listen. Some ministers have been here, and a large number of business men; the Lord is impressing hearts.⁹*LtMs, Lt 37, 1894, par. 2*

As Willie came to escort me to the tent yesterday he said, "Mother, the forenoon meeting was held from eleven a.m. until two o'clock p.m., and a special effort has been made." Elder Olsen labored on this occasion. Willie continued, "I think you had better speak but a short time, as the wind is blowing a gale, and the dust storm is very disagreeable, and there will probably be but few outsiders this

afternoon.” But when we entered the tent, we found it full of people, and fully one-half were outsiders. A few minutes later a large number arrived, for the train came in to the station and the people began to come from all directions.*9LtMs, Lt 37, 1894, par. 3*

It is not common at any of our camp meetings on Sabbath afternoon to have many outsiders at the tents, but this Sabbath afternoon marks an exception. So large was the attendance from the outside that our people were invited to give up their seats and stand, which they did cheerfully. The Lord gave me His Holy Spirit, and I bore a testimony to the people to which they listened with the deepest interest. Many came to speak with me after the service, to tell me how they were comforted and refreshed. Deep convictions are upon many minds, and there will be many who will decide for the truth.*9LtMs, Lt 37, 1894, par. 4*

The first Sabbath of the conference meeting three commenced the observation of the Sabbath, and yesterday five more took their position on the truth. Two business men with their wives and relatives, numbering eight, begged for tents in order that they might remain on the ground, and attend early morning and evening meetings. One of the men will return every day with his horse and carriage to Melbourne, a distance of eight or ten miles, and look after the business, returning at night. These two brothers keep a large music establishment and are convicted of the truth and, we believe, will yet take their position. Far and near the sound has gone out concerning this city of tents, and the most wonderful interest is awakened. Now is the time to use every workman in Melbourne and in the surrounding towns. We wish we could put a hundred men into the work to fill the calls, and to enter the doors now open for missionary effort. Every one of our people are filled with amazement at the way the work is going.*9LtMs, Lt 37, 1894, par. 5*

There seems to be no stubborn opposition awakened as they listen to the truth for this time. The power of God is among us. It is the Lord's work, and every opposing power is cut down before the truth. Thousands have visited the encampment and give expressions to their amazement in beholding the order, the nicety of the arrangements in the white canvas tents. The truth is new and

strange, and yet it is taking hold of the people, because we preach the Word of God, and the Lord sends it home to the hearts of the hearers.*9LtMs, Lt 37, 1894, par. 6*

Elder Olsen and Dr. Kellogg say they have never seen such a deep and wide-spread interest created among outsiders before. There has been some special efforts made through distribution of reading matter before the camp meeting began, and since its meetings were in progress. God has co-operated with His workers, and had we tents, many from the outside would camp with us upon the ground, who never heard that there were such people as Seventh-day Adventists until this time. We have already extended the meeting one week, and may have to extend it still longer. The Lord is among us working to His own name's glory.*9LtMs, Lt 37, 1894, par. 7*

The weather has been all that we could ask until yesterday when the sandstorm came upon us. Sentinels were placed at every post of the tent so that there was no flopping of the tent or raising of the poles, for they were held down. Three family tents and two larger tents were blown down. The large tents were blown down because the center poles broke; but these circumstances do not disturb us, since the Lord is at work. The Lord is encamped on the ground, and will take care of His own work. The prince of darkness may use his power to annoy and perplex us, but he cannot overthrow us. We gave up our tent to those who were without shelter, and came to the school building. There is now, and there will be still more in the future new openings for the truth.*9LtMs, Lt 37, 1894, par. 8*

Brighton has sent in a petition that a minister be left in this place when the tents are removed, promising that a beautiful hall will be furnished, and assuring us that there will be a good attendance. So many calls are now coming in that we need wisdom as to how to supply the calls with the help we have and not have any disappointed. May the Lord guide us in every thing, for without Jesus we can do nothing. Help from America has come none too soon, and we need, O, so many more to engage with us in the work. This work is manifestly of God, and not of our own creating.*9LtMs, Lt 37, 1894, par. 9*

The Lord is soon to work in greater power among us, but there is danger of allowing our impulses to carry us where the Lord would not want us to go. We must not make one step that we will have to retrace. We must move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly and work without excitement, for there will be those who become easily wrought up who will catch up unguarded expressions, and make use of extreme utterances to create excitement, and thus counteract the very work that God would do.*9LtMs, Lt 37, 1894, par. 10*

There are a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately choosing our words in harmony with the solid truth for this time, which requires [that it] be presented to the mind as free from that which is emotional as possible while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.*9LtMs, Lt 37, 1894, par. 11*

I have received letters from some in America stating that you have endorsed Anna Philips' revelations, and that you read them to the people, giving the people the impression that you are reading from the testimonies of Sister White, and afterwards they learn that it is an entirely different matter. I want you to consider this carefully; for the Lord has given me light to the effect that the attention of the people is not to be called to Anna Philips. God has spoken His words through testimonies, and the late claims that Elder Rice is making so much of are not to be presented to the people, for these claims are not true. I am sorry you have done this.*9LtMs, Lt 37, 1894, par. 12*

Elder Rice, and those who advocate this new source of supposed revelation, have not sent a line to me, or asked me for a word of counsel. They have withheld everything from me, although they are making so much of this matter. Why have they kept this matter so secret? I have given no special attention to this before, because I had confidence in our ministering brethren, and thought they would not catch up such a matter without the most thorough evidence that

the Lord has chosen one through whom to work. The spurious and counterfeit are in the field, and minds must be under the constant control of the Spirit of God in order to detect the counterfeit from the genuine.*9LtMs, Lt 37, 1894, par. 13*

I write this to you, because I learn that it is reported that you have read her productions in the Battle Creek church. I am surprised that you should catch up a matter so readily that does not bear the divine credentials. Let this thing be encouraged, and Satan will work to give our people plenty of false doctrines. The woman is not so much to blame as those who have encouraged productions. I will send you a copy of that which I have written to Elder Rice.*9LtMs, Lt 37, 1894, par. 14*

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds and those who are inexperienced will catch up and [so] make wild, immature movements. It is necessary for you to cultivate caution in every statement you make, lest you start some on a wrong track and make confusion, that will require much sorrowful labor to set in order, thus diverting the strength and work of the laborers into lines which God does not design shall be entered. One fanatical streak exhibited among us, will close many doors against the soundest principles of truth.*9LtMs, Lt 37, 1894, par. 15*

Oh, how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which will have to be retracted. We must move discreetly, sensibly, for this is our strength, for then God will work with us and by us and for us. My brother, hide in Jesus Christ.*9LtMs, Lt 37, 1894, par. 16*

God has in a special manner used you and Brother Waggoner to do a special work, and I have known this. I have given all my influence in with yours, because you were doing a work of God for this time. I have done all that is possible for me to do in Jesus Christ to stand close to you, and help you in every way; but I am very sorrowful when I see things that I cannot endorse, and I feel pained over the matter. I begin to be afraid.*9LtMs, Lt 37, 1894, par. 17*

Elder Waggoner has entertained ideas, and without waiting to bring his ideas before a council of brethren, has agitated strange theories. He has brought before some of the people ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the testimonies given through Sister White. Now if they believe the testimonies, why do they work contrary to them? Why should not my brethren be prudent enough to place the matters before me, or at least to enquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in our previous history and God has spoken upon these subjects? Should not that be enough?*9LtMs, Lt 37, 1894, par. 18*

Why not keep steadily at work in the lines that God has given us? Why not walk in the clear light He has revealed, and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ? Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God. We want to hold the lines evenly [so] that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time.*9LtMs, Lt 37, 1894, par. 19*

We are living in a time when order, system, and unity of action is most essential. And the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle. Let not you nor Elder Waggoner be incautious now and advance things that are not proper, and not in accordance with the very message God has given.*9LtMs, Lt 37, 1894, par. 20*

Should you be led into any error, reflections would be cast upon the work God has given me to do, as well as upon the work you have both been doing, which has always been held in suspicion and opposition by a certain class. Should you fall into any mistake, they

will feel justified in their past ideas and jealousies, their watchings and suspicions. It becomes you both since God has led you, and given you a work to do, to mingle caution with every move you make. Be sure that the enemy does not lead either of you into any false path: I was shown your dangers and I write this because I dare not withhold it. If you will walk in all meekness and lowliness of Christ, and not rely upon yourselves, not rely upon your supposed wisdom and knowledge, but sit daily at the feet of Jesus and learn of him, you will be guarded from mistakes.*9LtMs, Lt 37, 1894, par. 21*

My soul is much burdened for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work no side issues must be advanced until there has been, before, a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, will proclaim as new and wonderful things, and while in some respects the message is truth, yet it will be mingled with men's inventions and will teach for doctrine the commandments of men.*9LtMs, Lt 37, 1894, par. 22*

If there ever was a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from the right path, though almost imperceptibly. At first it may be thought positively right, but after a little while it is seen to be widely divergent from the path of safety, from the path that leads to holiness and heaven. My brother, I warn you to make straight paths for your feet, lest the lame be turned out of the way.*9LtMs, Lt 37, 1894, par. 23*

Lt 38, 1894

Jones, A. T.

Williams St., Granville, New South Wales, Australia

April 14, 1894

Portions of this letter are published in *1MCP 29, 2MCP 633-634*.
+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 A. T. Jones,

Your letter is received, and I would be glad to satisfy your mind on every point, but that is not in my power. While I can speak to you in words of warning, you may ask many questions that it is not my duty or in my power to answer. I can tell you and all our teachers of faith and doctrine, Stick to the Word. "Preach the Word; be instant in season and out of season: reprove, rebuke, exhort with all longsuffering and doctrine." [2 *Timothy 4:2*.] But never, never make a place for A. T. Jones. Guard this point jealously. Do not even once take any advantage to employ ridicule or to bring against any person or any position a railing accusation. It is plainly revealed in the Word that this is not God's plan.*9LtMs, Lt 38, 1894, par. 1*

Always teach present truth as it [is] in Jesus. If you have a true sense of the sacredness of the work, you will be much with God in prayer. It is God only who can bruise Satan under your feet shortly. Walk steadily, make strait paths for your feet, lest the lame be turned out of the way. Many are so weak in faith and experience that they will look to A. T. Jones, and what you say and do, they will say and do, for they will not look beyond you to Jesus who is the Author and Finisher of our faith.*9LtMs, Lt 38, 1894, par. 2*

At every step that we advance, if our advance is one of safety, we must lean wholly upon a power out of and above ourselves. The Lord is infinite. He has all resources at His command, and if we trust in Him implicitly, and not in our own capabilities, we shall walk softly and reverently before Him, and have less and less confidence

in human capabilities. Nothing of the natural, the human, must take the place of the Holy Spirit of God. No man, however much he may desire it, can use the Holy Spirit. The Holy Spirit is to use us. Self must be placed at the disposal of the Spirit of God. This must be recognized as the working agent, to mold the man, and to teach him all things.*9LtMs, Lt 38, 1894, par. 3*

Always, at all times and in all places, teach the Word. Nothing else can take its place. This is truth against error. The dying charge of Paul to Timothy needs to be often repeated. In the sacred Word there is power that is enduring. Paul in his letter to the Romans says, "Your obedience is come abroad unto all men. I am glad therefore on your behalf; But yet I would have you wise unto that which is good, and simple concerning evil." See *Romans 16:20, 25-27.9LtMs, Lt 38, 1894, par. 4*

Faith, living faith, should be freely exercised; feeling should not be a criterion for any human being. In preaching the Word, the teacher should feel no anxiety to create feeling; the Word will do that, for the Holy Spirit is ever present to impress the heart, healthfully. There is a class who are not reliable, because they act from feeling instead of looking unto Jesus, the Author and Finisher of our faith. These souls need wisdom and guidance from God moment by moment. The Lord will be their helper if they will trust entirely in Him, whatever may be their feelings. They should learn to exercise self-control at all times and in all places. When persons yield to the control of feelings, even their natural affections will often mislead them. Let the children of God put their entire trust in Him, and rely upon His Word as their guide, whatever their feelings may be. The Word must enlighten the mind as to the true character of the emotions, for they are often changeable and very unreliable.*9LtMs, Lt 38, 1894, par. 5*

As long as feeling in no way takes the lines of control and interferes with the healthful life of the human agent in religious experience, there is no danger. The emotions are not always misleading; but as soon as they take control of the soul, body, and spirit, they must be sensibly considered and restrained. Feelings are no guide; they are ever to be kept under the control of a firm, intelligent principle, in conformity to the divine will; the balance of the mind needs to be

preserved.*9LtMs, Lt 38, 1894, par. 6*

In these times of special interest the guardians of the flock of God should teach the people that the spiritual powers are in controversy; it is not human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained by leading the religious world in determined warfare against those who make the Word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the Fourth Commandment, that defines who is the Creator of the heavens and the earth.*9LtMs, Lt 38, 1894, par. 7*

The man of sin has thought to change times and laws but has he done it? This is the great issue. Rome and all the churches that have drunk of her cup of iniquity, in thinking to change times and laws have exalted themselves above God, and torn down God's great memorial, the seventh-day Sabbath. The Sabbath was to stand representing God's power in His creation of the world in six days and resting upon the seventh day. "Wherefore God blessed the Sabbath day and hallowed it, because that in it he had rested from all his works which God created and made." [*Genesis 2:3.*] The object of the masterly working of the great deceiver has been to supersede God. In his efforts to change times and laws, he has been working to maintain a power in opposition to God and above Him.*9LtMs, Lt 38, 1894, par. 8*

Here is the great issue. Here are the two great powers confronting each other, the Prince of God, Jesus Christ, and the prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of the two banners, the banner of the prince of darkness, or the banner of Jesus Christ.*9LtMs, Lt 38, 1894, par. 9*

God will inspire His loyal and true children with His Spirit. The Holy Spirit is the representative of God and will be the mighty working agent in our world to bind the loyal and true into bundles for the

Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat.⁹*LtMs, Lt 38, 1894, par. 10*

The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Jesus be reminded that we fight "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.*] O, there are eternal interests involved in this conflict, and there must be no surface work, no cheap experience, to meet this issue. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. ... whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." [*2 Peter 2:9, 11.*]⁹*LtMs, Lt 38, 1894, par. 11*

The Lord would have every human intelligence in His service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging. Christ invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by His messengers and will make them His mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil.⁹*LtMs, Lt 38, 1894, par. 12*

Our only safety is in receiving divine inspiration from heaven. This alone can qualify finite men to be co-laborers with Christ. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and elements shall melt with fervent heat? Nevertheless we, according to his

promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.” [2 *Peter 3:11-14.*] O that as a people bearing a solemn message to the world, we might heed every word of instruction given us of God for this time!*9LtMs, Lt 38, 1894, par. 13*

My brother, I do not cease to remember you in my prayers. You were never standing in greater peril than at the present time. You are giving the last message of warning to our world, and Satan will weave his nets to entangle your feet if you are not praying and watching and relying every moment upon God to keep you and strengthen you to resist temptation. Your soul is in peril. Should I specify the particular temptations, Satan would shift his operations and prepare some temptation you are not expecting. Therefore watch, with much prayer watch your own spirit, and God will hold you up.*9LtMs, Lt 38, 1894, par. 14*

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us.” And those apostates the apostle names antichrists are doing the work of Satan. “If they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.” [1 *John 2:18-21.*]*9LtMs, Lt 38, 1894, par. 15*

My brother whom the Lord has honored by giving a message of truth for the world, in God alone can you maintain your integrity. “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” [*Jude 20-23.*] While this hatred for the sin that spots and stains the soul is expressed, we are with one hand to lay hold of the sinner with the firm grasp of faith, while with the other we

grasp the hand of Christ. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”
[*Verses 24, 25.*]9*LtMs, Lt 38, 1894, par. 16*

Lt 39, 1894

Jones, A. T.

Per Ardua, Williams St., New South Wales, Australia

June 7, 1894

This letter is published in entirety in *6MR 199-207*. +^{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,

I received your letter, and thank you for writing me. I have been passing through a most severe ordeal of mental suffering, as I have been impressed with the thought of the advantage that some will take, and thus imperil their souls, because they will take a false position in reference to the operation of the Holy Spirit upon the human agent, on account of the fact that there is some evidence that you have not made exactly straight paths for your feet. This has been my great fear for you.*9LtMs, Lt 39, 1894, par. 1*

I have trembled for you, because the people were looking to you and hanging upon your words, and were not doing as they should have done—they were not catching the precious rays of light that shone from the Word of God. They were not cooperating with God, and did not feel the truth burning in their own hearts, that they might impart the same to others. Some have done this, but many have lost the freshness, the power and glory of the truth, because they did not let its light shine forth to those who were in darkness of error.*9LtMs, Lt 39, 1894, par. 2*

We are to labor interestedly for the whole human family. Much more time has been devoted to instructing those who already know the truth, than is consistent to devote to them, for in this way the ignorant, and those who are in error and who know not of the light heaven has sent and the provision heaven has made for the salvation of their souls, are robbed of the message of the gospel.*9LtMs, Lt 39, 1894, par. 3*

Christ said, "I came not to call the righteous but sinners to repentance." [Mark 2:17.] We should do very much more to carry the light into "regions beyond," that sinners may be converted to the truth. [2 Corinthians 10:16.] Many of those who profess to believe the truth have heard a great deal from the Scriptures, have had golden opportunities and valuable privileges. Because of the abundance of privileges that have been given them they have not valued them as they should, or appropriated the truth to their souls as they should. Had the people had less instruction, and had unbelievers had a great deal more, it would have been more after the order of God. The living testimony should have been borne, and persons should have been set to work for those who are unbelievers. Christian growth is promoted by active work for others. *9LtMs, Lt 39, 1894, par. 4*

I was bidden to look and behold what continuous efforts had been put forth, and how precious time and money had been consumed, in educating ministers in Bible truth and instructing them how to work, and yet how small a number had responded to the light that had been given; how few had been led to tremble at the Word, and to arouse from their dormant, sluggish, spiritual state to take in the fact that there is a world to be warned and that there are souls who are perishing out of Christ. The sanction of heaven cannot be given to misuse of light and truth or to spiritual inactivity. Of those who have not improved their privileges it is written in the books of heaven, "Thou wicked and slothful servant ... thou oughtest therefore to have put My money to the exchangers, and then at My coming I should have received Mine own with usury." *Matthew 25:26, 27.* Those who have been privileged to have the truth brought before them should, irrespective of circumstances, receive the truth into good and honest hearts and go to work as faithful stewards of the grace of Christ. *9LtMs, Lt 39, 1894, par. 5*

They should have imparted to their fellow men the rich gift that heaven had bestowed upon them. Those who are nigh and those who are afar off need the same light and knowledge that you have received, that they all as workers together with God may be sharers of the triumphs of the truth. *9LtMs, Lt 39, 1894, par. 6*

There must be no compromise in which principle is sacrificed for

policy. Every sincere hearer and believer of the truth is required of God to make manifest the principles of truth before the world and before the angels. The believer must manifest an intense solicitude in order that the principles of his faith may be set forth clean and pure before all men. They are to reveal the fact that the truth has wrought for the purification of their characters, and the elevation of their mind. He who has heard the truth, who has realized that the light of heaven has shone upon his soul, and who has not walked in the light, has hid his talent in the earth. There must needs be stirring testimonies given that will lead men to take hold of the truth, in order that the transforming power of the truth may be seen upon their life and character.*9LtMs, Lt 39, 1894, par. 7*

If the truth is received in the heart, and valued as a heavenly gift, it will be a working element that will work from the heart, and its workings will be apparent in the outward life. The ministers who have had the privilege of attending ministerial institutes one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, will lose the light they already have because they have not diffused it to others.*9LtMs, Lt 39, 1894, par. 8*

The Bible truths of justification and righteousness by faith have been set before large numbers of people. Some have been animated and delighted with the truth for a short time, but they do not appropriate the truth, and their minds and hearts are not purified from their sins. They do not cultivate an abiding faith, or drink the rich and living draught placed to their lips, and they soon lose the impression made upon their hearts.*9LtMs, Lt 39, 1894, par. 9*

Shall we not seek to arouse the sluggish sensibilities of those who know the truth and impress upon them their duty to practice it themselves, and to teach it to those who know it not. In this work the angels of God will cooperate with them, and those who are dead in trespasses and sins will be convicted and converted. The truth will become a living, working principle in their own hearts, and as they communicate to others that which they have received, the angels of God will communicate fresh and new light to the Christlike workers. Those who wish to know the reality of Bible truth in their own experience should impart it to the poor souls who are in the

darkness of error.*9LtMs, Lt 39, 1894, par. 10*

Christ is the source of all light and efficiency, and all the honor, all the praise, and all the gratitude offerings belong to Jesus who is the giver of every good gift. If you would be inspired with the most lofty ambition to secure the highest spiritual attainments, draw your inspiration from Jesus Christ. Glory not in self, or in success; But consecrate everything to Him who has loved us, and washed us from our sin in His own most precious blood. Lift Him up, the Man of Calvary.*9LtMs, Lt 39, 1894, par. 11*

You have been doing this, but do it more purely, more devotedly, more entirely. Do not be discouraged in the least; but I tell you as I have done before, be careful. Weed out from your discourses all needless, extravagant words that will be caught up by those who have a disposition to carry things to the extreme. Give them no excuse for doing this, for their extravagance will react upon you sometime. But so long as you and Elder Waggoner shall live give the trumpet a certain sound, and be yourselves living epistles known and read of all men.*9LtMs, Lt 39, 1894, par. 12*

May the Lord give you wisdom and give wisdom to all who are teaching the truth to others in Biblical institutes, or in any other place, that they may know how to communicate that which they have learned to perishing souls. If those who have heard the precious truth, which has been spoken in the demonstration of the Spirit, will lay hold upon God by living faith and be vitalized by His Holy Spirit and take up the work right where they are, lifting up Jesus before their own family [so] that all may behold Him, they will do the very work that God calls upon them to do. Those who take up their home responsibilities will also trade upon the Lord's goods by extending their efforts into the neighborhood and into the church. They will increase in tact and wisdom, for the Holy Spirit will cooperate with a willing, God-fearing, humble worker.*9LtMs, Lt 39, 1894, par. 13*

Warnings must be given, and entreaties must be made, dangers must be pointed out, and the landmarks of truth must be made plain. God will not give any man this work unless he is making a practical application of the truth to his own soul and revealing the

fact that he has the faith that works by love and purifies the soul. O, how precious are these words, "I write unto you, little children, (those newly come to the faith) because your sins are forgiven you for his name's sake." *1 John 2:12.9LtMs, Lt 39, 1894, par. 14*

Brethren Jones and Prescott, you have expressed ardent faith and joy in the Lord. This you have a right to do. You may encourage souls who enlist in the army of the Lord to rejoice in the Lord and to joy in the God of their salvation. You may encourage them to have their hearts aglow with the love of God, as they see how rich is His treasure of truth and grace for those who believe in Him. Impress upon them the fact that if they would keep fresh and strong their first love, they must give to others who are not in the faith the knowledge which they have received, for as God works in them to will and to do of His good pleasure, they must work out their salvation with fear and trembling. Heavenly agencies are working with human agencies, and the doer of the Word is justified before God. There can be no more pleasant tidings to ascend to God than the tidings that sinners are turning from error to truth, from sin to righteousness. Every one must pray to God and believe that God is, and that He is a rewarder of them that diligently seek Him.*9LtMs, Lt 39, 1894, par. 15*

"I write unto you, fathers, because ye have known Him that is from the beginning." *1 John 2:14*. These are the old disciples who are the warriors of the faith. "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 1:1-4.9LtMs, Lt 39, 1894, par. 16*

Every channel that God has used through which to communicate truth is to be respected. God has appointed human agents whom He has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made

them the depositories of sacred truth, and they have been co-laborers with Jesus Christ, diffusing the light and truth that has made the church what it is today.*9LtMs, Lt 39, 1894, par. 17*

Let God alone specify the mistakes that they have made, but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light has come to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects and to imitate his virtues.*9LtMs, Lt 39, 1894, par. 18*

Let us cherish the truth which has been spoken to us and the counsel that has been given to us by men through whom God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "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.*] We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus.*9LtMs, Lt 39, 1894, par. 19*

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties, for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the mistakes the servants of God

made in their youth and inexperience. The Lord loved them and valued them, for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages.*9LtMs, Lt 39, 1894, par. 20*

Now let every one who loves God love and respect those whom God has loved and honored. "Them that honor Me, I will honor, and they that despise me shall be lightly esteemed." *1 Samuel 2:30.9LtMs, Lt 39, 1894, par. 21*

These are the words of the Lord, and they point out the fact that we should not lightly esteem those who honor God.*9LtMs, Lt 39, 1894, par. 22*

Lt 40, 1894

Jones, C.H.

Refiled as *Lt 93, 1894*.

Lt 40a, 1894

Jones, A. T.

Norfolk Villa, Granville, Australia

November 1894

Portions of this letter are published in *TM 256-258*.

Dear Brother A. T. Jones,

Our meeting at Ashfield has closed. From the commencement to the close there has been a large outside interest. We have seen the deep movings of the Spirit of God. From the very first of the meeting the Lord has been opening matters before me in regard to the manner of labor essential in the presentation of the truth. Those who shall be mouthpiece for God should know that their lips have been touched with a live coal from off the altar and present the truth in the demonstration of the Spirit. But lengthy discourses are a taxation to the speaker, and a taxation to the hearers who have to sit so long. One half the matter presented would be more benefit to the hearer than the large mass poured forth by the speaker. That which is spoken in the first hour is of far more value, if the sermon closes then, than the words that are spoken in an added half hour. There is a burying up of the matter that has been presented.⁹*LtMs, Lt 40a, 1894, par. 1*

This subject has been opened to me again and again, that our ministers were making mistakes in talking so long as to wear away the first forcible impression made upon the hearers. So large a mass of matter is presented, which they cannot possibly retain and digest, that all seems confused.⁹*LtMs, Lt 40a, 1894, par. 2*

I have kept this before our ministering brethren and begged them not to lengthen out their discourses. Some improvement has been made on this ground with the very best results. But few discourses have exceeded one hour.⁹*LtMs, Lt 40a, 1894, par. 3*

While in America the light was given to me in the night season on this matter concerning yourself. You had been speaking at great

length, and still felt that you had not said all you wished to say, and were asking for a little more time. One of dignity and authority stepped before you, as you stood in the pulpit, and said, You have given the people a large amount of matter to consider; one-half of what you have given them would be of much greater profit than the whole. If energized by the Holy Spirit, it must make an impression on the human hearer. The Holy Spirit works the man, but if there are vital points to be made which are essential to be carried away by the hearer, a train of words is effacing that strong impression, pouring into the vessel more than it can retain, and is so much effort lost. To reserve the last half, to be presented when the mind is fresh to receive it, will be gathering up the fragments that nothing be lost.*9LtMs, Lt 40a, 1894, par. 4*

The truth is a precious, vitalizing power. It is the entrance of the Word that giveth light and understanding unto the simple. The truth should be spoken clearly, slowly, forcibly, that it may impress the hearer. When the truth in any line is presented, it is essential for it to be understood, that all its precious food, the bread of life, the manna from heaven, may be received. Let every fragment be gathered up, that nothing be lost. In the presentation of the truth in preaching the Word, it is of consequence that nothing should be lost to the receptive hearer. The Lord Jesus is represented by the Holy Spirit and is seeking to secure admission to the mind, and conviction comes to the heart and conscience; but the overmuch matter that is given is detrimental in its effect, it effaces the impression previously made. Speak short, and you will create an interest to hear again and again.*9LtMs, Lt 40a, 1894, par. 5*

It is especially true that new and startling themes should not be presented to the people at too great length. In every address given, let there be an application of truth to the hearer that whosoever may hear shall understand, and that men, women, and youth may become alive unto God. Try to lead all, from the least to the greatest, to search the Word, for the knowledge of His glory is to fill the whole earth as the waters cover the sea.*9LtMs, Lt 40a, 1894, par. 6*

I have several testimonies to individuals right on this point. I am anxious to get this on paper before I lose the impression made

upon my mind.⁹*LtMs, Lt 40a, 1894, par. 7*

(May 30, 1896. As I was searching for a particular testimony, this matter came to my notice. I cannot remember sending it to you, and therefore do so now. The mail goes today. I am up writing at half-past two, a.m.)⁹*LtMs, Lt 40a, 1894, par. 8*

Lt 40b, 1894

Jones, C. H.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 14, 1894

Portions of this letter are published in *7MR 52*.

C. H. Jones
Oakland, California

Dear Brother,

I sent your letter by last Monday's mail, and will now add a few lines, for I did not mention some things of which it is essential to speak. Will you please inform me how my account stands at the Pacific Press? I want to know what decision Brother Leininger is going to make in regard to my Healdsburg property. If he does not take the place, what does he propose to do? Brother Lockwood must have his interest, for he depends on it. I have just received a letter from him saying that he has drawn on my account seventy-five dollars. I think that Brother Lockwood has drawn on my account; but if Brother Leininger has money in the office, would it not be proper for the office to advance to Brother Lockwood the money from Brother Leininger's loan? I suggest this. If Brother Leininger desires my property, let him state the fact plainly, that I may know how to act. If he does not propose to take it, then I must know; for the money in my trust (from Brother Lockwood) calls for seven per cent interest. I want this interest stopped, if it can be done consistently. I wish to know if I have enough money in the office to pay the principal. Please ascertain in regard to these things if possible.⁹*LtMs, Lt 40b, 1894, par. 1*

Now, in regard to the Scott note: I am in great need of the money, and I hope the matter will receive careful attention. There is much need of means here, and now is the time to work with all diligence.⁹*LtMs, Lt 40b, 1894, par. 2*

The persecution of two of our brethren of one of the neighboring

churches, and the sentence requiring them to pay a fine or be placed in the stocks, has created such indignation in the public mind that the people are ready to hear, and are calling for the reasons of our faith. This persecution has resulted for the truth rather than against it. Our brethren refused to pay the fine, and the alternative was the stocks, but the authorities have no such instruments of torture. They forced one brother to pay the fine, by seizing upon his horse and cart, leaving him no chance to get home, so he had to hand over the money. The other brother has no property they can attach, and refuses to pay the fine; so here the matter stands.*9LtMs, Lt 40b, 1894, par. 3*

Brethren Daniells and Smith arrived this morning from Melbourne, and went on to Sydney after stopping off a train, in order to take breakfast with us. They go to see certain lands offered us for school and village settlement. Fifteen hundred acres of land are offered us very cheap, but the surroundings are not what we would choose, so far as inhabitants are concerned; there is a settlement of ignorant Catholics a few miles from the land in question.*9LtMs, Lt 40b, 1894, par. 4*

Brethren Daniells and Smith report that no less than one hundred have accepted the truth in and around Melbourne as a result of the camp meeting and the efforts made since. And yet much more labor is called for in Melbourne and its suburbs. Next Sunday a grand meeting is to be held by ministers in Williamstown to expose Mrs. White. Our sentinels will be on hand.*9LtMs, Lt 40b, 1894, par. 5*

With much love to your family.*9LtMs, Lt 40b, 1894, par. 6*

P.S. Please do nothing about settling the notes for Brother Lockwood until I hear from him what he wishes me to do in the matter.*9LtMs, Lt 40b, 1894, par. 7*

Lt 41, 1894

C. H. Jones

Per Ardua, Williams St., Granville, Australia

May 6, 1894

This letter is published in entirety in *1888 1233-1239*.

C. H. Jones
Pacific Press
Oakland, California

Dear Brother:

Some months ago I wrote to Elder Haskell in regard to the wants of the cause in Australia, the need of building meetinghouses in our cities, that we might have a place in which to gather those who embrace the truth. I urged also the necessity of entering new fields and lifting the standard of truth where as yet no effort has been made. This letter Elder Haskell read to some of our brethren in California, and the Lord moved upon the hearts of two men to pledge \$5,000.00 each for the work in Australia. By the last mail but one, Brother Haskell wrote to me of these pledges, stating that one thousand dollars would be sent by the same mail if possible, or if not, it would come by the next. I read the glad news to a council of our brethren, and we were much encouraged, for fields for labor have been opening in cities and other localities that have never been entered.⁹*LtMs, Lt 41, 1894, par. 1*

In Queensland, through reading alone, thirty Sabbathkeepers have been raised up who have never seen the living preacher. They are calling for help, but there is such a dearth of means throughout our conferences that we hardly know how to answer the call. Brother Starr is planning to go to this field soon if the necessary means can be obtained. We have all been crippled for want of funds, we have had to borrow, and the work is in pressing need of men and money. The plan now is for Brother Starr to go alone to that new country. I have pleaded that this should not be done; it is contrary to the Lord's order. Christ sent out His disciples two and two, and this is

the plan that should be followed. At first it was planned for Brother Hickox and Brother Starr to go together to this field, but this cannot be, both for want of money to pay the expenses of the two, and because Brother Hickox is in the midst of a growing interest, which until we moved here, he had carried alone. Elder Starr consents to go to Queensland alone to investigate the field; and at a later date Brother Hickox will follow.*9LtMs, Lt 41, 1894, par. 2*

The people in this country move slowly, but at Seven Hills, where Brother Hickox has been laboring, twelve have taken their position upon Bible truth, and the interest has not abated. I have spoken there in the large tent three Sundays in succession with much freedom. We have had excellent attendance. For three successive Sabbaths there has been a new family to take their stand for the truth. I speak at Seven Hills again tomorrow, Sunday.*9LtMs, Lt 41, 1894, par. 3*

When I received Brother Haskell's letter explaining that you had detained the money we so much need, I wanted to ask you, my brother, What right had you to do this? Could you know how much that money was needed, and how much pressure will be brought upon the work of God in this country by your action in detaining it at the Pacific Press? There are resources for you in America which are not open to us in this country. The Echo office could not even let me have the money I had deposited with it without crippling the work there. Our brethren are presenting the truth in several localities about Melbourne. Brother Daniells is urging that it is not best to work in that large city, but I know that that city must have an opportunity of hearing the message <now,> and God has men and means. The camp meeting has done wonders in removing prejudice, and now is our time to work. This takes workers, and money to sustain the work, and every source from which we could draw has seemed to be cut off. The treasuries were empty, not able to afford help now, because such large drafts had been made upon them of late.*9LtMs, Lt 41, 1894, par. 4*

The location of the school will soon be settled if the offer we have made for a tract of land is accepted. We await the response. If it is favorable, several thousand dollars will be called for at once. And that one thousand was not permitted to come to the object for which

it was pledged, but must be stopped at the Pacific Press. Who has been your counselor in this movement? Are not the individuals who pledged the money responsible to God? Is not a man to be left free when moved upon by the Spirit of God, to place his means where he sees fit? Have we not a God who says that the silver and the gold are His, and the cattle upon a thousand hills? Can He not do what He pleases with His own? Shall man put his hand upon the money that God designs should come to these destitute fields to carry forward the work He has ordered to be done?⁹*LtMs, Lt 41, 1894, par. 5*

I cannot for a moment suppose that Elder Olsen was your adviser in this matter, for he has been on the ground and knows our necessities. I do not wish to distrust his wisdom. I do not believe he would divert one dollar from this field. The Lord has not given orders to any man to divert money from the channel in which it should go. Who owns the men, the General Conference, the Pacific Press? Who has heard the voice of God directing that this means should be diverted into other channels? If this is the course our leading brethren are to pursue, what confidence can man have to follow out their convictions in making donations to the cause of God? Let the money that comes from those whom God has made His stewards be received and treated as a sacred offering and be applied where it was designed. This will tend to inspire confidence and encourage liberality in those whom God has made His stewards. But if men, with their finite judgment, feel free to appropriate these gifts as they see fit, they will confuse that mind that in all sincerity was moved to bestow his goods on some branch of God's work. When our brethren undertake to work according to their own ideas, they will do great harm to souls; they will create doubt and questioning. Why should men want to interpose their own ways and ideas to defeat the purposes of God?⁹*LtMs, Lt 41, 1894, par. 6*

I have been made sick at heart at this management. I must believe that you would not have done this if you had only known the situation. I am now able to understand more perfectly the light given me when my husband was so feeble in Greenville, Michigan. That was the beginning of divine directions concerning means. I was shown that the Lord would have my husband and myself

independent of all our institutions in financial matters. Our Brethren would make many plans to gain control of the profits from our books and other publications, but we must keep the means to use as the Lord directed us. We could understand the wants of the cause better than others. God would teach us how to dispose of the means He would bring into our possession to be used to His own name's glory. Again, at a later date, since my husband's death, cautions were repeated that propositions would be made in regard to our books and publications that the profits should be under the control of some organization. But I was warned not to shift the responsibility of my stewardship upon any institution or organization. When I should see the needs of the cause in its various branches, then I must act, even though my brethren did not discern the necessity as I saw it. If I called upon men in responsible positions, even for the means which God had intrusted to me, unless they themselves were in a condition to understand the wants of the cause as they were presented before me and urged upon me, these brethren would give counsel to divert that means into other channels. This is why I did not feel free to accept the proposition that I should assign the royalty on my books. I could not conscientiously do so.*9LtMs, Lt 41, 1894, par. 7*

When after the Minneapolis meeting the canvassing agents in the field so managed the work that my books fell nearly dead from the press, and when I endeavored to draw means from the publishing house at Battle Creek and was informed that I had overdrawn my account and could have no more money, I was made to feel keenly how little safety there would be in leaving my brethren to bear my responsibility. God knows all about this matter. I have had sufficient experience to teach me what I can depend on from my brethren.*9LtMs, Lt 41, 1894, par. 8*

When I returned home from Europe, I donated \$1,600 to the Chicago mission and other enterprises. Since coming to this country, I have been giving almost constantly. The amount paid me for my labor by the conference is all I would be willing to take, but it cannot cover my yearly expenses, traveling as I do, taking with me the help I must have, and making the donations I am called upon to make in nearly every place where meetings are held. I have pledged one thousand dollars towards the purchase of land for the

school. Willie is in a situation similar to my own as regards giving. He has to put his name to subscriptions nearly everywhere we go. We are constantly meeting persons who must be helped, and if I depended alone upon that which I received from the conference, I should be brought into most trying places. But thank God for the light He has given me; I will take heed to it, and will endeavor to be a faithful steward.*9LtMs, Lt 41, 1894, par. 9*

When my brethren connected with our large institutions have sought counsel of me in regard to adding building to building, I have tried to dissuade them. I have told them of the needs of the cause in fields already opened in these new countries, and of the demand for means in new fields in regions beyond. I have written, I have pleaded with all my capability that my brethren should look afar off, and not feel it their special duty to restrict the work in these new fields. Books have been donated to the work in Australia, it is true, and they sell better than could be expected in these hard times when money matters are so close. But books are not enough; we must not be left to rely on the means obtained by book sales. I helped in making these donations of books by giving up my royalty on them, but I begin to doubt the wisdom of my brethren in asking me to do this, when I have given myself and all that I have and am to the work of God. I hope that my brethren will not take a course that will destroy the confidence we ought to have in their wisdom and judgment. If they cannot trust to our judgment in regard to the wants of the cause in this country, then we will give up this responsibility to wiser heads.*9LtMs, Lt 41, 1894, par. 10*

I have now said that which I felt it my duty to say, that you may understand how I view matters. I have not heard a word from Willie in regard to these things. I consult with no one in writing this letter. I have written it from a sense of duty, that you may know my true position.*9LtMs, Lt 41, 1894, par. 11*

Lt 42, 1894

Kellogg, H. W.

Campground, Ashfield, New South Wales, Australia

October 24, 1894

Portions of this letter are published in *WM 330*; *16MR 68*; *4Bio 168-169*. +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.

H. W. Kellogg
Review and Herald
Battle Creek, Michigan

Dear Brother:

I received your letter by the last steamer and will answer your question first of all. I will gladly, in your name, give to the cause in this country one hundred dollars, on your account, and you can credit me with the same.⁹*LtMs, Lt 42, 1894, par. 1*

We are in the midst of camp meeting and are having some very important meetings. Today decided progress has been made. I spoke Friday morning, Sabbath morning and afternoon, and Sunday morning and afternoon with great freedom. We had a large attendance on Sabbath. In the afternoon I spoke from *John 13:34, 35*. After the discourse there was a social meeting, in which seventy-five testimonies were borne in about forty minutes. Two unbelievers spoke well and seemed decidedly moved. The Lord is stirring up the community around here.⁹*LtMs, Lt 42, 1894, par. 2*

Recently a school teacher at Pennant Hills, about seventeen miles from here, took his stand upon the truth. All his household, comprising his wife and three children, are united in the faith. Conviction came through reading *Great Controversy*. He was present on Sabbath and Sunday, his wife and daughter came on Monday. His daughter is a girl of sixteen, quiet, refined, and intelligent. He is now pleading for the tent to come to Pennant Hills,

and there are towns all about there that must hear the truth. He says he will board the minister and provide a paddock for the minister's horse. Bro. Schowe will shortly retire on a pension so that he can keep the Sabbath under his own vine and fig tree. We praise God for this addition to believers. We need all the help we can obtain in the line of talent. We are continually hearing of souls who have accepted the truth through reading of our publication alone.*9LtMs, Lt 42, 1894, par. 3*

Sunday afternoon and evening we had an immense crowd. All who could get under the tent did so, then there was a wall outside three or four rows deep, and they listened with intense interest. In the morning meetings I have been reading matter upon the subject of education in our schools, which has created quite an interest. This morning my work was in the large tent. The enemy seemed determined that I should not bear my testimony. There was not much vitality in the atmosphere, but I thought I would try. I was so faint that I had to return to my room; I took a little nourishment and again went to the tent, but could not remain. I then felt that Satan was trying to hinder me, and I went the third time, and the Lord gave me power to bear a decided testimony to those assembled, especially to the ministers. Then there was a break, and a good social meeting followed. I had directed that the horse and phaeton should be ready for me to ride after breakfast, but Willie was so anxious that I should attend the ministers' meeting that I did so.*9LtMs, Lt 42, 1894, par. 4*

The power of the Holy Spirit came upon me, and I gave a decided testimony of reproof because of the lack of love and sympathy and courtesy toward brethren in the ministry; these feelings are positively forbidden by our Saviour. The lack of confidence and respect and love for one another is a marvel among the heavenly angels, since Christ has given so perfect an example of love toward all His disciples and toward His enemies. How could the Lord bless His people when those who preach the Word to the <unbelievers> were disregarding the principles of His law, which teaches us to love God supremely, and our neighbor as ourselves. This is the condition of eternal life. <Said Christ, Do, and thou shalt live.> [*Luke 10:28.*]*9LtMs, Lt 42, 1894, par. 5*

The practice of sincere love to one another has been lost, and notwithstanding the decided testimonies in (*Revelation 2:4, 5*), ministers and people have not been afraid to cherish <and reveal in their conversation> disrespect one for the other. I am afraid that many souls will be lost to Christ because of the neglect to manifest that love which Christ has enjoined. Even among ministers there is <a decided wrong revealed in them [and]> great indifference toward their fellow laborers whom God uses as His instrumentalities. There is a sad dearth of real courtesy, sympathy, and tender regard <and confidence.> I presented these things, and the Lord helped me. There was a falling on the Rock; the tender Spirit of God came into the meeting, and earnest confessions were made, with many tears, brother clasping the hand of brother, and asking forgiveness. *9LtMs, Lt 42, 1894, par. 6*

We know that angels of God were rejoicing in the heavenly courts, and the blessing of the Lord rested in rich measure upon those who humbled their hearts and confessed their coldness and want of love one to the other. The Lord surely hearkened and heard the words spoken, and a book of remembrance was written before Him of them that feared the Lord and thought upon His name. We had a precious season of prayer, and our good ministers' meeting closed with decided victory. I enjoyed my ride so much better after this precious meeting. *9LtMs, Lt 42, 1894, par. 7*

We have had to make most vigilant effort to get families to this camp meeting. I bought a cow of one family [for] five pounds [so] that they might have money to buy bread for their large household, parents and children numbering ten; and now, in order to save them expense as far as possible, we either pay for their tickets at the dining tent while they are able to be at the meeting, or we bring them to our own table. To another family we gave two dollars and a half to pay a store bill, then Bro. Belden went <with our team> to move them to the ground. While he was there, the man came in for whom Bro. McCann had been working. Bro. McCann asked his employer if he could not pay him then. The man looked up in surprise and said, "I cannot pay you any money; the work you have done, goes toward the rent." Bro. McCann said, "I have not a penny to buy my bread or to pay for the bread I have eaten." All they had in the house was some dry bread and a little sugar, left from what

we had sent them a few days before. Bro. Belden handed him ten shillings, \$2.50, and told him to pay the baker. Since coming on the ground, we have provided for them, and I have purchased good material for garments to clothe them respectably.*9LtMs, Lt 42, 1894, par. 8*

One of the students, from the school for whose tuition I have paid \$225, came to the ground in a very destitute condition. Elder Rousseau and his wife say she has made a very excellent record, and is a jewel. She has not suitable clothing, and I have invested one pound for her, and must invest a pound more to have her be respectably clothed.*9LtMs, Lt 42, 1894, par. 9*

The families we have helped to the camp meeting are not a cheap class of people, but intelligent. One brother is the elder of the church at Prospect; another has had a good business, but has met with reverses. These families must receive help all the time until they can get employment. Dollars and dollars I have to expend to provide food for the hungry and clothing for those too poor to buy. But they are God's property. They have newly come to the faith, they are God's chosen children.*9LtMs, Lt 42, 1894, par. 10*

Bro. McCann's family are industrious workers if they can only get work to do. We will not see them go hungry or destitute of clothing or become discouraged. They are bought, bought by the blood of Christ, and are of value with God. While in this country, we will continue to help the poor and distressed as far as possible.*9LtMs, Lt 42, 1894, par. 11*

Bro. McCann is in debt on his place; I met the last quarter's interest, seven pounds, for which I expect nothing, but I would not, could not, see the family turned into the street. They have been shopkeepers and gentle folks. We found them sorely tempted the last Sabbath before camp meeting. They were not at church, and some of our family visited them, and learned that they were about to be turned out of doors. Their father said that he could go hungry, and would never take the step to break the Sabbath for his own sake, but he said, "I cannot see my children starve."*9LtMs, Lt 42, 1894, par. 12*

On Sunday we went to camp, called several of our people together, and laid the matter before them. Part of the family had moved to

another place a few miles distant, hoping to get employment in the meat-canning establishment, but in that case they must work on the Sabbath. O, how sorely tried they had been when they decided to let their son go into this business where he could earn four dollars per week and his board. This would keep the family. The father, a patient, intelligent man, had given up in despair and was about to consent for his son to work on the Sabbath. Well the council meeting talked and prayed over the matter. Elder McCullagh knew a man who is favorable to the truth; the situation of the family was laid before him, and he gave encouragement that he would buy the mortgage himself, and place the family back in their home, which is of more value than the mortgage covers. This will give Bro. McCann time to try to sell his property, and if possible save a little for the benefit of his family. We pray most earnestly that the Lord will work in behalf of this dear family.*9LtMs, Lt 42, 1894, par. 13*

We are sorely perplexed ourselves to understand our duty to all these suffering ones. So many families are out of employment, and that means destitute, hungry, afflicted, and oppressed. I can see no way but to help these poor souls in their great need, and I shall do this if the Lord will. And He does will. His word is sure, and cannot fail nor be changed by any of the human devices to evade it. We must help the needy and the oppressed, lest Satan take them out of our hands, out of our ranks, and place them, while under temptation, in his own ranks.*9LtMs, Lt 42, 1894, par. 14*

While the prince of darkness is constantly using his deceiving sophistry to lead men as he led Adam to transgress the law of God, the Prince of life is working to break every yoke that the oppressed may go free. The human agents are to be laborers together with God, doing the same kind of work that He came into our world to do. As long as it is in our power to help the needy and oppressed, we must do this for the human beings whom Christ shed His own blood to save from ruin.*9LtMs, Lt 42, 1894, par. 15*

When our heavenly Father has not only given Jesus to our world, but all heaven in the One great Gift, when He made no reserve whereby He could exceed the value of His gift, those who are the recipients of such wonderful love are called upon to love one another as Christ has loved them. The Saviour's teachings in the

Old Testament, while enshrouded in the cloudy pillar, present the same high standard as do His teachings in the New Testament. Please read *Leviticus 19*. The entire chapter is a lesson given for the benefit of future generations. It is Jesus Christ who is speaking. Read also *1 John 2:4-7. John 1:1-4, 14.9LtMs, Lt 42, 1894, par. 16*

I ask all to read of the great condescension of Christ. In Him was the mystery of science and the knowledge of God. He set the human agent a correct example of holy obedience and of sympathy, by sympathizing with men in all their woes and afflictions. He gave up His life, and then ascended on high, standing in the presence of God as our substitute and surety. In order to inspire men to obey, the Holy Spirit has placed in the hands of the human agents the faithful history of His life, His sufferings, His self-denial, committing to men the richest treasures of truth. He is our Advocate before the Father because we are sinners. Jesus Christ the Righteous is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*9LtMs, Lt 42, 1894, par. 17*

Can any man, woman, or youth comprehend this, the life and example of Christ, and yet be indifferent to the wants of those for whom Christ has done and is still doing everything? The Majesty of heaven took upon Himself the form of a servant and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Read *Colossians 1:14-17*. He became man, yet infinitely higher than the angels, He was equal with the Father in dignity and glory and blessedness.*9LtMs, Lt 42, 1894, par. 18*

But what did the heavenly universe behold? They saw Him who had been their loved commander in heaven, submitting to the rudeness and cruelty of men whom He came to save. O, what a battle He had with temptation, with the assault of the enemy! He was tempted in all points like as we are, yet He sinned not. He did not fail or give up in discouragement. He carried through the plans He had entered upon to save the perishing souls of men. Shall we be partakers with Christ of His sufferings? Shall we complain when He has suffered so much to save us from ruin? Shall we not rejoice that for His dear name we may suffer reproach? Let us look to the reward, to partaking with Him of His glory.*9LtMs, Lt 42, 1894, par. 19*

Lt 43, 1894

Kellogg, H. W.

“Norfolk Villa,” Granville, New South Wales, Australia

November 4, 1894

Portions of this letter are published in *4Bio 170-171*.

H. W. Kellogg
Review and Herald, Battle Creek, Michigan

Dear Brother,

Last evening I left the campground, and am again at home in Granville. There are several churches a few miles from this place, and as it is impossible to furnish them continuously with a preacher, I am making an effort to get the *Review and Herald* and other of our publications into the homes of several who could be greatly benefited by reading them. I wish you to send the *Review and Herald*, the *Sabbath School Worker*, and the *Youth's Instructor* to Henry C. Thomson, Blacktown, N.S.W., Australia. This brother is leader of the church at Prospect, eight miles from Parramatta. I am anxious that these new churches shall receive all the help possible. I have given my books, *Patriarchs and Prophets*, *Steps to Christ*, and *Great Controversy*, to many who do not have them. These people are too poor to pay for the papers, let them be charged to me, but do not fail to send them, for even if you do this as quickly as possible, it will take a long time for them to reach this country.⁹*LtMs, Lt 43, 1894, par. 1*

We feel so grateful to God for the blessings He has bestowed upon us during the camp meeting. The services on Sabbath, Wednesday, and Sunday afternoons were attended by crowds of citizens from the surrounding suburbs. Elder Corliss has done nobly. The blessing of the Lord came into the ministers' meeting, and there was the deep movings of the Spirit of God. I bore a decided testimony in regard to the coldness and the indifference manifested toward our brethren and sisters, especially among the ministers. There was a breaking up of the fallow ground of the heart, ministers

confessed with tears; brother clasped the hand of brother, and confessed heartily. The Holy Spirit witnessed to the words spoken, and during this meeting the ministers have all worked together harmoniously. Since that precious meeting, the blessing of God has rested upon the speakers and upon the people.⁹*LtMs, Lt 43, 1894, par. 2*

Our camp was located in one of the most beautiful and healthful suburbs of Sydney. It seems as if this place was especially prepared to make this meeting pleasant, with many trees and a nice cottage. The whole community were amazed at the sight of the cotton village, arranged in so orderly a manner, and the tents so neatly fitted up. This camp meeting has been the best advertisement of our faith that we could have. The people have come from far and near. All with whom our brethren had to do business were disposed to be kind and accommodating. At first we feared trouble from the larrikins (hoodlums), for the large tent was close to the street—a by-street just off the thoroughfare to Sydney. But they attempted to make a disturbance only two or three times.⁹*LtMs, Lt 43, 1894, par. 3*

At the last public service, on Sunday night, the sight was one long to be remembered. The night was beautiful, the walls of the tent were raised, and extra seats were placed around the outside. Many were thus accommodated with seats, yet a large crowd was left standing. Elder Corliss preached upon the glorious appearing of our Lord, and it was just the discourse for the occasion. The Spirit and power of God were manifested through the human agent. At times the whole crowd were held as if spellbound. Certainly many have had an opportunity of hearing things strange to them. The truth fell upon their ears as a new revelation. Yet those were old truths that were placed before them with a freshness and power the hearers had never known before. “The old commandment is the word which ye have heard from the beginning.” [*1 John 2:7.*]⁹*LtMs, Lt 43, 1894, par. 4*

Monday morning was the parting meeting; it was a precious season. O my heart is so thankful for the blessed results of this meeting! The seed sown will spring up and bear fruit that will be as far-reaching as eternity. We praise God with heart and soul and

voice.*9LtMs, Lt 43, 1894, par. 5*

Last Friday the Baptists, of their own accord, offered our ministers the use of the baptistry of their church, and they wished to have a discourse preached upon baptism to their church members. The favor was accepted, and sixteen believers went forward in baptism. The Baptists say it was the most perfectly conducted service they ever witnessed.*9LtMs, Lt 43, 1894, par. 6*

All this is preparing the way for the work in Sydney. The tent is to be pitched on a high site in one of the best localities of Summer Hill, a mile from where it now stands. We have the use of the ground [and] material furnished for fencing; the work to be done by our people. This is very favorable.*9LtMs, Lt 43, 1894, par. 7*

The plan now is to labor in that locality one or two months as the interest demands, and then move to another suburb, and finally into Sydney itself. This will give opportunity for many to hear from the different communities. I shall help when I can, and when it is really essential. During the camp meeting I was most wonderfully sustained. I spoke eight times to large congregations, and in nearly all the morning meetings, and I was strengthened and blessed in a wonderful manner. Yet now that the meeting has closed I find myself much exhausted.*9LtMs, Lt 43, 1894, par. 8*

Tuesday, November 6

I was up before three this morning. The day light is now fast coming on. I feel rested, and the peace and love of God are in my heart. Now is the time when we must keep our own souls in the love of God, keep the door of the heart closed against temptation, and open to Jesus, the heavenly Guest.*9LtMs, Lt 43, 1894, par. 9*

There is need now of the most efficient kind of labor to be done from house to house. The popular ministers will not let our work go forward and they remain silent. The wisdom of God is needed now. "Lo, I send ye forth," said Christ, "as lambs among wolves; be ye therefore wise as serpents and harmless as doves." [*Luke 10:3; Matthew 10:16.*] We want to be able to say as did Paul, "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

[*Colossians 1:28.*] God requires that His stewards be found faithful. We want to meet many precious souls in the kingdom, presenting them to Christ as trophies of the power of the Saviour's love. In much love to you and yours.⁹*LtMs, Lt 43, 1894, par. 10*

Lt 44, 1894

Kellogg, H. W.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 3, 1894

Portions of this letter are published in *PC 134-139*. ^{+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:

I received your letter gratefully and read it with interest. I wish you and Bro. Edwards to receive my thanks for the pains you have taken to give me the facts in the case of Frank Belden. I very much wished to know them, that I might understand how I could in any way help Frank. I could not financially, for I have not the means, but if I could see how to counsel him, I would be glad to do this.⁹*LtMs, Lt 44, 1894, par. 1*

I want so much to clean off the last dollar due the Review office and yourself. I could have done this long ago had I not come to this country and been subjected to so heavy expense. Notwithstanding my large household expenses, I have to advance money to carry out the plans devised to keep the work moving in various lines. Now I will ask another favor of you. Will you please state to me exactly the sum required to meet my indebtedness to the Review and Herald?⁹*LtMs, Lt 44, 1894, par. 2*

Our travelling expenses, with the duties on almost everything we transport from one colony to another, have been a heavy bill. I understand that there is now to be partial free trade in New South Wales. When the new order of things shall come into effect remains to be seen. A new administration may lighten the prospects somewhat. But you will see that this country is not the place to cut down the wages of the workers. There is most zealous contriving done by every American missionary here to supply gifts and offerings to keep the cause advancing. In every place we enter

there is need of money and workers.*9LtMs, Lt 44, 1894, par. 3*

When we came to Australia, our people had not a meeting house in the whole country. Since that time a church has been erected in Parramatta, but there is a heavy debt upon it. There is a church in Kellyville, in an orange grove; the building is small, plain, and neat, and is free from debt. At Seven Hills there is a little company of twenty who have accepted the truth. Including the children, there are about forty who meet on the Sabbath. They have no dwelling house large enough to hold meetings in. Some weeks ago it became too cold for the tent, for it is now mid-winter here. We decided that a simple, neat church must be erected that should cost about three hundred dollars.*9LtMs, Lt 44, 1894, par. 4*

The Sabbath keepers at Seven Hills are intelligent, excellent people, but they are all poor. They have lifted the cross, separating from opposing friends and relatives, and have taken their stand under the bloodstained banner of Christ to be loyal to all the commandments of God. We could not leave this little company without a place where they could assemble to worship God, lest our labor should prove in vain. It has cost much steady, earnest, persevering effort to secure the result we now see. Bro. Hickox labored alone for many weeks after the camp meeting; then he married one who could be his helper, and she has stood nobly by his side. We have done what we could to help him in speaking to the people, and in labor for them.*9LtMs, Lt 44, 1894, par. 5*

If there is joy in the presence of the angels over one sinner that repenteth we know that there is joy over these twenty precious souls, who one after another have had the moral courage to decide to obey the truth. Now, this little flock are babes in Christ and need to be taught and led along, step by step, into faith and assurance. They need to be educated and trained to do the work of soldiers in the army of the Lord and to bear hardness, that is, trials and oppositions, contempt and scorn, as good soldiers of Jesus Christ.*9LtMs, Lt 44, 1894, par. 6*

Last Sabbath Elder Corliss, Emily Campbell, and I rode out to Seven Hills to attend the service. I could not venture to enter the private house where so many men, women, and children were

assembled; I have been very ill with affection of the heart for one week, with difficulty of breathing. I sat in the carriage, in the grove outside, while Elder Corliss opened the Scriptures to feed the little company in the house. They had Sabbath school, followed by a Bible reading, which was interesting and instructive to all.⁹*LtMs, Lt 44, 1894, par. 7*

Then I stood in the door of the cottage, and spoke to them nearly half an hour. The Lord strengthened me and put words in my mouth, presenting the love of God as expressed to the world in giving Jesus to a life of shame, reproach, and suffering, and a cruel death to save sinners. Just prior to His crucifixion the Lord Jesus prayed for His disciples, "Father, keep them in thy name." [*John 17:11.*] None can be kept in His name if they are careless and inattentive in regard to keeping themselves. They have something to do if their souls are to be kept in the love of God; they must co-operate with God in the grand work. Their faith is to lay hold upon the divine nature, that they may be kept by the power of God, through faith, unto salvation.⁹*LtMs, Lt 44, 1894, par. 8*

The question is asked, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" [*Romans 8:35.*] Hear the triumphant cry of victory from the apostle Paul, that hero of faith: "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." [*Verses 38, 39.*] "I know in whom I have believed." [*2 Timothy 1:12.*] We are not to be ignorant as to whose precious blood was shed for us, [in order] that we may rejoice in a personal Saviour. Satan desires to sift us, every one, as wheat; but thank God, our Advocate is praying for us.⁹*LtMs, Lt 44, 1894, par. 9*

I tried to lead these dear souls to have sense of their responsibility as light bearers to the world. We encouraged all to feel that individually they had a part to act in every meeting when assembled to worship God. The Lord has given us rich promises. "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written

before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” [Malachi 3:16, 17.] All but one of the company testified for the Lord, giving evidence of the power of truth on the human heart. We felt that the meeting was a success because of the presence of Jesus. All seemed cheered and comforted and blest. We then rode eight miles to our home in Granville, and as the horse climbed the hilly road, we ate our lunch with cheerfulness and gladness of heart.*9LtMs, Lt 44, 1894, par. 10*

Thank God, the meetinghouse is going up. It is small, as cheap as possible, but it will be a precious place, dedicated to the service of God. O, how carefully we considered the question of means. What a hunting there was to see if we could not find some hidden treasure which we could appropriate; how we prayed and studied and planned. Our family did what they could. I engaged to be responsible for five pounds, brethren Starr and Hickox united in giving five pounds stg., Willie gave two pounds, and some other members of the family gave one pound. Well, the amount was still insufficient to make a start.*9LtMs, Lt 44, 1894, par. 11*

The little company in their poverty did all they possibly could, each giving one pound; one brother gave five pounds; yet the amount was so small. Then I doubled my subscription, making it ten pounds, but I saw that discouragement was upon the minds of the brethren as to the possibility of reaching the sum required. Again I doubled my subscription, and then added still five pounds more, making twenty-five in all. The meeting house must not have a debt hanging upon it.*9LtMs, Lt 44, 1894, par. 12*

In every place where churches are raised up, just such a work must be done. If there are twelve believers, there must be a house of worship where they can assemble for the service of God. This part of the work is a positive necessity. During my illness two years ago I received from my brethren in California donations amounting to nearly forty dollars for my own personal benefit. I have added to it enough to swell it to fifty and have given it toward lifting the debt from the church in Parramatta. These three little meetinghouses in New South Wales are the only ones we own in all Australia—one at

Kellyville, eleven miles from Granville, one in Parramatta under a heavy debt, and one in process of building at Seven Hills, in a farming district. This church we will not dedicate until the last dollar is paid, not if I have to increase my donation.*9LtMs, Lt 44, 1894, par. 13*

I tell you all this that you may be enlightened, and may enlighten others, in regard to the character of the work in these missions. It is very difficult for those so far distant to lift their eyes to see afar off. If they desire to build as they have done in Battle Creek, they will do so, adding building to building, when God has cautioned them not to do it. Battle Creek will not escape the dragon's wrath; there will be stormy times, perilous times. The interests that have been centered and accumulating in this modern Jerusalem will be a mark for the arrows of Satan.*9LtMs, Lt 44, 1894, par. 14*

It becomes those who are connected with our institutions to move as God shall direct, and not follow the imagination of their own heart. If they choose their own way, they will become entangled in perplexities and lose the favor of God because they do not move aright. They have absorbed the means which the Lord desired to have placed in missionary fields where the believers have nothing of their own to give character to the work. As this has been laid out before me, I have tried to present it to my brethren in Battle Creek and at the Pacific Press, and I still cry aloud, and spare not. Your counselors need to be under the inspiration of the Spirit of God; they need to be converted and transformed, need to look and labor more decidedly for regions beyond.*9LtMs, Lt 44, 1894, par. 15*

Though I may fail to make an impression on the minds of some of my brethren, I shall not keep silent; I will begin to plead with another class. I have said quite enough to those who ought to have taken heed. I have endured agony of soul because of the disregard of the warnings God has given, because of the want of consecration on the part of men who should be in touch with God, living channels of light, faithful sentinels, with eyes keen to see and discern the needs for this time. God has given me relief. I have spoken the word of the Lord, and now I will wait and let God bear me up. I will trust in Him, and Him alone; I feel shaken off from every human being. I shall look to God, and to Him alone, to learn my duty, for I dare not trust

in man or make flesh my arm. My work will be to cry aloud and spare not, whether men will hear or forbear. *9LtMs, Lt 44, 1894, par. 16*

I am writing this letter by lamp light, sitting upon my bed. I could not sleep longer than half past two a.m. The Lord lives and reigns. There is to be such a time of trouble as there never was since there was a nation. Already nations are angry, already Satan is working with signs and lying wonders, and this will increase until the end. God will use His enemies as instruments to punish those who have followed their own pernicious ways whereby the truth of God has been misrepresented, misjudged, and dishonored. These enemies of God are living evidences of the truth of His Word; they are fulfilling that which holy men of old spake as they were moved by the Holy Ghost. God does not forewarn His people of trifles; the repetition of caution and warnings shows that there is importance in that which was spoken. Do those who claim to want light treat the light with the respect which is due? *9LtMs, Lt 44, 1894, par. 17*

O, the solemnity of the day of God is upon us! The Lord cometh out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. A great work is to be done in God's moral vineyard. I can say from the heart, I have done all I could do to help the work in this new field; I have borne agony of soul because there has been so little perception of the work to be done in these far off regions. If God has seen fit to send the truth to these countries, it is not that it shall be hindered, but that responses shall be made to our appeals for this field because there is an intelligent understanding of the whole field and an appreciation of the work done by the workers in these fields. *9LtMs, Lt 44, 1894, par. 18*

It becomes those who act a part as Christ's representatives at this time not to dwell upon one portion of the work or of the vineyard to the neglect of other portions of the field. All should share equally in attention, cultivation, and development. The great saving truths, vital with interest for this time, are to be proclaimed. These truths are to be the woof and warp of every discourse given, every plan devised, and every effort made, the sum, the substance, the core, the life of every appeal. The converting power of God must come to

our people, not in spasmodic waves, but as a holy breathing from heaven, making known God's hidden treasure, the unsearchable riches of the Scriptures.*9LtMs, Lt 44, 1894, par. 19*

I am told that before finishing *The Life of Christ* I ought to visit Jerusalem, the holy land. What made it holy? The Majesty of heaven clothed His divinity with humanity and dwelt upon our earth. He was despised and rejected of men; in Jerusalem He was crucified by wicked hands. I have not the slightest inclination to visit Jerusalem, to see where it is thought probable that Jesus trod, where He may have labored, and where He may have been crucified.*9LtMs, Lt 44, 1894, par. 20*

The means which might be expended thus I would prefer to treasure, that I may point souls to the Saviour risen from Joseph's tomb, proclaiming, "I am the resurrection and the life." [*John 11:25.*] I can trace His footprints in the sure word of prophecy, and can obtain a better idea of His works and of His ways than I could by visiting Jerusalem, defiled with unholy feet and unholy deeds. I could not expend money to visit these places when the living interests of Christ's kingdom are to be presented to the people. We are to teach the Word of God and to be doers of that Word, which is represented as building on the rock; the structure thus built will withstand the storm and the tempest, because it is founded on the eternal Rock.*9LtMs, Lt 44, 1894, par. 21*

I wish to see Jerusalem when the fires of the last great day shall have cleansed it from all sinful defilement. Jerusalem is now no more sacred to me than any other place on the globe. Wherever by His Holy Spirit Jesus makes known His presence, wherever His righteousness shines forth in bright and glorious beams, wherever His divine love illuminates the humble places of the earth, wherever His honor dwells, there I am pleased to be. Christ looks with sadness upon the delusions that ensnare human minds who are so eager to behold the places where His feet are supposed once to have trodden, and yet who do not heed His command, "Follow me," who do not walk in the light as He is in the light.*9LtMs, Lt 44, 1894, par. 22*

A shadow is resting over Jerusalem, a terrible shadow, which I have

no desire to come under. Everywhere a curse is visible, which I have no desire to look upon. I can see marks of the curse everywhere. To be able to say I have visited Jerusalem would not shed a distinct ray of light upon one soul. It would not enable me better to tell men and women what they must do to be saved. I present the Word of God in truth. I listen to the precious lessons which Christ gave His disciples.*9LtMs, Lt 44, 1894, par. 23*

In my mind the scenes of His ministry, the places where He taught by the lake side, are clothed with the solemnity and beauty which nature and the Word of God have given them. I am content; I would not have darker pictures. I do not wish to look upon the desecrated shrines, with all the repulsive features that would meet my view. I would not be hired to behold the traces of the curse so evidently resting upon Jerusalem. I hope to see this spot when the earth shall be made new, when I shall behold Him whom my soul loveth, in His majesty, and glory crowned as King of kings and Lord of lords.*9LtMs, Lt 44, 1894, par. 24*

I have not one word of encouragement for any person, neither have I money to impart to any person, to visit Jerusalem. As it now is, it would be a picture I would never wish to hang in memory's hall. Brethren, do you believe that you will soon see Jesus? Then do not needlessly expend means that is of so great value to save precious souls; they need never get a sight at Jerusalem under the curse, but with inspired words you can point them to the New Jerusalem, to Jesus the Mediator of the better covenant, who ever liveth to make intercession for us, and whose intercession is wholly efficacious in our behalf. I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, but who fail to recognize Him as a living Saviour, on any ground, in any place. He says, "Lo, I am with you always, even to the end of the world." [*Matthew 28:20.*] Men may search in vain for the footprints of Christ in Jerusalem. I care more for where He is now, in heaven, and for what He is doing in my behalf.*9LtMs, Lt 44, 1894, par. 25*

Give to Jesus your devotion where He is in the heavenly sanctuary, seek for the Holy Spirit as His representative wherever his people bow to worship Him. It becomes us to know more of Jesus, by an

experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where he now is. Let us be gathering from the tree of life, that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, lifegiving fruit as food to the soul.*9LtMs, Lt 44, 1894, par. 26*

O, search with prayer, most earnest prayer, to know what God has written, and to trace the footprints of Jesus in His life of perfect obedience to His Father's commandments. Endeavor to catch the inspiration in expounding the Word, the sure word of prophecy, that it shall not be as a dead letter, but a living, burning, shining light from the throne of God, preparing a people to endure the trials, the sufferings, and persecution which Christ endured.*9LtMs, Lt 44, 1894, par. 27*

Who can be made to understand that the inner life must be hid with Christ in God? Such are in the habit of praying, for Christ prayed. Such are in the habit of searching the Scriptures for themselves, and more earnestly as they see the day approaching. Such ones, who love God supremely and their neighbors as themselves, will give themselves to God as a free will offering, and that gift will include all they have. None can give themselves without reserve unless their possessions also are included and they are dispensing their God-given trust of means as the Lord's goods. They produce fruit in good works. "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.*]*9LtMs, Lt 44, 1894, par. 28*

Lt 45, 1894

Kellogg, H. W.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 14, 1894

Portions of this letter are published in *WM 23-24*.

H. W. Kellogg
Battle Creek, Michigan

Dear Brother,

I am glad that you are in the Review office again. I wrote to you some months ago, but received no answer. I write again, and tell you I would be glad to hear from you.⁹*LtMs, Lt 45, 1894, par. 1*

I received a letter from Frank Belden stating that he was not treated right in reference to his books recently published at the office. I could but think how strange is human nature. Here is a man to whom our brethren intrusted large responsibilities as superintendent in the publishing house at Battle Creek. They did not discharge him because of any fraud or dark deeds, <for he resigned his position,> but now that he is disconnected from the office, he <is> apparently uncared for. Those in the office are not disposed to help him, to favor him, or to treat him with confidence. Will brethren in the Review office please to explain wherein they exemplify the mercy and tenderness and love of Christ?⁹*LtMs, Lt 45, 1894, par. 2*

I could not but bear in mind that in the providence of God, just the treatment which our brother has dealt to his fellows he will himself receive. Those who are merciless, who will not make an effort to help raise up those who are in trouble and perplexity, will reap that which they have sown. By their own merciless course they place themselves on Satan's ground, exposed to his cruel power. They have rejected the love of God, which would fain shield them from the devices of the enemy.⁹*LtMs, Lt 45, 1894, par. 3*

Is it as God would have it for brother to let brother go to the wall?

Here is one whom they had placed in a position of trust; do they now turn from him without trying to help him? What do they mean? What law controls their movements? Do they not know that for every act of injustice, every act of unkindness, they will receive the like in their turn? Of what value is human opinion or human praise?*9LtMs, Lt 45, 1894, par. 4*

When men unite hand to hand, confederating in purposes contrary to the will of God plainly set before them, the Lord leaves them to the working out of their own plans and purposes until they shall recognize the fact that their wisdom is not the infinite wisdom of God. When they shall learn the lesson of the Great Teacher, to die to self, to put no confidence in man, nor to make flesh the arm of their strength, then, as they call upon Him, the Lord will be to them a present help in every time of need. He will guide them in judgment. He will be at their right hand to give them words of counsel. He will say to them, "This is the way; walk ye in it." [*isaiah 30:21.*] But He will not force anyone to obey His Word, to do His will. If any refuse the counsel of God in His Word and in His messages of warning, He leaves them to pursue a course to humble their pride, leading them to see themselves, and to discern that their own wisdom is foolishness.*9LtMs, Lt 45, 1894, par. 5*

The unaffected humility taught by the Spirit of God will rebuke self-confidence and will make the human agents willing to learn of the Great Teacher; it will inspire in them a love for the truth and an earnest desire to be doers of the words of Christ. They will be willing to receive the reproof that God sends. It is difficult for the human agents to view things except through their own eyes and from their own standpoint. It is well to know how we appear to other eyes and from other men's standpoint. Men are greatly in need of Jesus.*9LtMs, Lt 45, 1894, par. 6*

All are, to a great extent, under the influence of their own words. They act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many are by their own words led to believe that a wrong course is right. Thus in the past it has been in many council meetings. Men are not conscious [of] how much their own words affect their course of action, and many are deceived by their

expressions. Thoughts are expressed in their words, and the words react upon the thoughts, and produce words. The influence is felt not only upon one's self, but upon others.*9LtMs, Lt 45, 1894, par. 7*

The Lord God alone can measure the mischievous influence of unwise words. Often an opinion or decision, having been once expressed <in council meeting,> will be acted upon, though it may lead to an entirely wrong course. The iron will changes not, because it would be too humiliating to acknowledge one's self in error. Thus words hastily spoken, to give vent to strong feelings, produce their evil results in hurting and wounding, bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by someone's hastily expressed decisions which he is too proud and self-centered to retract after <more> mature deliberation. He has spoken and will not depart from his word. The evil fruit is borne, and its results God alone can discern.*9LtMs, Lt 45, 1894, par. 8*

I would have you consider the case of Frank Belden in the case of his books. Will you please write to me how the matter stands? He is the child of my sister, who had my pledged word that I would have a care for him. I do not want him to be imperiled and lost because of the unadvised course of action that shall be pursued toward him. Please give me a correct statement as to his relation to the office in the publication of his books. How much does he owe the office, and what terms does he wish to make?*9LtMs, Lt 45, 1894, par. 9*

I am aware that strange things have been done in the past. Through the teaching of the Spirit of God I know—and I say it with sorrow—that past injustice has not, in all things, been made right. The books of heaven show a record of unfair dealings. God does not require any man in His service to be unfair, close, or oppressive. If men do act in this manner, the Lord will, in His providence, <permit them to be placed> in a position similar to that of the one whom they treat unjustly. The Lord is gracious, long-suffering, of tender pity, and loving kindness. He is not a partner in any harsh dealing, in any oppression, in any injustice. God's cause can afford to be fair.*9LtMs, Lt 45, 1894, par. 10*

The Lord says, "I hate robbery for burnt-offering." [*isaiah 61:8.*]

Close or unfair dealing with any man, rich or poor, high or low, black or white, to enrich the office, will only impoverish it. God will not have His work bear the slightest stain of covetousness or avarice. His favor will not rest on any man or council of men that shall seek to enrich the publishing house by unfair dealings. Let God be true, though every man should be proved a liar. The Lord lives and reigns.*9LtMs, Lt 45, 1894, par. 11*

What about the son of Martha Lockwood? Is any one feeling a responsibility for this young man? Is any one seeking to give him work, to save him from working with unbelievers? I have written about this case before. I saw that the Lord's <eye was> upon him. <The Spirit of God is inviting him.> God is testing His people by this case and by other cases that are brought to their knowledge. He is looking to see what care they have for the souls close by them for whom Jesus has given His precious life. The value of the soul is estimated by the cross of Calvary. The Lord is measuring the temple and the worshipers therein. The great moral standard of His holy law is to decide the quality of every action.*9LtMs, Lt 45, 1894, par. 12*

The Lord will welcome into the Holy City those only upon whom He can pronounce His benediction because they have been good and faithful servants of Jesus Christ, doing as Christ would do were He in their place. God has entrusted his goods to human agents for them to trade upon. He will accept of no injustice of man to his fellow man. Everything must be done with the exactness of right and equity and justice. The Lord is not a God of fraud. He is of too pure eyes to view, with allowance, iniquity or injustice in any one with whom He has entrusted His goods.*9LtMs, Lt 45, 1894, par. 13*

I have been shown that some who have been connected with the Review office have entertained the idea that sharp dealing is warranted when practiced to promote the prosperity of the office. As the result of this idea, injustice has been done to individuals. No institution that has been established to advance the cause of God will receive the divine favor in one act of oppression, one act of selfish dealing, even with a purpose to advance the interests of the institution.*9LtMs, Lt 45, 1894, par. 14*

No institution will bear the divine signet unless it is managed according to the directions given by Jesus Christ. If in any work there is a deviation from the great standard of righteousness, even in a jot or tittle, that work is registered in the books of heaven, weighed in the balances of the sanctuary, and found wanting.*9LtMs, Lt 45, 1894, par. 15*

Truth, righteousness, strict equity are the attributes of the character of God as expressed in His Holy Law. Every human agent who is engaged in the Lord's work is to compare each transaction, small or great, with God's great standard of righteousness. Ofttimes the world's standard has been followed rather than the Lord's standard. Every such transaction God stamps with condemnation. The one who has acted a part in such transactions has revealed a character that is condemned by the law of God. According to the sacredness of the work which the human agents are handling is the greatness of the sin against a holy and righteous God. For the actor is not sanctified in heart; he is transgressing the law that God has given to control every business transaction [so] that in no case, large or small, the character of Christ may be misinterpreted.*9LtMs, Lt 45, 1894, par. 16*

No man who engages in sharp practice would feel that he has done a commendable work if he could see how God regards the effort to take unfair advantage of any individual, saint or sinner, to advance the interest of the publishing work. This has been done again and again; those who have had a part in these transactions, who have figured to rob, in any sense, the ones with whom they deal, reveal the fact that they do not know the character of the true God, or of Jesus Christ whom He has sent. God will have no partnership in any such transaction.*9LtMs, Lt 45, 1894, par. 17*

I have had these things presented to me for years, and I have been shown that the judgment will reveal an account of injustice that will astonish the now benumbed senses of those who have been dealing with the Lord's goods. In that great day when the judgment shall sit and the books be opened, they will understand that they have been engaged in unrighteous transactions while claiming to do the Lord's work. The Lord will not be a party to one act of oppression by any living soul against his fellow men.*9LtMs, Lt 45,*

The Lord has marked the hardheartedness of men who have acted a part in connection with His work. Acts which they have thought sharp and keen, God has pronounced unfair, unjust, and unholy. If men will figure thus in this life while handling sacred things, if they manifest so little sympathy and mercy for their fellow men in a cause that ought to represent the mercy, tenderness, compassion, and sympathy which ever dwelt in the heart of God, they are not to be trusted to enter the courts of the Lord, for he who is unfaithful in the least, will be unfaithful in much. Every soul is deciding his own destiny by the character he develops in this life and by the way he manages the work under his supervision. He is not only to be vigilant and faithful, but good. True goodness is true fidelity and greatness.⁹*LtMs, Lt 45, 1894, par. 19*

All who shall be counted worthy to have an entrance into the Holy City of God will in character be without spot or wrinkle or any such thing, so that the lips of Him who is Truth, in whose mouth is no guile, may say, "Come, ye blessed of my Father." "Thou good and faithful servant, enter thou into the joy of thy Lord." [*Matthew 25:34, 21.*] Goodness and faithfulness must combine. The Lord has no part in the transactions of men who are connected with His work, but who take pride in their close, sharp dealing, who do injustice after the world's standard, even in dealing with the men whom they claim as brethren. This is a work that needs thoroughly to be repented of.⁹*LtMs, Lt 45, 1894, par. 20*

There are cold, hard, unimpressible hearts that have not warmed and burned and glowed under the bright rays of the Sun of Righteousness. Message after message has come to them, but they have not heeded the warning to reform in practice. The Lord Jesus, who is to judge every man, will inquire in reference to many hardhearted, unfeeling transactions, "Who has required this at your hands? Such a spirit, such a character, is not at all like the pattern I gave you in my own life when I was in the likeness of sinful flesh. Why have you not denied self, lifted the cross, and followed me? Your character is not after the similitude I gave you. You have formed a character in which the attributes of the arch deceiver are largely developed. Mercy and the love of God have not been

cherished, after the divine similitude. Heaven would be imperiled should even one possessing such features of character as you have cultivated, be permitted to enter there. Could you not see that you were not reflecting the character of mercy, of goodness, of compassion, of love, but opposite attributes?⁹*LtMs, Lt 45, 1894, par. 21*

“I gave you the parable of the lost sheep for your study. The true Shepherd leaves the ninety and nine and goes into the desert, at any expense and suffering to himself, to find the sheep that was lost. He brings it back with rejoicing. How many of the wandering, lost sheep have you sought for and brought back, with heart full of pitying tenderness, forgiveness, and love? How many encouraging words have you spoken to the wandering sheep that has cost you pain and anxiety and much inconvenience? You have cherished a spirit to upraid, to whip, the wanderers, to scold them back. How many have you borne back on your shoulders, speaking soothing words of hope and courage and pardon, in gladness of heart at every step, saying, ‘Rejoice with me, I have found my sheep that was lost’?⁹*LtMs, Lt 45, 1894, par. 22*

“I have given you the parable of the prodigal son. What influence has this lesson had upon your course of action? Have you felt tender sympathy for the erring one? As you have seen him awakening to a sense of his sin and degradation have you given him words of encouragement of hope? Have you had a sense of his suffering as he saw the years he had lost, and have you wept in sympathy with his penitential tears? As you descried him a great way off, have you gone forth to meet him with pity and gladness and love in your heart for that poor, sinsick, repenting soul, as I went to meet you who were lost? I welcomed you, I took you to My arms, I wept over you. Have you followed My example? Have you welcomed that prodigal to the fold? Have you accepted his repentance, and rejoiced over him? Have you not in almost every respect manifested the spirit of the elder brother, cold, unthankful, and unholy?”⁹*LtMs, Lt 45, 1894, par. 23*

Look upon the two figures, brethren, and see which you are copying, which you represent. Are you like the self-righteous elder brother, full of jealousy, evil surmisings, and hatred toward the one

whom his father received so graciously? Imagine yourselves spectators of the scene in the parable, and see in which class the Lord Jesus places you. These parables have a depth of meaning which many do not discern.*9LtMs, Lt 45, 1894, par. 24*

I urge you in the Review office to study the life and character of Christ. There are those whose unconsecrated course has driven the sheep into the desert and you have left it to wander without care on your path. Now let us be Christians in all our practices. What benevolence, compassion, and tender sympathy, Jesus has manifested toward suffering humanity. The heart that beats in union with His great heart of love will give sympathy to every needy soul, for he has the mind of Christ. "The bruised reed will he not break, the smoking flax will he not quench." [*Isaiah 42:3.*]*9LtMs, Lt 45, 1894, par. 25*

Every soul that is suffering, from any cause, appeals to the pity and sympathy of other hearts; and all who are imbued with the love, the tenderness and compassion of Jesus will respond. They do not say, "This does not concern me." They do not act the part of the elder brother. They manifest personal interest; in sympathy, in acts of mercy and love, misery meets with compassion. There will be Christlike action, in going out in search of the lost sheep, obeying the Saviour's words, "Love one another as I have loved you." [*John 13:34.*] Every soul that attempts to retrace its wanderings and return to God needs help from human agents who have the tender, pitying heart of Christlike love.*9LtMs, Lt 45, 1894, par. 26*

We are to meet misery and repentance, not with censure, not with reproach, not with suspicion, distrust, [and] jealousy, as represented in the eldest son, but with compassion, with sympathy, just such as Jesus has manifested toward us. He met lost humanity with infinite love. He encircled the perishing, wandering soul with His own human arm, He connected sinful man with His own divine nature, and adopted the child of humanity into His own family. He presents this example before you, and says, "Go thou and do likewise." [*Luke 10:37.*] This doing of the words and works of Christ will create joy throughout the unfallen universe; songs of rejoicing will resound through all the heavenly worlds.*9LtMs, Lt 45, 1894, par. 27*

Bear in mind that the Lord has committed His goods to your charge, and you are to trade upon them. He has given you in trust the orphans, the widows, and the fatherless in Battle Creek. They need your compassion, your care, your sympathy. Souls have been left to perish—children and youth who need personal labor. The neglect of one soul is entered in heaven’s record as neglect of Christ, for He who has paid the ransom money for every soul represents to the world that He is affected by all that befalls them through the neglect of his professed followers.*9LtMs, Lt 45, 1894, par. 28*

Christ identifies His interest with that of suffering humanity. He reproved His own nation for their wrong treatment of their fellowmen. The neglect or abuse of the weakest, the most erring believers, he speaks of as rendered to himself. The favors shown them are all credited as bestowed upon himself. He has not left us in darkness concerning our duty, but often repeats the same lessons through different figures and in different lights. He carries the actors forward to the last great day and declares that the treatment given to the very least of His brethren as commended or condemned as if done to Himself. He says, “Ye did it unto Me,” or, “ye did it not unto Me.” [*Matthew 25:40, 45.*]*9LtMs, Lt 45, 1894, par. 29*

He is our substitute and surety; He stands in the place of humanity, so that He Himself is affected as His weakest follower is affected. Such is the sympathy of Christ, which never allows Him to be an indifferent spectator of any suffering caused to His children. Not the slightest wound can be given by word, spirit, or action that does not touch the heart of Him who gave His life for fallen humanity. Let us bear in mind that Christ is the great heart from which the lifeblood flows to every organ in the body. He is the head, from which extends every nerve to the minutest and remotest member of the body. When one member of that body with which Christ is so mysteriously connected suffers, the throb of pain is felt by our Saviour.*9LtMs, Lt 45, 1894, par. 30*

Will the church arouse? Will its members come into sympathy with Christ, so they will have His tenderness for all the sheep and lambs of His fold? For their sake the Majesty of heaven made Himself of no reputation; for them he came to a world all seared and marred

with the curse; He toiled day and night to instruct, to elevate, and to bring everlasting joy to a thankless, disobedient people. For their sake he became poor, that they through his poverty might be rich. For them he denied himself, for them he endured privation, scorn, contempt, suffering, and death. For them He took the form of a servant. This is our Pattern; Will we copy it? Will we have a care for God's heritage? Will we cherish tender compassion for the erring, the tempted, and [the] tried?⁹*LtMs, Lt 45, 1894, par. 31*

“Brethren, if a 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.” “Bear ye one another's burdens, and so fulfill the law of Christ.” [*Galatians 6:1, 2.*] “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.” [*Colossians 3:12-15.*]⁹*LtMs, Lt 45, 1894, par. 32*

How much of this work has been done? How much left undone? The Lord will work upon the hearts and minds of all who will give Him a chance to work. Will you, my brother, look after the orphans? If they come to you for any favor, do not repulse them as some have been repulsed. Will you consider the case of the son of Bro. Asa Lockwood, who would take hold of Jesus and be indeed His child if personal labor were given him. Find a place for him in the office, turn him not away to obtain work among unbelievers. Treat him in all things as you would treat your own son, and the Lord will bless you abundantly.⁹*LtMs, Lt 45, 1894, par. 33*

I write to you because I believe your heart is not insensible to these things. May the Lord bless you and your wife and children. Give my best respects to Sister Austin, and may you all have the peace of God abiding in your hearts by faith.⁹*LtMs, Lt 45, 1894, par. 34*

Lt 46, 1894

Kellogg, J. H.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 17, 1894

Portions of this letter are published in *8MR 386; 4Bio 140, 148.*

J. H. Kellogg, M.D.
Battle Creek, Michigan

Dear Brother,

We received your welcome letter, and Eld. Starr, W. C. White, Sr. Starr, and I listened to the reading of it by Willie. You say you are pleased to know that I have banished meat from my table. I have been earnestly trying to do this for years, but it was too much of a battle for me, though not all the members of my family used meat. At our camp meeting we resolved not to furnish meat for the dining tent, and we did not. We had plenty of fruits, grains, and vegetables. Meat broth was sent to my tent twice, but was returned. I have not had a particle of meat on my table since <camp meeting.>*9LtMs, Lt 46, 1894, par. 1*

While at the school building after camp meeting, we kept house and cooked for ourselves until we moved to this place. Here we keep fowls, and there were several roosters shut up with intent to kill, to make a dish for the table. We have a large family, and some might have enjoyed it, but I said positively, No, I cannot consent to have flesh meats on my table. If I taste it myself, my testimony against it has no real edge. Some may have thought I was straining the point. I said to Brother Belden, "Take these fowls, and exchange them for some article of food, fruits or grains." I see that the fowls are not, so I think he has done this. I thought, if I break down the barrier once, then principle is violated. I thank the Lord that my table is clean from the flesh of dead animals. Bro. Starr told us a little story in reference to this matter, which Bro. Tait had told him from his own experience. Ask Bro. Tait to tell it to you, "The poor old dead cow." We have related it over and over at tables where we have been,

and it has been a success in making the way easier for us. I have a healthy calf, which would once have been a temptation, but we sold it, and some meat-eater had the privilege of devouring the poor dead calf. I asked the members of my family if they are meat hungry, but they say, "I never think of meat; I have no desire for it."*9LtMs, Lt 46, 1894, par. 2*

Our family is composed of S. T. Belden and his wife (Brother Belden does the purchasing for us and helps us in many ways); Brother and Sister Lawrence and their daughter, who came from America with Elder Corliss; they have been with us about three or four weeks, waiting for a decision in regard to the land to be purchased for the school; then it is thought they will settle where the school is to be located. Bro. Lawrence could be a help in educating those who do not understand farming. Brother and Sister Starr are with us, Sister Starr acting as matron of my house; <these with> Marian Davis and Emily Campbell, May Walling and my hired girl, Maud Camp, with Willie and his mother comprise the family. We have a tent pitched in our yard to furnish lodging room for Brother and Sister Lawrence.*9LtMs, Lt 46, 1894, par. 3*

You see we have a large family, and it takes some provision to satisfy our wants. We have been studying how we can economize. The only thing I decided we could give up was butter. This has been banished from the table; we use no flesh meats nor butter. We have a good cow, and think of purchasing another new milch cow, so that we can have plenty of cream and milk to cook with. In these hard times a good cow can be bought for from four to six pounds.*9LtMs, Lt 46, 1894, par. 4*

Many things of interest to us in this country have occurred recently. Two brothers named Firth of Kellyville, twelve miles from Granville, were arrested a short time since for working on Sunday. They were on their farm, clearing the land. There is no dwelling house within some distance from them. Before accepting the truth, these brethren were not members of any church; they were converted out of the world. The eldest brother has given a lot in his lemon orchard as a site for a meeting-house and our people there have a neat little church erected and nearly paid for.*9LtMs, Lt 46, 1894, par. 5*

The brothers were summoned to appear at the police court for trial. W. C. White, Bro. McCullagh, Bro. Starr, and several of the leading members of the church were present. The Brn. Firth acknowledged that they had been at work on Sunday, and the judge would hear only a few words. He said he had not come to reason on the matter. Bro. Harry Firth stated that he kept the Seventh-day Sabbath religiously, and could not observe the first day. But he was bluffed off, and the sentence was passed that each should pay a fine of five shillings or sit in the stocks in a public place for two hours.*9LtMs, Lt 46, 1894, par. 6*

The brethren refused to pay the fine, but as the police authorities have no stocks, they levied on the elder brother's horse and cart, and thus compelled him to pay the fine, for the situation of things at home demanded his attention. His brother, who lives with him, has no property they can attach, and there is the sentence, fine or stocks. We felt a little sad at first, then we declared that if these brethren were put in [the] stocks, our ministering brethren would stand by them, and with open Bible preach the Word of God.*9LtMs, Lt 46, 1894, par. 7*

But events have shown that there could not have been a better thing for the cause of truth than this trial. The attention of the people is called to the fact that this persecution was made under an old law of Charles II. The daily papers of Parramatta, Sydney, and Melbourne have taken the matter up and published a decided condemnation of the law and the sentence passed upon these brethren.*9LtMs, Lt 46, 1894, par. 8*

May 16 was a very stirring day. W. C. White asked me to call him at 5 a.m., for at that hour Cook's excursion train would pass through Granville with Brethren Daniells and Smith on board from Melbourne, enroute to Sydney. He wished them to stop off and breakfast with us. It was a cool, bracing morning, we had a cheerful fire in our open stove, and had from 5 a.m. until half past 8 to take breakfast, visit fast, and get to the train. There were many things to talk about on both sides. We were glad to hear in regard to the religious interest in Melbourne. Thirty have accepted the truth in Williamstown, and sixteen had signed the covenant in Auburn, or Hawthorn, when the cold weather made it necessary to take down

the tent in that place; but Providence opened the way for them to secure a nice meeting house. This building was offered them for rent at a low figure, and they have secured it, for how long we are unable to say. As the churches begin to manifest the spirit of opposition, all these special favors to us will be regarded by them as manifesting disloyalty to the Sunday; they will feel that their idol sabbath is dishonored. It is believed that no less than one hundred persons have this year begun the observance of the Sabbath in Melbourne and its suburbs. We will praise God for this accession; so many more to be shining lights amid the moral darkness of the wicked city of Melbourne and the regions round about. There is most earnest work to be done in Melbourne and many more souls to be gathered in.*9LtMs, Lt 46, 1894, par. 9*

Well, we had a very interesting time relating what had taken place in the portion of the vineyard in which we were laboring. All too soon our time for visiting closed, and we were left to continue our work. Brethren Smith and Daniells were to spend Wednesday in looking at land and return to Sydney in the evening.*9LtMs, Lt 46, 1894, par. 10*

On May 15, an editor or assistant from one of the Parramatta papers came to see Eld. Starr and requested his last Sunday evening's discourse for publication. Bro. Starr took it to the printers yesterday. On the evening of May 16, Bro. Starr and some others of the family went to the prayer meeting at Parramatta. During the meeting, Eld. McCullagh called Bro. Starr out to visit the mayor of the city with him. For they were to arrange for a public meeting on Tuesday evening, May 22, in the largest hall in Parramatta, in which, on former visits to this place I have spoken twice. It is evident that Parramatta is ashamed of the notoriety she has gained by this Sunday persecution, and the mayor wishes in this meeting, to take steps toward petitioning parliament for a repeal of the law. Our brethren had already arranged to hire the hall for a meeting next Tuesday evening, and had paid one guinea toward the expense. We hope that they will be able to secure an opportunity for presenting the principles of religious liberty. The mayor says he will call the meeting himself, and hopes to have a large attendance.*9LtMs, Lt 46, 1894, par. 11*

The unearthing of a statute that so evidently breathes of the spirit of the dark ages, and the vindictiveness manifested in the persecution of Christian men who were quietly working on their own farms, when all about them men are breaking Sunday with impunity, is arousing the indignation of men who have no ecclesiastical interests to protect. The persecution and the law under which it is brought, are alike looked upon as a relic of barbarism. The whole affair seems to have aroused the people and brought our work into notice, as hardly anything else would have done.*9LtMs, Lt 46, 1894, par. 12*

Today, Bro. Starr visited the judge who pronounced the sentence, thinking that while he might feel bound to enforce the law as it stands, he might really possess more liberal sentiments, or might be influenced somewhat by the popular denunciation of the persecution. But the judge was the judge out of court as well as in. He would not express his opinion on either side, but declared that he should pronounce sentence according to the old law, if cases should arise demanding it.*9LtMs, Lt 46, 1894, par. 13*

We believe that the meeting next Tuesday evening will accomplish good and still further arousing an interest in the subject, and preparing the way for the circulation of religious liberty literature. And we shall unite in the work of presenting a petition to parliament asking for a repeal of the law. Now is the time to work earnestly in this country. We must all of us be as wise as serpents and as harmless as doves.*9LtMs, Lt 46, 1894, par. 14*

This morning, May 17, Willie leaves us to view a tract of land seventy-five miles distant. He is to meet Elder Daniells and Brother Smith at a station near Sydney, where other brethren from Sydney will join them. Elders Starr and McCullagh will have to remain here until the evening after the Sabbath; then one or both of them, with others, will join the ones already on the ground, and there will be a thorough examination of the large tract of land, which is offered us on easy terms. Bro. and Sr. Lawrence went yesterday with a tent, W. C. White has taken a supply of bedding and provisions, and thus the party will be provided with board and lodging, to save hotel bills. And the fact that they can spend their nights on the ground, will expedite business. All will return on Monday or Tuesday, in order to

attend the meeting in Parramatta.*9LtMs, Lt 46, 1894, par. 15*

We see an important work now crowded upon us, that we feel unprepared to take hold of, for want of means; but the Lord is rich in resources. He can work, and none can hinder Him. O for the Holy Spirit to work with and through human instrumentalities. The same agency that has created the necessity for something to be done at once in lifting the standard of truth, exalting God's memorial, can dispose hearts to receive the light, and can recreate the soul now dead in trespasses and sins. The heavenly verdict will be, "Ye were sometime darkness, but now are ye light in the Lord." [*Ephesians 5:8.*] Heaven will look upon men who were degraded and sinful, and pointing to them will say, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." [*1 Corinthians 6:11.*] O the Lord has many souls to be gathered from the large city of Sydney and these surrounding towns.*9LtMs, Lt 46, 1894, par. 16*

A renewing power is to enter into the minds and hearts of those who will hear candidly, and search the Scriptures for themselves. Already some have embraced the truth in Parramatta who stand as a miracle of God's mercy and long forbearance; men who were cardplayers, gamblers, drunkards, have been transformed. The grace of God triumphs gloriously in the change made in their life and character. When persons oppose our faith, unbelievers point to these men and say, "See what the Adventists faith has done for these men." These truly converted souls reflect light, and testify of the matchless grace of God. Seraphim around the throne are commissioned to minister unto these souls, to encourage them to have faith that they are kept through the power of God.*9LtMs, Lt 46, 1894, par. 17*

I have sent you articles, in which I think you will be interested. <Much love to your large family.>*9LtMs, Lt 46, 1894, par. 18*

Lt 46a, 1894

Kellogg, J. H.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

October 25, 1894

Portions of this letter are published in *3SM 117-118*; *16MR 69-70*; *MRmnt 122*; *FBS 41*.

Dear Brother Kellogg,

I sincerely wish that I could sit by your side and converse with you. You have mentioned a number of things in your letter that I probably shall not be able to speak about, for your letter was taken to the campground yesterday, and I returned to Granville last evening, leaving my American mail in my hired room at the camp. I have risen at 3 a.m. to commence writing. I am glad to say that my health is very good for me. I praise the Lord with heart and soul and voice that I am able to do as much work as I now do. You speak in regard to the republication of the book *Christian Temperance*. My mind has been much exercised in reference to this book, and I desire to revise and enlarge it. As yet I have found no time in which to do this, but I am planning in reference to it. I need help in this matter, but there is no one who is free to help me. Again and again I go over the ground in the hours of the night, and try to plan how the work can be done, but obstacles will come up and bar my way, and at the end of my devising, I find myself just about where I began.⁹*LtMs, Lt 46a, 1894, par. 1*

Willie is called hither and thither in his work, and letters have come to me from you and from others that he has not seen. Not one letter in a hundred comes to his notice that is sent to me. I cannot urge him to consider any matter that is connected with my position of trust, when I know that his brain is weary and congested with considering important matters that need his attention. He has plenty of his own burdens without bearing any of mine. He is with me but a very small portion of time, so I cannot expect help from him. Then Marian is working at the greatest disadvantage. I find but little time in which to write on the life of Christ.⁹*LtMs, Lt 46a, 1894, par. 2*

I am continually receiving letters that demand an answer, and I dare not neglect important matters that are brought to my notice. Then there are churches to visit, private testimonies to write, and many other things to be attended to that tax me and consume my time. Marian greedily grasps every letter I write to others in order to find sentences that she can use in the life of Christ. She has been collecting everything that has a bearing on Christ's lessons to His disciples, from all possible sources. After the camp meeting is ended, which is a very important meeting, I shall locate myself in some place where I can give myself to the work of writing on the life of Christ. Where that will be is a question that is not settled, but it must be done.*9LtMs, Lt 46a, 1894, par. 3*

I could not be better situated than I now am as far as a pleasant and convenient house is concerned. We are living in Granville within a mile and half of the Parramatta markets and business houses. We can purchase our vegetables and fruits at auction sales, and many times at a great discount. Our dwelling is one of the first order in every respect. It stands upon high ground and is surrounded by open paddocks on every side but one. The scenery is rather attractive; there is no open drainage, and only one house close by us. The location is all that we could desire. The rooms are light and airy, and we have plenty of them. Willie has his office on the lower floor and his sleeping room on the second floor. He is more conveniently situated than he has ever been in his life.*9LtMs, Lt 46a, 1894, par. 4*

All this is very good, but there are other things that are not so favorable to the advancement of the work we should like to see done. There are four churches which must be visited. All but one are new churches. The oldest church is at Sydney about thirteen miles from Granville. Another church is located at Kellyville in a beautiful section of the country. It is built in an orange and lemon orchard, and there has been fruit on the trees for more than six months. Kellyville is eleven miles from Granville in an opposite direction from the Sydney church. Another church is built at Prospect and has a membership of thirty adult members. The Sabbath school numbers about forty. A new meeting house has just been built there to accommodate the believers, and is about eight miles from Granville.*9LtMs, Lt 46a, 1894, par. 5*

The Parramatta church is one mile from our home, and has a membership of eighty. These young churches must be looked after, and the little flocks must be fed. We arranged to attend meetings at some one of these various places on Sabbath. But visiting these churches is a small item in comparison to the work that comes in connection with the care of the churches. There is much to be done in the churches, and I cannot act my part in keeping up the interest and do the other work that is necessary for me to do without becoming so weary that I cannot devote strength to writing on the life of Christ. I am much perplexed as to what is my duty.*9LtMs, Lt 46a, 1894, par. 6*

The education and training of the people has been very deficient. When persons take hold of the truth it is necessary that their character shall be reshaped. I will give you an illustration of some of their ideas. Yesterday an intelligent sister was searching the large dictionary to see how a certain word was pronounced. I learned that she had taken Sister Belden to task for the way in which she pronounced hospital. This sister said it should be pronounced "orspital," and Sister Belden put the dictionary into her hands. After finding that she was wrong she said, "Your American dictionary is all wrong. I am sure that a dictionary issued in the country would never have 'orspital' spelled with an 'h'." The above will show you how determined some of the people are to hold to the idea that the old country pronunciation is just the right thing.*9LtMs, Lt 46a, 1894, par. 7*

The habits and customs of many have to be changed and remodeled. We are surprised to see the changes that have already been wrought. The Lord is working in a marked manner. We have a great work to do, but we find almost as many hindrances placed in our way by our American brethren as by our colonial brethren. Many of them fail to discern the way in which the Lord would have affairs managed. It takes time to change their ideas as well as those of the colonials. The school has been a heavy responsibility; it has been profitable in changing many things for the better; but it is a large work. We have little means, limited resources, and few workers to do the work that must be accomplished. The location of the school promises to be a difficult problem to settle, as we are not all agreed as to where the school should be located.*9LtMs, Lt 46a,*

1894, par. 8

I have thought of many ways in which I could work in preparing books, and I have about decided to take no wages from the conference this coming year, and devote all my time to writing for the books that ought to be prepared without further delay. I would like to write on the life of Christ, on Christian Temperance, and prepare Testimony No. 34, for it is very much needed. I will have to stop writing so much for the papers, and let the *Review and Herald*, the *Signs of the Times*, and all other periodicals go without articles from my pen for this year. All articles that appear under my signature are fresh, new writings from my pen.⁹*LtMs, Lt 46a, 1894, par. 9*

I am sorry that I have not more literary help. I need this kind of help very much. Fannie could help me a great deal on the book work if she had not so many articles to prepare for the papers, and so many letters and testimonies to edit to meet the demands of my correspondence and the needs of the people. It is of no use to expect anything from Marian until the life of Christ is completed. I wish I could procure another intelligent worker who could be trusted to prepare matter for the press. Such a worker would be of great value to me. But the question is, where shall I find such an one? I am brain weary much of the time. I write many pages before breakfast. I rise in the morning at two, three, and four o'clock.⁹*LtMs, Lt 46a, 1894, par. 10*

I think it best to refuse to take a salary for this year, because if I attempt to write on the life of Christ, and articles are prepared from the superabundance of matter, and sent to the *Review* for publication, some of the managers argue that I am paid twice for my work. First by my salary which the conference allows me, and then by the royalty I receive for my books. You know that my whole theme both in the pulpit and in private, by voice and pen, is the life of Christ. Hitherto nearly all that I have written on this theme has been written during the hours when others are sleeping, but those who are not under the control of the Spirit of God can imagine strange, untrue things, and in their ignorance of facts, they can exert an influence in council and committee meetings which will place me in a false position before our people. Some seem to feel

afraid that Sister White shall be paid too much for her labors. They do not consider the fact that I do not profess to be the owner of any money that comes into my hands. I regard it as the Lord's money for which I must render an account.*9LtMs, Lt 46a, 1894, par. 11*

I supposed that Elder Olsen had taken in the situation when he was here, and that he could appreciate the way in which we were working to supply means to do the work that must be done, and if we did not supply means, important work would be retarded. But the way in which matters have developed since his return reveal to me the fact that he did not comprehend our situation, or he never would have allowed the brethren to pursue the course of action which they have. By his silence or assent or superscription he could place our work in a false light and put our workers at a great disadvantage. On account of the course which has been pursued, we have passed through a painful experience, and I know that unless the Lord shall restore me by His healing power from the natural result of this experience, I shall certainly fail in health and lose my courage in doing the work which should be done in this country.*9LtMs, Lt 46a, 1894, par. 12*

We cannot with our wills sway back the wave of poverty which is sweeping over this country; but just as far as the Lord shall provide us with means, we shall break every yoke, and let the oppressed go free. We cannot look upon our people, and see them in distress, and yet like the priest and Levite, pass by on the other side. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] I am glad that in a limited degree the Lord has permitted me to act the part of Joseph, and all I wish is, that I had more means with which to relieve the prevailing distress.*9LtMs, Lt 46a, 1894, par. 13*

How I shall dispose of my means is a matter between me and my God. It seems to me that my brethren think that I have no conscience in these matters, and that they need to be conscience for me. Last year, after paying tithes on all the money that was paid to me by the General Conference, I saw that it was necessary to aid the school enterprise in this country, and I gave one thousand dollars more than the whole amount paid to me for my year's work.*9LtMs, Lt 46a, 1894, par. 14*

Earnest letters were written me requesting me to write for the *Youth's Instructor*, but I could not see how I could take this additional burden. I had numerous letters and testimonies that had to be prepared for various individuals, and it was necessary that the papers should be supplied with articles, and there was more work to be done than could be carried through by one person when all the burden of editing and copying the matter was laid upon one worker. I concluded that it would be necessary to hire somebody to run the typewriter for Fannie Bolton, and so distribute the work.⁹*LtMs, Lt 46a, 1894, par. 15*

I hired Mattie Lawrence for this work, and she put in above half of her time in working with Sister Bolton. I paid her three dollars per week and provided her with board and room which amount to three dollars more per week. This extra worker therefore cost me six dollars per week. Willie did not understand this arrangement as he was not with me for a great portion of the time. He supposed that I was receiving two dollars per week for the articles, and that at the same time the General Conference was paying me for my time. He wrote to the Auditing Committee concerning this matter, not knowing that I was employing extra help in order to meet these difficult demands. He is so afraid that I will receive anything from the conference that will make me appear selfish, or cause me to become the subject of criticism, that he is anxious to close up every avenue that will in any way open up temptation to some of my brethren to criticize.⁹*LtMs, Lt 46a, 1894, par. 16*

The Auditing Committee thought best to deduct two dollars per week from my salary and to take one dollar per week from Willie's. Elder Olsen had been in this country and knew the tremendous load I was carrying in bearing financial burdens for the school and the churches. He knew that this was a destitute field, and it was surprising and perplexing to me that he should have permitted the Auditing Committee to take this action. The books will show that I had pledged means to sustain every camp meeting, and had given not less than one hundred dollars or more to help defray the expenses. Willie has also donated as much as his circumstances would allow. His home debts and his continual donations make it necessary for him to call upon me for the loan of twelve hundred dollars. I loaned him this amount, and also hired thirteen hundred

dollars which I have used in the cause here. Donations have also come to me, but I have not expended one dollar on myself, but have added to these donations and invested the money in building meetinghouses, and in doing various other things to build up the cause of God.⁹*LtMs, Lt 46a, 1894, par. 17*

Lt 47, 1894

Kellogg, Doctor and Mrs. J. H.

Granville, Australia

April 18, 1894

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Dr. and Mrs. J. H. Kellogg
Sanitarium
Battle Creek, Michigan, U. S. A.

Dear Brother and Sister,

I have a deep interest in the Home Missionary work in which you are engaged. It is a great and good work to relieve suffering humanity. Many could act a part in this work if they would. They might curtail their expenses in many ways if they would, and how much they might do to benefit their fellow beings. The world is full of human sufferings. The religion of Christ comprehends much that is not acknowledged and acted upon. If all who claim to be children of God would do that which they can do, which it is in their power to do, to relieve the suffering that is within their reach, they would be able to accomplish much more in saving the souls that are ready to perish. Truth is strong to refine and purify the soul from dross; it is uplifting, ennobling. Those who know the truth should leave nothing undone that they can do to enlighten others.^{9LtMs, Lt 47, 1894, par.}

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Those who will exercise their God-given ability for the conversion to the truth of the intellectual, the refined, and the world-absorbed, wealthy class, are doing a good and essential work. Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. But here is a field of labor that should not be neglected. These persons are stewards to whom God has committed important trusts.^{9LtMs, Lt 47, 1894, par. 2}

We should come close to this class, for I know that many of them are soul-burdened: they long for something they know not what. If saved to Jesus Christ, they will be useful agents in the hands of God to communicate the light to others. If converted to the truth they will have a special burden to draw other souls of this neglected class to the light. They will feel that a dispensation of the gospel is committed to them for those who have made the world their god. They need the awakening which the Holy Spirit of God can give them, and those who have an experimental knowledge of the truth are under obligation to God to communicate the precious light to the world-absorbed, world-loving soul.⁹*LtMs, Lt 47, 1894, par. 3*

Some will be convicted and will heed the words spoken to them in love and tenderness. They will acknowledge that the truth is the very thing they need to set them free from the slavery of sin and the bondage of worldly principles. There are opened before them themes of thought, fields for action, that they had never comprehended. In Jesus the Redeemer they discern infinite wisdom, infinite justice, infinite mercy—depths, heights, lengths and breadths of love which passeth knowledge. Beholding the perfection of Christ's character, contemplating His mission, His love, His grace, His truth, they are charmed; the great want of the soul is met, and they will say with the Psalmist, "I shall be satisfied, when I awake, with thy likeness." [*Psalm 17:15.*] The divine object of faith and love they see to be Jesus Christ; with them the love of the world, the worshiping of earthly treasures, have come to an end.⁹*LtMs, Lt 47, 1894, par. 4*

Such a soul appropriates the Word of God to Himself. He sees that the miracles, the self-denial, [the] self-sacrifice of Christ, His being lifted up on the cross, were for Him. The language of the heart will be, "He died for me. He triumphed in death that I should not perish, but believe in Him as my personal Saviour and have that life which measures with the life of God. In the riches of His grace I am possessed of treasures that are [as] enduring as eternity."⁹*LtMs, Lt 47, 1894, par. 5*

The world is no longer his study and his god. He hungers for a knowledge of the Word which contains [for] him treasures that are to be constantly sought and are constantly satisfying—an

inexhaustible mine of precious things to be sought for in faith, to be appropriated and communicated to others. He has discovered the Fountain of living waters, the wells of salvation, from which he may continually draw, and there will be no diminishing of the supply. He has been drinking of the water that Christ has given, and he recognizes that it is in him as a well of water springing up into everlasting life.*9LtMs, Lt 47, 1894, par. 6*

God would have the truth opened to the men to whom He has given special endowments but who are ignorant of the soul's great necessity. There are some who are especially fitted to engage in this work; there are those who should seek the Lord daily, making it a study how to reach persons of this class, not to have merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have knowledge of the truth as it is presented in the Word of God.*9LtMs, Lt 47, 1894, par. 7*

Many of this class who are now selling themselves to the world do not understand the claims of God upon them. They need to be awakened to the peril of losing their souls. Those who urge this subject upon them are doing that work which Christ represents as going out into the highways with the invitation of mercy.*9LtMs, Lt 47, 1894, par. 8*

This class have been sadly neglected. The workers have judged from appearance and have taken it as a certainty that they would labor in vain. But these persons whom God has gifted, ministers and people, are to be laid hold of by the hand of living faith. Let the workers grasp the promises of God, saying, "Thou hast promised, ask, and ye shall receive. [*John 16:24.*] I must have this soul converted to Jesus Christ." Solicit prayer for the souls for whom you labor; present them before the church as objects for their supplication. It will be just what the church needs, to have their minds called from their little, petty difficulties, to feel a great burden, a personal interest, for a soul that is ready to perish. Select another and still another soul, daily seeking guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this you will see that God will give the Holy Spirit to convict, and the power of the truth to convert the soul.*9LtMs, Lt*

47, 1894, par. 9

I have been shown that thousands of wealthy men have gone to their graves unwarned because they have been judged from appearance, and passed by as hopeless subjects. The Lord would have this order of things changed. Let judicious men enter upon the work, men who as yet have done nothing in this line because it has seemed forbidding and hopeless. It is a great and important work, and God will endow men with wisdom to undertake it.⁹*LtMs, Lt 47, 1894, par. 10*

It will be by no casual, accidental touch that these wealthy, world-loving, world-worshiping souls will be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, who will not fail nor be discouraged. The messenger of God is ever to bear in mind that the universe of heaven have long been waiting to co-operate with the human agents in this work which has been shunned and neglected.⁹*LtMs, Lt 47, 1894, par. 11*

These worldly men may be wise as far as worldly knowledge is concerned; but they are ignorant in regard to the grandest and most elevating, soul-satisfying truth that was ever presented to mortals. The mystery of redemption; the mediatorial work of Christ; His attributes and character as the One “altogether lovely,” “the Chiefest among ten thousand” [*Song of Solomon 5:16, 10*]; the incarnation and atoning sacrifice of the Son of God; the individual responsibility and accountability of every human agent to employ all the God-given powers in the doing of God’s work in partnership with Christ, wearing His yoke, bearing His burden—in regard to all these things they are weak and ignorant, when it is for their eternal interest to be wise [so] that the wisdom of God may be communicated through them to others who are as dark and ignorant as they.⁹*LtMs, Lt 47, 1894, par. 12*

Here is a field that calls for devoted workers who shall labor as did their Master, with all patience and meekness. They will be often repulsed, but should not despair. Many have given up through discouragement in this kind of labor, when had they persevered, they would have been wholly successful. And one soul saved

means many souls saved through the influence of that one. In the work of co-operating with the divine intelligences, new revealings of the perfections of God in the face of Jesus Christ will be made to those who are not so engrossed with the world that they cannot discern Jesus.⁹*LtMs, Lt 47, 1894, par. 13*

When once the eyes are attracted to the Saviour uplifted upon the cross, every other consideration appears tame and insipid in comparison. Time and money will be consecrated to God, means will be brought into His treasury, talent and influence will be converted to the truth, all will do their God-given work, and new efficiency and power will be added to the church.⁹*LtMs, Lt 47, 1894, par. 14*

There are miracles to be wrought in genuine conversion—miracles that are not now discerned. Many discernments will be presented, many heart-sickening revelations will be made. Christ has said that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. [*Matthew 19:24.*] But all things are possible with God. Here is a lesson to His disciples which is deep and broad. God can and will work through human agencies upon the minds of rich men who are devoted to money getting; through the influence of the Holy Spirit many will accept the divine principles. The human agent is God's instrumentality, with whom He combines His sufficiency. It is not man that is to receive the glory; it is God, the Master Worker.⁹*LtMs, Lt 47, 1894, par. 15*

A rich man cannot, as such, enter heaven. He will have no title to his immortal inheritance and eternal reward; but the God of heaven can and will do great things for those who have worshiped mammon if they will co-operate with God. Through His grace He can transform the character. By beholding Jesus in His lowliness, in His self-denial and self-sacrifice, the self-sufficient, lordly, boasting rich man will see himself in contrast as wretched, miserable, poor, blind, and naked, and will become so small in his own estimation that he will prefer Christ to himself, and will lay hold on eternal life. Thus all things are possible with God. Jesus dwells in the heart of the rich man, and His love is perfected in him. "God is love, and he that dwelleth in love dwelleth in God, and God in him." [*1 John 4:16.*] The whole law is fulfilled in him who loves God with all the

heart, for the natural result will be sure to be revealed, which is love to his fellow man; he loves his neighbor as himself. This is the explanation of the announcement of the angels to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men." [*Luke 2:14.*]*9LtMs, Lt 47, 1894, par. 16*

Men are to come in touch with God; then they are imbued with His Holy Spirit that will enable them to come in touch with their fellow men. Many lessons are yet to be learned in the school of Christ, the greatest Teacher the world ever knew. He is infinite in wisdom. Too many enter upon their religious life as if they supposed that ignorance is bliss. They do not know or comprehend the fact that divine power is to be combined with the entrusted human ability to do a great work for God. They do not realize that they are dependent upon the enlightenment that Christ, the Light of the world, imparts to human agents to communicate to others. To every man God has given his work. Each is to labor under the Great Master worker to make His divine lessons effectual in the extension and upbuilding of His kingdom. This labor is to be carried on from age to age.*9LtMs, Lt 47, 1894, par. 17*

It is positively essential that the worldly wise man, as well as the poor and unpretentious and unlearned, shall learn in the school of Christ. The great end to be achieved is to bring back the human brotherhood to their loyalty to God, and thus the divine harmony will be revealed. Those who receive the lessons in Christ's school will represent the harmony of heaven. They are to reveal the highest order of intellectual culture; in refinement, in Christian courtesy, in "All manner of living" [*1 Peter 1:15*], they are to manifest a character worthy of the wisdom of God as the result of the great transformation wrought in them through the grace of Christ.*9LtMs, Lt 47, 1894, par. 18*

This grace received into the heart makes the human agent one with Christ in faith and practical godliness. "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 17:23*. Oh grand and wonderful statement! How far-reaching and comprehensive! It is the mystery of godliness. Being sanctified through the truth, the sinner is made a child of God, a

joint-heir with Christ, fitted for the society of heavenly angels. Rich and poor, high and low, bond and free, are God's heritage. As believers they are united in one faith and one hope of our calling, in the unity of Christian fellowship, as the branches are united by their connection with the one perfect stalk. All are in Christ and Christ in God. Then we have a moral efficiency that through Christ is powerful, because we are co-workers with Him.*9LtMs, Lt 47, 1894, par. 19*

I long for language to make this subject somewhat clear; but as I trace the words, they seem so tame, so commonplace, that I hardly have courage to present the matter.*9LtMs, Lt 47, 1894, par. 20*

I want so much that the wealthy, the honored, the men who are called princes of the earth, shall comprehend the great plans of God in giving His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The highest nobility of earth have nothing that is good and noble only as they have received it from God, through the grace of Christ; nothing is theirs only in trust. "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. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [*John 1:12, 14.*] We are not in any case to neglect the poor, neither are we faithful workers if we neglect the rich.*9LtMs, Lt 47, 1894, par. 21*

Dr. Kellogg, I send you a communication which I am assured you will use discreetly; principles have been presented to me which I am desirous that you and your wife shall have. I was so hurried when getting off the mail on Monday that I did not send you all the matter I desired you to have, and I felt pained at heart when I learned it, too late to remedy the difficult. I afterwards found that another boat goes today, so that I have written the foregoing, which has been urged upon my mind for sometime. There is much left unsaid that I would be glad to write, but time is so short. So I will only say, God bless you with hope and courage and faith, is the prayer of your sister in Christ.*9LtMs, Lt 47, 1894, par. 22*

P.S. Love to your entire family of children which I judge is quite

large.9LtMs, Lt 47, 1894, par. 23

Since leaving Melbourne I have spoken twice at Seven Hills, about eight miles from here. I spoke there one week ago last Sunday and again last Sabbath. We had precious meetings. Brother Hickox, who is laboring there, has done nobly. All alone he has pitched his tent and held meetings. He has lived in a small tent and done his cooking. Some who attend the meeting supply him with milk, and he has worked uncomplainingly, has visited, given Bible readings, and conversed and prayed with families. Some noble conscientious souls have fully decided to obey the truth, and several more are on the point of deciding. Eight have taken their stand to keep the Sabbath, and the interest holds good.9LtMs, Lt 47, 1894, par. 24

Brother Hickox has just married a sister from our Bible school, Carrie Gribble. The wedding took place in our house, and was indeed a precious occasion because the presence of the Lord was here. The ceremony was performed by Brother Starr one week ago today. There was no lightness or trifling on this occasion, but a solemn sense of the importance of the institution of marriage. Brother Hickox requested that I offer prayer at the close of the ceremony, and the blessing of the Lord rested upon us. Brother and Sister Hickox have both had experience in missionary labor, and they will take hold of the work together. There must be a church built at Seven Hills, as there should be wherever a company is raised up in this country.9LtMs, Lt 47, 1894, par. 25

A week ago last Sabbath I rode with Willie ten miles to Kellyville and spoke to the church in their own place of worship. In the afternoon Willie attended the ordinance meeting at Parramatta. The next day I rode eight miles and spoke again to a good audience who seemed deeply interested. You see I am able to bear considerable work and riding about. This day I have written twenty-four pages of letter paper. I am feeling real well.9LtMs, Lt 47, 1894, par. 26

The failure of banks, the financial pressure, makes hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even

the most humble places for worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away. And we are constantly called upon to hand out money to keep the work moving. Oh, how thankful I shall be when we shall see the work going with power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon human hearts!⁹*LtMs, Lt 47, 1894, par. 27*

Afternoon. Since writing the above, Mrs. Press, President of the Victorian W.C.T.U., and Mrs. Kirk the Secretary, her sister, and two other ladies, with the niece of Mrs. Press, have taken dinner with us. We became acquainted with Mrs. Press and Mrs. Kirk in Melbourne. They have just now been attending a temperance convention in Sydney. We have had a pleasant interview, and now they have gone out in our carriage to see the country, while I resume my writing. I hope that these sisters will be brought to a knowledge of the truth. We long to see those who are intelligent converted, and standing in vindication of the truth.⁹*LtMs, Lt 47, 1894, par. 28*

Much might be done in this country if there were those who could settle in different localities, and cultivate the land as they do in America. Then they would be comparatively independent in the hard times. I think this will be brought about. Most diligent search has been made for a tract of land of several hundred acres on which to locate the school, so that the students may have an opportunity to till the soil, and poor families may have a little piece of land on which to grow vegetables and fruit. These would go far toward sustaining them, and they would have a chance to school their children. But money matters are very close. We are all hard pressed for means, and know not just what to do unless money shall come in. We must live and have means to carry forward the work.⁹*LtMs, Lt 47, 1894, par. 29*

Wellington, Christchurch, and many other important places both in New Zealand and in Australia must have labor, and we need men and means. Our prayers go up to God that laborers may be raised up to enter the harvest field. We are nearing the close of this earth's

history, and every soul should work now while the day lasts, for the night cometh, in which no man can work. Oh that every representative of the truth may lift the burden that it is essential for him to carry, that the light of truth may go to all places of the earth. But the languid measures, the slow movements, the want of deep interest for perishing souls, grieves the heavenly intelligences. He who gave His only begotten Son to die for the sins of the world has made it manifest that His love is without measure. Oh that all who have named the name of Christ would arouse from their lethargy and begin to work!⁹*LtMs, Lt 47, 1894, par. 30*

As professed Christians, what are we doing? Souls all around us, close beside our homes and those afar off, are perishing in their sins, unwarned, uncared for. Every day we pass by those who are without hope and without God in the world, and never open our lips to tell them of Christ and His love. A worldly infatuation keeps men and women spellbound. We profess to have the light from heaven, precious knowledge of the truth, of God's requirements, and yet how many of us are dumb while our fellow men are blind, deceived, perishing in their sins. Soldiers of the cross of Christ should be moving heaven with their prayers for God to work, for His power to co-operate with human agents to reach men where they are. Oh, why will not men hear the words of Christ: "He that is not with me is against me; and he that gathereth not with me scattereth abroad"? [*Matthew 12:30.*]⁹*LtMs, Lt 47, 1894, par. 31*

The churches everywhere are inefficient and enfeebled because they do not work the works of God. Shall we relax our efforts now? No; while some are indulging self, living to please themselves, Satan's agencies are at work. While there is so great a work to be done, the stewards to whom God has entrusted His goods to trade upon should put forth all their powers to build up the kingdom of Christ in the earth. God will help them in the work; He will strengthen them in their efforts to increase their talents. We are living at the Lord's expense. What use are we making of the Lord's money, of His God-given time, of the precious light shining upon us from His holy Word?⁹*LtMs, Lt 47, 1894, par. 32*

Every jot and tittle of influence and substance that is withheld from God is employed against Him. Would that every individual might be

taken upon an eminence from which he could look down and behold his own course of selfishness, of self-love and self-pleasing, and his inactivity in the work which God has left us to do. Many would be astonished; they would be alarmed. If all would recognize the fact that they are a part of the great web of humanity, and would co-operate with Christ, they could do a work in union with Christ for the saving of souls ready to die. And yet how many are doing nothing! Oh, will this continue to the end of the chapter? Oh, could many see themselves as indifferent, heedless as they are, standing related to their fellow beings yet doing nothing to help or bless them, nothing to arouse them to their danger, they would be surprised indeed that God could bear with their perversity.⁹*LtMs, Lt 47, 1894, par. 33*

We should consider how we appear to the heavenly angels who are observing all our work. They minister unceasingly to those who shall be heirs of salvation, imparting moral power to the human agents; and yet in the very time of moral conflict the recipients of these heavenly benefits are not found at their post, doing their duty to their fellow men. Every believer in Jesus has pledged himself to be a co-worker with Him. Have we time to devote to self-pleasing, to have a good time in this life? All are under God's appointment to do with fidelity the work He has given them, and yet how many allow themselves to be attracted and diverted from the work by selfish interests. Behold the exultant joy of the invisible host, the foes of God, because they can take advantage of the situation.⁹*LtMs, Lt 47, 1894, par. 34*

The heavenly intelligences are ready, waiting, to communicate through human agents to our fellow men; but these agents fail to communicate the light which they have received and may receive. Many do nothing for Christ, while the wily foes are diligent, doing much to gain victories over mind and character, working to secure accessions to their disloyal, apostate ranks, employing all their powers against God and Jesus Christ. "Curse ye Meroz, said the angel of the Lord, Curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." [*Judges 5:23.*] In the day of final reckoning, those who did nothing for God and for the saving of the souls ready to perish, will be numbered with those who work evil; they are involved in the

same condemnation.*9LtMs, Lt 47, 1894, par. 35*

Our work is to carry the truth to those who know it not. I have said to the church at Parramatta: I must not occupy my time with you. It is the duty of every church member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirit and holding up you who know the truth. It is my mission to go to "the regions beyond," to those who sit in darkness and have no light. [2 *Corinthians 10:16.*] Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers as sharp sickles into the harvest field? Can I rely upon you who know the truth, who have had great light and many opportunities, to help me in my labor?*9LtMs, Lt 47, 1894, par. 36*

I think this is the way we shall have to do; we must roll the responsibility upon the church members and tell them God holds them accountable for the exercise of every spiritual power in the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility.*9LtMs, Lt 47, 1894, par. 37*

If we shall submit to be called from church to church to settle their difficulties, the chief priest of the synagogue of Satan will keep our hands and hearts full; he will manufacture trials in the church, he will invent grievances, he will make diligent efforts that brotherly love will not continue, that love of position and strife for supremacy may become all powerful, and root out the love of Jesus, which needs to be cherished as a precious plant; he will see that envy, jealousy, evil-surmising, and evil-speaking shall be presented; that criticism shall be cultivated, to do any amount of evil.*9LtMs, Lt 47, 1894, par. 38*

Thus the professed believers will have a sickly experience and will call for religious doctors to prescribe remedies for their spiritual disorders; but the remedies will not cure them. Ministers become disheartened and discouraged at the state of things, their health

suffers in carrying the burden, and the church is made no better, for its members do not resist the temptatious devil. They cherish his suggestions, and he is continually inspiring thoughts and words and works. The members of the church are awakened as they listen to the voice of Satan and open their hearts to evil surmisings, not heeding the words of the Great Teacher. *Mark 13:33-37.9LtMs, Lt 47, 1894, par. 39*

Oh that the people of God would consider that by one wrong action on their part a blot is made in the history and experience that nothing but the blood of Christ can wash away. Every action of the life should be carefully considered, for it is sending forth to the world, as from an open fountain, streams of blessing or streams of evil. Let those who know their Bibles live the life of Christ. Each should consider that he is doing work which will be as lasting as eternity. The result of our words and actions will be a savor of life unto life, or of death unto death. Time is short. Shall we live wholly for Christ? or render half-hearted service, and bury our talents in the world?*9LtMs, Lt 47, 1894, par. 40*

“Wherefore lift up the hands which hang down, and the feeble knees; and 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 (which means holiness of service), without which no man shall see the Lord.” [*Hebrews 12:12-14.*] Very straight, decided words are these. They mean much to us individually. The apostle continues his lesson right to the point: “Looking diligently (in no listless, inattentive, indolent manner) lest any man fail of the grace of God; lest any root of bitterness trouble you, and thereby many be defiled.” [*Verse 15.*] No one in our world can do a selfish act but he is in danger of selling his birthright for a mess of pottage. Let him remember that Esau was controlled by his desires; appetite and inclination ruled the man, and he sold his soul for the gratification of appetite. Are there any who know the present truth doing this? Oh what words of deep importance are these words of the apostle to every soul that lives! What a necessity for care taking, for close inspection of our motives and actions and daily influence!*9LtMs, Lt 47, 1894, par. 41*

“Lest there be any fornicator or profane person as Esau, who for

one morsel of meat sold his birthright.” [Verse 16.] How many whose names are registered on the church books will, for the sake of some selfish advantage, sacrifice integrity and risk the consequences. In order to gratify their own carnal desires, they will walk unguarded into Satan’s snares. For selfish influences they sell their peace, they sell their souls. After his desire was gratified, Esau regretted what he had done. “For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.” [Verse 17.] May the Lord grant that every one who has named the name of Christ shall depart from all iniquity!⁹*LtMs, Lt 47, 1894, par. 42*

Lt 48, 1894

Littlejohn, W. H.

Per Ardua, Granville, Australia

June 3, 1894

This letter is published in entirety in *13MR 269-280*.

Elder Littlejohn
Battle Creek, Michigan

Dear Brother:

I received your present of the book entitled *Life [in] Christ*, and thank you for the gift. I have been so overloaded with cares and responsibilities, having had so much writing and speaking to do, that I have not yet had time to read the book. Since coming to Granville, we have had to take a circuit, dividing up our labors among different churches, and going from one to another from week to week in order to do our duty to all. I have been worn, and sometimes much prostrated with overwork. At these times the Lord is my only trust. I can look to Him, and to Him alone, to help and strengthen me, and I know He does strengthen me.⁹*LtMs, Lt 48, 1894, par. 1*

Large fields are opening before us. We no sooner begin to lift the standard of truth in one of the highways or byways than new fields open up in regions beyond, but the messengers whom God has sent to proclaim the last message of mercy to our world are continually confronted with obstacles. Satan and evil men are combined together, to work disaster, deception, and ruin.⁹*LtMs, Lt 48, 1894, par. 2*

I have had an experience for some weeks which has been very trying to me. I have been passing through scene after scene in connection with the people of God, and twice in the night season I have been in meetings where our people were assembled, and the power of God was upon me. I was compelled to speak with decision and power the substance of the things which I have written. Some

were expressing sentiments that were not of a character to lead the people of God from light to increased light, but were of a character to confuse minds, and to weave about them a net of perplexity and discouragement. They were in danger of sowing seed of unbelief in the minds of the people that when under temptation might germinate and spring up into roots of bitterness, whereby many may be defiled.⁹*LtMs, Lt 48, 1894, par. 3*

It is possible to relate that which has happened in connection with the past experience of the people of God, and so relate it as to make their experience assume a ludicrous and objectionable appearance. It is not fair to take certain features of the work and set them apart from the great whole. A mixture of truth and error may be presented in so doing, which our enemies would handle greatly to the disadvantage of the truth and to the hindrance of the work and cause of God.⁹*LtMs, Lt 48, 1894, par. 4*

Those who speak and write concerning the truths of God must have the endowment of the Holy Spirit or they will make great mistakes. Jesus said to His disciples concerning the gift of the Holy Spirit, "It is expedient to you that I go away: for if I go not away, the Comforter will not come unto you." What is the work of the Holy Spirit upon the heart and conscience of the human agent? "And when he is come, he will reprove the world of sin, and of righteousness and of judgment. Of sin, because they believe not on me (that is in a practical way); of righteousness, because I go to my Father, and you see me no more; of judgment, because the prince of this world is judged." [*John 16:7-11.*]⁹*LtMs, Lt 48, 1894, par. 5*

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

may be called by their right name. The Lord has not placed any man on the judgment seat to judge his brother and to define the character of his sin.*9LtMs, Lt 48, 1894, par. 6*

My respected brother, the Lord bids me to tell you that you have erred in wisdom in presenting in our church paper the articles which you have written on "The Danger of Taking Extreme Views." You have not had discernment, or you would not have expressed the sentiment that you have, or presented the subject matter of your articles in the light in which you have presented it. Our enemies will regard the examples which you have given as extreme, and the sentiments which you have expressed as rich morsels to feed upon, as weapons to destroy faith in the work which God is doing through His agents at this time. Let none of our brethren imagine that they are doing God's service in presenting the deficiencies of men who have done good, grand, acceptable work, in laboring to unfold the message of mercy to fallen men, for the salvation of perishing souls. Suppose that these brethren have weak traits of character which they have inherited from their deficient ancestors, shall these deficiencies be hunted up and made prominent?*9LtMs, Lt 48, 1894, par. 7*

Shall men whom God has chosen to carry out the reformation against the papacy and idolatry be presented in an objectionable light? The banner of the ruler of the synagogue of Satan was lifted high, and error apparently marched in triumph, and the reformers through the grace given them of God, waged a successful warfare against the host of darkness. Events in the history of the reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine light, the fire of God's kingdom. They suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If any one presumes to take these men in hand and to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints.*9LtMs, Lt 48, 1894, par. 8*

Elder Littlejohn, you have undertaken to point out the defects of

reformers and pioneers in the cause of God. No one should trace the lines which you have done. You have made public the errors and defects of the people of God, and in so doing have dishonored God and Jesus Christ. I would not for my right arm have given to the world that which you have written. You have not been conscious of what would be the influence of your work.*9LtMs, Lt 48, 1894, par. 9*

Our enemies cannot controvert the truth, and therefore they are eager to catch at anything they can get by which through their falsehoods and their perversions they can make of no effect the truth of God in those foreign fields where the people are unacquainted with Seventh-day Adventists. You have given them a chapter wherein it will be easy for them to find that which they can magnify and distort in such a way as to create mountains out of molehills. The Lord did not call upon you to present these things to the public as a correct history of our people. Your work will make it necessary for us to put forth labor to show why these brethren took the extreme position that they did, and call up the circumstances that vindicate those upon whom your articles have laid suspicion and reproach.*9LtMs, Lt 48, 1894, par. 10*

You were not in the early experience of the people of whom you have written, and who have been laid to rest from their labors. You have given but a partial view; for you have not presented the fact that the power of God worked in connection with their labors, even though they made some mistakes. You have made prominent before the world the errors of the brethren, but have not represented the fact that God worked to correct those errors, and to set the objectionable matters right. Opposers will be glad to multiply the matter which has been furnished to their hand by our people. You have arrayed the errors of the early apostles, the errors of those who were precious in the eyes of the Lord in the days of Christ.*9LtMs, Lt 48, 1894, par. 11*

In presenting the extreme positions that have been taken by the messengers of God, do you think that confidence will be inspired in the work of God for this time? Let God by inspiration trace the errors of His people for their instruction and admonition, but let not finite lips or pens dwell upon those features of the experience of

God's people that will have a tendency to confuse and cloud the mind. Let no one call attention to the errors of those whose general work has been accepted of God. The articles you have presented are not of a character to leave a true and fair impression upon the minds of those who read them concerning our work and our workers. What need was there for you to give sanction to the statements of the haters of truth, and to justify them in their representations of the errors of God's people? Could you see the harm that these articles may do, you would, I should hope, have sincere repentance before God.*9LtMs, Lt 48, 1894, par. 12*

We are living in perilous times. There is need of all the strength, support, and grace that our faith can grasp, in order that every one may make straight paths for his feet, lest the weak be turned out of the way. I see dangers on the right and on the left. Satan is stirring his agents with intense power from beneath, urging those who cooperate with the powers of darkness to make as difficult as possible the path of all who believe the truth for this time. As finite agents, it behooves us to consider carefully the way of our paths, lest our feet shall stumble on the dark mountains of unbelief.*9LtMs, Lt 48, 1894, par. 13*

Our safety lies not only in professing the truth but in living the truth out. Daily, hourly, momentarily, we need that genuine faith that works by love and purifies the soul. Unless as individuals we are imbued with the Holy Spirit of God, we shall surely be led astray by some of Satan's specious devices. Our only course of safety is to walk humbly with God, to watch most earnestly lest selfishness, lest some sin we do not discern, shall have the mastery of our minds and be developed in our character, and thus our feet be caused to stumble, and we fall into Satan's net before we know that we are entangled. The Lord would not have us ignorant of Satan's devices. I consider that you are in need of watching unto prayer in order that not one hereditary or acquired habit shall be cherished that will lead you away from following Jesus, and from copying the great Pattern.*9LtMs, Lt 48, 1894, par. 14*

We are greatly honored in being permitted to be co-laborers together with God, in being permitted to speak the truth in love and with all boldness. He who witnesses for the truth for this time is

engaged in a most sacred work. We should feel thankful that the grace of Christ has been given to us in order that we may walk in all humility of mind, not trusting in ourselves but trusting wholly and entirely in the merits of Him who is without spot or stain in character. Christ was accepted of God in our behalf, and God accepts of us to defend His truth.*9LtMs, Lt 48, 1894, par. 15*

But, my brother, I would address words of caution to you as well as to others, and advise you to be careful with what manner of spirit you do your work. The spirit and character of the work should make manifest to the world, to angels, and to men that there is an elevating, ennobling, sanctifying power in the truth of God which imbues the human heart and transforms the character after the divine similitude.*9LtMs, Lt 48, 1894, par. 16*

The Lord will test and prove every soul. He says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly 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: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years." [*Malachi 3:1-4.*]*9LtMs, Lt 48, 1894, par. 17*

The *first chapter of First Peter* should be carefully considered, and its teachings should be faithfully heeded. The apostle says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." [*Verses 7-9.*]*9LtMs, Lt 48, 1894, par. 18*

The silver and gold of earth are purified and tested by fire, and the faith of God's people which is of more value than silver and gold will

be tested, in order that its worth may be made apparent. The Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*]*9LtMs, Lt 48, 1894, par. 19*

God's children are very precious in His sight, and those who by pen or voice weaken the influence of even the least of those who believe in Jesus Christ are registered in heaven as injurers of the Lord Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] We need to remember that we should guard carefully our thoughts, our feelings, our words, our actions, lest we wound and bruise the Saviour in the person of His saints, for He has told us plainly that He identifies Himself with suffering humanity. Not one of God's faithful ones will receive the honor of a crown of life in the kingdom of glory, who has not passed through severe conflicts and trials. Every one who wins in running the race for the immortal crown will have striven lawfully.*9LtMs, Lt 48, 1894, par. 20*

We are to direct the weapons of our warfare against our foes, but never to turn them toward those who are under marching orders from the King of kings, who are fighting manfully the battles of the Lord of lords. Let no one aim at a soldier whom God recognizes, whom God has sent forth to bear a special message to the world and to do a special work. The soldiers of Christ may not always reveal perfection in their step, but their mistakes should call out from their fellow comrades not words that will weaken, but words that will strengthen and will help them to recover their lost ground. They should not turn the glory of God into dishonor and give an advantage to the bitterest foes of their King.*9LtMs, Lt 48, 1894, par. 21*

Let not fellow soldiers be severe, unreasonable judges of their comrades, and make the most of every defect. Let them not manifest satanic attributes in becoming accusers of the brethren. We shall find ourselves misrepresented and falsified by the world while we are maintaining the truth and vindicating God's downtrodden law; but let no one dishonor the cause of God by making public some mistake that the soldiers of Christ may make, when that mistake is seen and corrected by the ones who have

taken some false position.*9LtMs, Lt 48, 1894, par. 22*

When a brother who has made a mistake sees his error and corrects it, is it not an indication that he may be trusted not to take a similar false step? Shall his brethren lay open his blunder, and make it appear in as grave a light as possible before his comrades and before his warring enemy? God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ.*9LtMs, Lt 48, 1894, par. 23*

I would that the curtain might be rolled back and that every man, woman, and youth could see himself or herself just as they appear to God. Those who see themselves in their true light have nothing of which to boast. Could those who accuse others see themselves as they really are, they would understand what were the feelings of the Pharisees who brought in one who was verily guilty, and declared that she was worthy of a most cruel death. Christ heard all their vehement accusations, but instead of justifying their condemnation He stooped down and traced words in the sand as though He heard them not. One after another they drew near to Him, urging Him to give them an answer, and they caught sight of the words He had written, and they comprehended their meaning. First one and then another with confusion of face turned to leave the crowd.*9LtMs, Lt 48, 1894, par. 24*

Jesus said, "Let him that is without sin among you cast the first stone." Then He continued to trace the peculiar secret sins of the individual accusers. One after another discerned the fact that Jesus knew the sin that the sinner had thought was hidden so deep that it would not be discovered. Conscious of guilt they left the trembling woman alone with Jesus. Jesus turned and looked upon the woman and inquired, "Hath no man condemned thee?" She answered, "No man, Lord." Then Jesus said to her, "Neither do I condemn thee: go and sin no more." [*John 8:7-11.*] Let those who name the name of Jesus take heed to the new commandment which Jesus has given to His disciples. He says, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye

have love one to another.” [John 13:34, 35.] Let the teachings of Jesus have the weight that they deserve. Let us not be simply hearers of the word but doers also. *9LtMs, Lt 48, 1894, par. 25*

Were God to deal with us as we deserve, we should certainly perish. Were He to reward us according to our individual mistakes and errors, we could not hope for salvation. But through the infinite mercy and justice of God which meet in Jesus Christ, our faults, errors and transgressions are forgiven, and instead of punishing us, instead of visiting our transgressions with His wrath, He writes pardon against our name! *9LtMs, Lt 48, 1894, par. 26*

Since the Lord Jesus employs every means to convert the sinner, and save the soul rather than to ruin or destroy, would it not be well for those who claim to have light and knowledge to follow the example of Christ? Are we in partnership with Jesus? Our course of action will determine whether we are following in Christ’s lines or following the imagination of our own heart. What are we before God? We are those who have received the grace of Christ, and by His grace we are what we are. Then let us glorify God in our weakness, having a sense of our inefficiency. *9LtMs, Lt 48, 1894, par. 27*

We are to maintain the honor of God’s cause. We are not to expose one of the children of God to the darts of the enemy, or give the enemies of our faith reason by which they may take advantage of their mistakes. Rather let us glorify God that if any man sin, “we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but for the sins of the whole world.” [1 John 2:1, 2.] *9LtMs, Lt 48, 1894, par. 28*

Let us glorify God that we have a Saviour to make intercession for us, to speak in our behalf before the Father, and present His merit as a propitiation for our sins. Let us glorify God that although we are defective, He honors us by permitting us to advocate truth and to maintain His cause. But although we make many mistakes in that which we do, although we fail of doing it in the best way, although we neglect and leave many things undone because self is not surrendered to God, although we are creatures full of vanity and selfishness and self-esteem (and all this God despises), yet

notwithstanding our many imperfections, He continues to teach us, and commissions us to act a part in His cause. When tried and tempted, many have virtually cast reflections upon God, yet the Lord has not cast them off forever. He has borne long with them and has given them another trial, and provided new opportunities, and has put forth every effort to draw them nigh unto Himself, in order that they might behold Jesus and become changed into His image in spirit and character.*9LtMs, Lt 48, 1894, par. 29*

Every individual must fight the good fight of faith for himself in order to attain to the perfection of Christian character that will fit him for the society of the saints in light. In ancient times there were many who placed themselves under a process of training, when every physical power was exercised and developed in order that they might be successful in running the race and obtaining a perishable crown. To achieve this victory they spared themselves no toil, but bravely endured the training process, in order that they might be in the best condition to run the race before them, so that peradventure they might win a perishable token of honor. They entered the list and ran the race at the risk of losing their lives, not knowing whether they should gain or lose the perishable laurel that should be awarded to the winner of the race.*9LtMs, Lt 48, 1894, par. 30*

But God sets before us a much more encouraging prospect, and deals with us in a more noble, benevolent manner. He does not intend that we shall practice self-denial and endure strict discipline in spiritual things at the hazard of losing the race at last, and missing the victor's crown.*9LtMs, Lt 48, 1894, par. 31*

We do not run on an uncertainty. We do not fight as one who beateth the air. But looking unto Jesus the Author and Finisher of our faith, we are changed from glory to glory, as by the Spirit of the Lord.*9LtMs, Lt 48, 1894, par. 32*

“He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ... Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” [*Revelation 3:5, 11.*]*9LtMs, Lt 48, 1894, par. 33*

Lt 49, 1894

Littlejohn, W. H.

Granville, Australia

August 3, 1894

Portions of this letter are published in *CW 152-157; 10MR 12-13; 13MR 287-288*. †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 Littlejohn
Battle Creek, Michigan

Dear Brother:

I received and read your letter, and am more sorry than I can express with pen and ink that anything of a disagreeable character should have occurred between you and the General Conference Association or the publishers of the *Review and Herald*. It is necessary that something should be done to guard the interests of those who believe the truth for this time. Christ has given many warnings to the effect that false doctrines, false prophets, and false christ's would arise, and deceive many.⁹*LtMs, Lt 49, 1894, par. 1*

From the light that God has been pleased to give me, His humble servant, I know that these prophecies have been fulfilling, and testimonies have not been few that have been given to meet these things as they have come up all along through our religious experience. Great delusions will arise, and even "of your own selves shall men arise, speaking perverse things to draw away disciples after them." [*Acts 20:30.*] Even Satan will disguise himself, and appear as Christ.⁹*LtMs, Lt 49, 1894, par. 2*

I can see plainly that should everyone who thinks he is qualified to write books follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world.⁹*LtMs, Lt 49, 1894, par. 3*

Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects that they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of their matter should be presented, but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner, but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration, for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection.*9LtMs, Lt 49, 1894, par. 4*

I am also receiving printed matter, tracts, and leaflets, from one and another, which present a large array of Scriptures put together in a way that would seem to prove certain theories; but they only prove the theories in the estimation of their authors, for truth set in a framework of error diverts the mind from the real subject which should take the attention, and aids error in calling the minds of men away from the present truth which is essential for this time. These persons bring certain Scriptures together, and interpret passages of the Bible, so as to give coloring to their views; but they are wresting the Scriptures to make them appear to say that which they do not say. False theories will thus be propagated in the world to the very end, and as long as there are printing presses and publishing houses, erroneous matter will be presented for publication, and books will be prepared for public circulation.*9LtMs, Lt 49, 1894, par. 5*

Should there be no guard against the publication of erroneous theories, our own publishing houses would become the agents for disseminating false theories. Writers make a world of one or two items of theory, which others cannot regard as important, and [then] the writer thinks his ideas are greatly belittled.*9LtMs, Lt 49, 1894, par. 6*

Two or three days ago I received a chart from one who professes to be a Sabbathkeeper in California, and he feels very sore over the fact that the Pacific Press does not pay respect to his productions and accept the light he would present to the world. There will be gods many and lords many that will be struggling for recognition; but should the persons that feel such a burden to pour out something original upon the world walk humbly with God in meekness and contrition of spirit, the Lord would recognize them and give them the grace of His Holy Spirit in order that they might do the very work, according to their ability, which God would have them do.*9LtMs, Lt 49, 1894, par. 7*

You may say, What does Sister White mean? Is she classing me with these erratic workers whom she has mentioned? No, I do not; but I would present the difficulties that should make our publishing houses cautious, in order that you may see the necessity of measures being taken at our office of publication to discourage the infatuation with which many are taken, in thinking that the Lord has laid upon them a burden to write and to publish a variety of matter that would not only not be for the benefit of the churches at this time, but would be the injury of the one who engages in the enterprise. I wish you to see that something must be done to guard the people from imposters, and that there was need to make resolutions that should discourage the determination of men to put their imaginary theories into print.*9LtMs, Lt 49, 1894, par. 8*

You know how it was with Brother Edson. He wrote much, and he thought that what he wrote should be published. Then the Lord wrought upon his mind, and he gave up the idea and burned up his manuscript. But he could not let it be. He reproduced his theories, and upon his death he left money and charged his wife that she should have his manuscript published. She did not think it so essential that the matter should be published as he did, and after she had given the manuscript into the hands of the proper persons for publication, she withdrew it and gave up all the burden of its publication. Brother Edson's production was never printed. He was a good man, beloved of all who knew him; but the matter which he had brought together was not the subject that should appear, not meat in due season for the flock of God. It was of a character that would start into life erroneous theories that would be nourished by

human agents, and would bear fruit in dissension and discord.⁹*LtMs, Lt 49, 1894, par. 9*

We found it necessary to take steps in the formation of a book committee, whose duty it should be to look into the matter offered for publication, and to decide as to whether or not the matter was worthy of publication. If the men on the book committee are in touch with Christ, if their eyes are anointed with the eyesalve which Jesus recommends them to buy of Him, then, and only then, can they be proper judges as to what will be profitable matter for publication.⁹*LtMs, Lt 49, 1894, par. 10*

It is highly proper that manuscripts shall be carefully examined before receiving the endorsement of the Review and Herald office and having the benefits of the influence of the office. I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation. Of course I would not want men who have not a Christian experience, or are lacking in ability to appreciate literary merit, to be placed as judges of what is essential to come before the people as pure provender thoroughly winnowed from the chaff. I laid out all my manuscript on *Patriarchs and Prophets*, and on *Volume 4 [The Great Controversy]* before the book committee for examination and criticism. I also placed these manuscripts in the hands of some of our ministers for examination. The more criticism of them the better for the work.⁹*LtMs, Lt 49, 1894, par. 11*

Your writings, I presume, are just as they should be, yet it may be necessary that they should go through the process of being examined carefully and critically. If no fault can be found with them they should receive the notice and the commendation that is due to such class of work. You are dealing strong blows against tradition and errors that lie at the foundation of a heresy that will destroy the souls of those who receive it. A wide door to destruction is open to all those who believe in the immortality of the soul and do not believe that Christ alone brings life and immortality to light. I believe the book you have written will do good in enlightening many who are in darkness; but for all this, my brother, you surely can see that barriers have to be erected in our publishing houses concerning this bookmaking business. You can see that if no measures were taken

to bind about this line of work, very singular productions would be poured upon the world under the endorsement of our offices of publication.*9LtMs, Lt 49, 1894, par. 12*

Do not understand me as approving of the recent action of the General Conference Association, of which you write. In regard to that matter it is right that I should speak to them. They have many difficulties to meet, and if they err in their action, the Lord knows it all and can overrule all for the good of those who trust in Him. I sympathize with you in your difficulties and perplexities, but I must advise you to wait, patiently wait. These delays may seem to you to be very tedious, and to be working you personal injury, but please do not take this view of the matter. If you will put your trust in God, and wait patiently a short time, I trust that everything will be adjusted satisfactorily. You have been deprived of your temporal eyesight; but if you have bought the spiritual eyesalve from the heavenly Merchantman, and anointed your eyes that you may see, your spiritual light will be of far more value to you than gold and silver and precious stones. You may have to wait awhile for the adjustment of the matters that trouble you, but do not get yourself into worse temptations by feverish frettings, or by seeking to obtain relief by any means contrary to the will of God.*9LtMs, Lt 49, 1894, par. 13*

You speak of humbling yourself by having to wait for the sanction of the board upon your book. Some things have passed into history very recently that have sharpened up the vigilance of the book committee. Advantages have been taken in the publishing line which have hurt the offices and will continue to hurt them because a heavy debt has been incurred through the publication of matter that never came before the book committee for their consent, and of which they had no knowledge until the office was involved to the amount of \$5,000.*9LtMs, Lt 49, 1894, par. 14*

Brother Littlejohn, time is short, very short, and every true child of God is to be vigilant, wide awake, and not to be found for one moment on the enemy's ground. My brother, you have need to exercise your mind most earnestly to gather with Jesus Christ in order that Satan shall in no case use you to advance his own interest, and you destroy yourself. You may think that you have

reason to be angry because you have not been treated properly and justly in the past, and that you will not submit to this restriction or to that.*9LtMs, Lt 49, 1894, par. 15*

My brother, whatever you may think about the matter, I will say that you have not been right in the temper of your spirit and actions. There is a work that you can do for yourself that no other one can do for you. You are to let the tenderness of Christ into your own soul. You have no righteousness of your own on which to stand, and therefore Christ became your righteousness. You need to be continually clothed with the righteousness of Christ. You need to bear in mind that you are a child of God, and that you are to possess a tender, kind, patient spirit. Look closely that selfishness and covetousness shall not abide in your soul.*9LtMs, Lt 49, 1894, par. 16*

The only reason that you or I shall be able to give for our salvation, if we are saved at last, will be, "Christ died for me, and His blood cleansed me from all sin." Your heart must be touched with the subduing love of Christ before you will attain to the perfection of Christian character. Your experience is lacking in spirituality. I feel a deep, earnest interest in you, my brother, and desire that you may have a different experience. It savors too much of self, and too little of Jesus' love and tender compassion. There is need of your seeking the Lord more earnestly, perseveringly, and believingly than you have done.*9LtMs, Lt 49, 1894, par. 17*

Since my first acquaintance with you, I have felt an intense interest that you should see the King in His beauty, behold the earth made new, and be eternally saved in the kingdom of God. My brother, Jesus is a complete Saviour, and I desire His joy to be in you, that your joy may be full.*9LtMs, Lt 49, 1894, par. 18*

Lt 49a, 1894

Lacey, Brother

Granville, Australia

April 30, 1894

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 Lacey:

“Not slothful in business; fervent in spirit; serving the Lord.” [*Romans 12:11.*] There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and [to] go to work using the physical ability that God has given you for this purpose. The only cure for a useless, inefficient life is effort—determined, persevering effort. The only cure for selfishness is to deny self, and work earnestly to be the blessing that you can be to your fellow men. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.” [*Ecclesiastes 11:4.*]^{9LtMs, Lt 49a, 1894, par. 1}

As God’s human agents we are to do the work that He has given us. To every man He has given his work, and we are not to give ourselves up to conjecture as to whether or not our honest endeavors will prove successful. All that we as individuals are responsible for is the unwearied, conscientious discharge of [the] duty that someone must do, and if we fail to do that which is placed in our way, we cannot be excused of God. Having done the best we can, then we are to leave the results with God. But it is required of us that we exercise more mental and spiritual power.^{9LtMs, Lt 49a, 1894, par. 2}

It is your duty, and it has been your duty every day of the life that God has graciously granted you, to pull at the oars of duty, for you are a responsible agent of God, His servant.^{9LtMs, Lt 49a, 1894, par. 3}

The command to you is, "Go work today in my vineyard." [*Matthew 21:28.*] We are all God's workmen, and not one is to be idle; but the only member of your body that you put into active use is your tongue, and that often does not glorify God. For years you have been an unprofitable servant, and you have left others to do the very work that the Lord had laid upon you. Your example to your children has robbed them of valuable experience. God is displeased with you. He has given to every man his work. What work have you accepted that will be a blessing to humanity, and to your own household? Things are left to drift in the family, and if the members of your household manifest cleverness, you consider that a virtue above everything.*9LtMs, Lt 49a, 1894, par. 4*

But I would ask you, What are you doing for the Master in order that you may hear His words of approval, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things"? [*Matthew 25:21.*] God never makes a mistake, and He will never call men good and faithful who are not good and faithful. Are you doing to the uttermost of your ability to meet your responsibilities before God? Or do you cherish the false ideas, which prevail with so many, that idleness makes and keeps a man a gentleman? What are you doing in order that your children shall receive an education in all the duties of domestic life? What are you doing that they may be instructed in the Scriptures, and that they may obtain such a school education that they shall be qualified to be missionaries for God? What are you doing in this matter? You should be doing honest work.*9LtMs, Lt 49a, 1894, par. 5*

Those who appreciate the value of souls for whom Christ has died have felt burdened over your case, because you carry so little burden for your children. Were you as diligent in employing your moments as you should be, in using the talents that God has given you, you would have honestly earned wages with which you could send your children to school. I have been an invalid all my life, yet God has heard my prayer for strength to do the work which somebody must do. I have not been able to sleep since half past one this morning. Your family have been presented before me as greatly in need of discipline and education, in order that they may put forth well-directed effort, and make a success of life.*9LtMs, Lt 49a, 1894, par. 6*

From the light given me of God you are not doing your duty in your home life. Self and selfish ease are robbing your children of the blessings which they should receive. Had you put to use the powers given you of God, both yourself and your children would have reached a higher standard in knowledge and efficiency. Your ideas are perverted. By the course of action you have pursued, you give the impression to your children that useful labor and intelligent, <practical> knowledge by which they may sustain themselves, are contrary to the maxims and customs of your people. Therefore, the result is indolence, deficiencies, want of order and thoroughness, and lack of <mental> discipline. You are spoiling the life and character of your children, and the Lord is not pleased with your course of action in throwing off responsibility and taking things easy. We would not urge that any one should be so absorbed in work as to impair physical strength, and to be so over-worked as to be disqualified for religious duties. But I can say from the light given me of God, that to every man, woman, and child, the Lord has given some work. We cannot be idlers. Will the Lord be pleased to have some of His agents straining every nerve and muscle to make themselves secure against want, and yet to have something to render back to God, and have others living in idleness and luxury? What use have you made of your God-given time? Even if you have a competency, you have need to put to use your abilities, in order that you may earn means to educate and train your children so that they shall be able to reach the highest standard of efficiency. This is a work that devolves upon all parents.*9LtMs, Lt 49a, 1894, par. 7*

The idea prevails with some that it is a sort of degradation for <themselves and> their children to learn how to do different kinds of work with the idea that they shall be self-sustaining. Some imagine that to work for their living is to lose caste. The Lord made Adam and Eve, and placed them in the garden of Eden to dress the garden and to keep it for the Lord. It was for their happiness to have some employment or else the Lord would not have appointed them their work.*9LtMs, Lt 49a, 1894, par. 8*

From the pillar of cloud, Jesus gave directions through Moses to the Hebrews, that they should educate their children to work, that they should teach them trades, and that none should be idle. Besides teaching them manual labor, they were to instruct their children to

keep the statutes and commandments of the Lord. Strict orders were given to the whole encampment of Israel to observe order and cleanliness. Our God is a God of order. Untidiness of dress, slack, loose, disorderly habits, are an offense to God. The Lord is not pleased with disorder. Every family is required to be trained in habits of neatness, cleanliness, and thoroughness. We who profess to believe the truth must make manifest to the world that the principles of truth and righteousness do not make people coarse, rough, untidy, and disorderly.*9LtMs, Lt 49a, 1894, par. 9*

Let the world see that the influence of the truth has a transforming power upon the entire life. The Christian should set a godly example, and by precept and practice make manifest that industrious habits are essential to a profession of Christianity. Love for God will be expressed in the family by love for our children. Genuine love will not let them drift into slackness and untidiness because this is the easiest way; but from the pure example set before them by the parents, by the loving but inflexible firmness in cultivating industrious habits, they will educate their children after the same order.*9LtMs, Lt 49a, 1894, par. 10*

Fathers and mothers have a solemn duty resting upon them to maintain dignity in their home life. They are not to relax principles and recognize no higher law than the inclination of their children. The family institution is a divine ordinance, and parents are to be teachers of good things. The family is a preparatory school for educating, disciplining, and training the household in habits of order, that they may be qualified to do useful work for the comfort one of another, and be fitted up for the higher school above. The hours that are spent in levity, in unimportant chit-chat, are worse than wasted. What soul is helped by this kind of conversation? The time used in this manner is God's time, and is granted to each one that it may be improved to His name's glory, by developing characters that will be a blessing to all around.*9LtMs, Lt 49a, 1894, par. 11*

The father of the household represents the divine Lawgiver, whom God has made His vicegerent in his family to carry out upright principles, as did Abraham, keeping heaven continually in view, and doing his work after the divine order for time and for eternity.

Fathers and mothers have a work to do in the family that they do not appreciate. God has given them their Bibles to instruct them as to how they should work for their children, and they will not be excusable if they do according to their own will, according to their own temperament, and leave the defects of their defective characters upon their children, for in so doing they perpetuate false theories, wrong habits, and perverse characters.⁹*LtMs, Lt 49a, 1894, par. 12*

God requires that parents shall be continual learners; and in training their families after the divine order, everything depends upon their learning from the Bible those divine principles which tend to the proper religious development of themselves and their children. Lessons on obedience, on respect for authority, need to be often repeated. This kind of work done in the family will be a power for God, and not only will the children be restrained from evil, and constrained to love truth and righteousness, but parents will be equally benefited. This kind of work which the Lord requires cannot be done without much serious contemplation on their part, and much study of the Word of God, in order that they may instruct according to His directions.⁹*LtMs, Lt 49a, 1894, par. 13*

Family religion consists in bringing up the children in the nurture and admonition of the Lord. Every one in the family is to be nourished by the lessons of Christ, and the interest of each soul is to be strictly guarded, in order that Satan shall not deceive and allure away from Christ. This is the standard every family should aim to reach, and they should be determined not to fail or to be discouraged. When parents are diligent and vigilant in their instruction, and train their children with an eye single to the glory of God, they co-operate with God and God co-operates with them in the saving of the souls of the children for whom Christ has died.⁹*LtMs, Lt 49a, 1894, par. 14*

The Lord is dishonored in Christian homes where special importance is not attached to family discipline and training, where children are not restrained from bad tendencies and bad tempers. The Lord loves the children in every family, from the eldest to the youngest. They are the heritage of the Lord, and are to be kindly, patiently instructed, and led step by step to Jesus Christ, to love

and fear and honor God. Let parents be assured that the Lord will work with every effort that is made by them along these lines.⁹*LtMs, Lt 49a, 1894, par. 15*

Lt 50, 1894

Lindsay, Harmon

Granville, Australia

June 14, 1894

Portions of this letter are published in *9MR 94*; *12MR 92-94*; *4Bio 142*.

Harmon Lindsay,

We occupy a house in Granville, a one story cottage, for which we pay \$27 per month. The house affords but limited room for our large family and frequent visitors, so I purchased a tent for \$35 and had it pitched close by the house. The tent is brought into use when company comes. Our expenses are much heavier in this country than in America. We have to make very close figuring in order to do our duty to ourselves and to all outside our own family who need assistance and who will suffer without it. My clothing is getting very shabby, but I cannot expend money even on needed articles of dress when I see families that cannot buy bread.*9LtMs, Lt 50, 1894, par. 1*

One family, that of Brother Whiteman, who lives at Castle Hill, have been in great financial perplexity. Before the hard times came, Brother Whiteman was in good circumstances. During the land boom he purchased twenty acres of land, and set it out to orange, lemon, and other fruit trees. These bring him no profit for three or four years. Elder Starr and his wife, Brother McCullagh and myself went to visit them, twelve miles from Granville. We always take more provisions with us than we need, for we wish to be a spiritual blessing to the ones we visit, and do not want them to be worrying in preparing food for us. We found a very needy family.*9LtMs, Lt 50, 1894, par. 2*

Brother Whiteman has a consumptive wife and seven children. They have a comfortable house, nicely located on a beautiful spot of ground, but the house is [only] partially furnished, and everything bespeaks pressure and want. The purchase was made before they

accepted the truth. Brother Whiteman is an intelligent man, and his children are well behaved. They will soon be left motherless. In building their house Brother Whitman incurred a debt, and now he cannot obtain work. He is a stone mason by trade. His brother, who has money in the bank, promised to loan him money if necessary, but in the financial pressure the bank closed, and the brother cannot obtain a pound; he must wait until better times for his money. Brother Whiteman is in debt to the same bank, and he is in daily expectation of receiving a summons either to repay the money loaned him or to lose all that he has. He said, "For many months we have not lived, only existed."*9LtMs, Lt 50, 1894, par. 3*

This depression of finances has brought several families who believe the truth into destitution because of foreclosures. Brother Whiteman was in great discouragement as he looked upon his dependent family. He was in danger of giving up everything. We had a most precious season in praying and conversing with them. They had not attended meetings for months. The Lord blessed us, and comforted the hearts of this dear family, and although they live twelve miles from Parramatta church, and ten miles from Kellyville church, of which they are members, they have been out every Sabbath since, and now instead of talking unbelief and discouragement, they are talking faith and hope and courage. Thank the Lord for this.*9LtMs, Lt 50, 1894, par. 4*

A week ago Sabbath I rode with Willie to Kellyville to meet with the little flock there, and I was so glad the Lord inclined our hearts to go. I had been quite ill, and had not designed to attend meeting, but to rest and be prepared to give a discourse on temperance Sunday afternoon in the Masonic Hall at Parramatta. On Sabbath the little church at Kellyville was full. Brother Whiteman and his family were all there, and with him came still another family, his neighbors; the father had not been a believer, but he is planting his feet upon the Rock of Ages. I had a word in season for the little flock, and then Willie talked in the Spirit. He was as tender in heart as a little child, and the melting Spirit of God rested upon us.*9LtMs, Lt 50, 1894, par. 5*

Some of those who are newly come to the faith knew not how to bear testimony, for they had never done this; but I presented the

matter before them, and urged them to be earnest, interested workers for the Lord Jesus, and to serve Him. This they must do if they had a living church; every one must bear his share of the responsibility. If they would exercise their ability, God would give them increased power, and this was the way to let their light shine out to the world. Well, fifteen testimonies were borne. Some had never before opened their lips in meeting, although they were intelligent men. Among these were the two Firth brothers, who had recently been persecuted for working on their farm on Sunday. On the day of our visit they bore their testimony for the first time. The blessing of the Lord rested upon all present. After meeting we rode home, a distance of twelve miles, eating our lunch as we slowly climbed the hills.*9LtMs, Lt 50, 1894, par. 6*

Brother McKenzie lives at Kellyville. He has been a real estate agent, earning from twenty to forty pounds sterling a month. When the tent was pitched at Kellyville, he, with his wife and elder children, embraced the truth. This is a most precious family, intelligent and devoted. They had purchased and cleared twenty acres of land, which cost them thirty pounds sterling an acre, and set it out to fruit trees. It was entirely paid for, and, expecting to be as prosperous as he had been, Brother McKenzie built himself a nice cottage and had it expensively furnished. But the financial crisis came, and he with hundreds of others was thrown out of employment for men had no money to purchase land and dwelling houses.*9LtMs, Lt 50, 1894, par. 7*

The Sabbath is a very serious obstacle in the way of doing business, yet the discouraging outlook does not deter souls from obeying the truth. Brother McKenzie and all his house are on the Lord's side. Parents and children number ten. Brother McKenzie could not get work, and his property was sold, all his household goods. His brethren bid in a few of the most essential articles for housekeeping, and gave them to him. He is now trying to work in the canvassing field, but poverty prevents people from buying books. Last Sabbath I inquired of Sister McKenzie in regard to her husband, how he was doing. "Oh," she said, "Sister White, he is doing very badly. A box of books sent from Sydney went astray, and my husband and fellow worker depended on these books to pay for their food and lodgings. He has written for me to sell

anything in the house to raise two pounds, and send [to] him to pay their expenses. He is in company with the state canvassing agent, and both are in the same situation.”*9LtMs, Lt 50, 1894, par. 8*

We could not talk these things over more fully on the Sabbath. On Sunday I had an appointment to speak at Parramatta. On Tuesday I divided our supply of provisions, and Sister Belden and I rode out to visit the family. We took them peas, tapioca, flour, graham and white, and one pound in money to supply the necessities of their family. We found Sister McKenzie full of courage and faith. When we gave her the supplies, she said, “Sister White, I thank you, I thank you oh so much. This will keep us a fortnight. My son is at work, doing a man’s labor, but he can get only a boy’s wages, \$2 a week. He sends every dollar to me. Until quite lately he has been out of work. Awhile ago he had a job of clearing land, for which he received one pound per week. His work was pronounced satisfactory, but the man who employed him persisted in withholding \$2 which was his due; he would not pay it because my son worked on Sunday.”*9LtMs, Lt 50, 1894, par. 9*

Those who keep the Sabbath in this country, and do not respect Sunday, arouse the ire of the beast. “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.*] This we experience. Many honest souls would keep the Sabbath, but they can see nothing but starvation for their families. Many who have kept the Sabbath for years barely exist, the times are so hard. We have felt it impossible to sustain ourselves in this country upon the wages we receive. We simply cannot possibly do this. I feel the need of wisdom to know what to do.*9LtMs, Lt 50, 1894, par. 10*

In every place where souls are coming into the truth, humble houses of worship have to be erected, and the people are poor, and able to do little to help. Many are in debt, and what can we do but to give? Starting out with a donation, we are able to call out all that possibly can be drawn from the believers. In Gisborne I gave five pounds to help clear the church from debt. This called out all we could obtain, which was twenty-five pounds. Of this Brother and Sister Wilson gave one pound.*9LtMs, Lt 50, 1894, par. 11*

When the little church at Ormondville was completed, I was called upon to give the dedicatory discourse. We insisted that there must not be a debt on the house; it must be cleared before it was dedicated. Every dollar was raised that seemed possible, and I made up the amount by contributing five pounds. Brethren in the church had worked diligently in building, all giving their labor. One excellent brother had been waiting for baptism for months, but could not receive the ordinance until he could purchase a second suit of clothes. This brother I helped to attend the camp meeting at Wellington.*9LtMs, Lt 50, 1894, par. 12*

The camp meeting at Wellington was a grand success, but it costs money to hold such a meeting in this country. I gave \$130 toward the expenses of the camp meeting, and to help the tract and missionary work. At Napier I gave five pounds toward the expenses of the camp meeting, and five pounds more to meet other demands at that time and place.*9LtMs, Lt 50, 1894, par. 13*

At Brighton, Victoria, I pledged \$1,000 toward purchasing the land for the school building. This one donation more than covers my year's wages from the conference. On the Brighton campground was a brother from Queensland, who had been a German minister and an excellent man, who had just accepted the truth. He had sold a horse to meet the expenses of his family in his absence, but the purchaser went back on his bargain, and the brother was in great distress, for his family had nothing with which to supply themselves with food. Willie came to me for help, and I gave the brother five or six pounds to sustain his family while he should remain a few weeks after camp meeting to study in preparation for going into the work.*9LtMs, Lt 50, 1894, par. 14*

This is a sample of the way matters go. I gave ten pounds to help lift the indebtedness of the church in Parramatta. Forty dollars of this had been given me in donations from my friends in California during the time of my sickness. I have pledged ten pounds toward erecting a little church, which is a positive necessity, at Seven Hills. The brethren there are in limited circumstances; their little families live in very small, cheap houses. They will do all they possibly can do, for after the tent is taken down, there is not a place in which they can assemble to worship God.*9LtMs, Lt 50, 1894, par. 15*

It is winter now, and night meetings under a tent are not comfortable or really safe, on account of the cold. Every dollar that has been sent me by my friends for my special benefit I have donated to the work, adding quite a little to every gift, in order to meet the various calls for means. I have had to be the bank for the school, to start it, and do much to keep it going for the first year. I have obtained a loan of twelve hundred dollars from America, and expended it all in meeting the necessities of the work in these new opening fields and in helping forward the school enterprise.⁹*LtMs, Lt 50, 1894, par. 16*

My expenses in this country have been double what they would be in America. I pay my hired girl \$3, and much of the time \$4, besides her board, which is worth \$3. May Walling receives \$3 per week as my nurse, and for taking care of the rooms, and assisting in various ways. I have had one to serve as matron, for her board and room, \$3.50 per week. We do not call on our landlord for any expense incurred for repairs or improvements, as my tenants in America call on me. I think if they understood my large expenses, they would not be quite so free to make expenses for me.⁹*LtMs, Lt 50, 1894, par. 17*

Our expense in moving to this place was large. Then I keep a horse and carriage; this I cannot avoid. The churches in Kellyville, Castle Hill, and Seven Hills must be reached by private conveyance, and my horse and carriage is freely used by myself and others in the work and cause of God. But nothing of this expense has been brought into my account. At the conference in Melbourne in 1893 I saved our brethren carfare to the amount of five pounds by taking them to and from the meetings. Thus it has been, to some extent, in 1894.⁹*LtMs, Lt 50, 1894, par. 18*

I have felt that it was my duty to enlighten my brethren somewhat in these matters. We are on missionary soil. W. C. White has had to step into the gaps, and make up the sums necessary to carry on the work or it would not be pushed. Our brethren in America have no idea of what it costs to work in these countries unless they have had an experience. What does it mean, such lack of perception?⁹*LtMs, Lt 50, 1894, par. 19*

And Brother Olsen has been here, could he not take in the situation? Could he not speak, and enlighten the board? I cannot think he went through this country and did not become intelligent in regard to the situation. He must have seen that we were straining every nerve and muscle to advance the work. I have never worked harder. I have devoted but a few weeks' time to writing on *The Life of Christ* since I came to this country. Yet I am constantly at work, writing, arising at twelve o'clock at night, at one or two o'clock, and seldom sleeping later than four a.m. But I know not how to manage.⁹*LtMs, Lt 50, 1894, par. 20*

In our journeys, when Willie does not accompany me, to care for me, he goes in the steerage, eats steerage food, and his mind having been on a continual strain, day and night, in council meetings, all this has been very taxing; but he thought he would set an example to the students and the canvassers to be saving of means. There is such a thing, however, as being far more economical of money than of brain, bone, and muscle, which are the gift of God in trust, to be treated respectfully. He is now suffering from a slow fever and congestion.⁹*LtMs, Lt 50, 1894, par. 21*

Lt 50a, 1894

Lockwood, Brother

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 18, 1894

Previously unpublished.

Dear Brother Lockwood:

I have just received and read yours and your wife's communication to me. I am always glad to hear from you. We are usually well and busy, so very busy. You can hardly tell how busy, for we have not been where we have received only a monthly mail, and know not the pressure and rush at these times. I cannot tell why your letter was so long reaching us, but I suppose it was chasing us around. We have it at last. I am rather perplexed about one matter. Brother Leininger was to settle the interest money on the notes due you, as he has purchased my Healdsburg property and should settle these notes. I will write to him in reference to the matter. Henceforth you had better call on him. I think that is the only right way to do.⁹*LtMs, Lt 50a, 1894, par. 1*

In regard to selling, do so by all means, and find you a little home somewhere. If Brother Leininger cannot pay interest and wishes to give up the place, I am perplexed to know what I will do about it. I have written him to write me something definite at once. If you sell out, do not be in a hurry to buy again, until you know it is all right to do so. I want very much to hear from you after you sell.⁹*LtMs, Lt 50a, 1894, par. 2*

In much love.⁹*LtMs, Lt 50a, 1894, par. 3*

Lt 50b, 1894

Leininger, Brother and Sister

Per Ardua, Granville, New South Wales, Australia

May 17, 1894

Portions of this letter are published in *4Bio 141*.

Dear Brother and Sister Leininger,

I am anxious to know if you design to keep the Healdsburg property in the city of Healdsburg. I wish to understand this. Will you write to me your decision, for that will have considerable to do with several decisions that we will have to make. I would like you to have the property if you want it. Will you please to write me!⁹*LtMs, Lt 50b, 1894, par. 1*

My health is improving. This climate is far preferable to Melbourne in many ways. We have had a few soft showers since we moved here. The sun has been shining brightly for several weeks with a refreshing shower occasionally.⁹*LtMs, Lt 50b, 1894, par. 2*

We find much work to do in writing and speaking. One week ago last Sunday, we had a union meeting of our different churches held at Seven Hills. Meeting commenced in the morning and held all day, and in the evening. Brother Hickox has been laboring earnestly, interestedly, and devotedly at Seven Hills. He has not only preached Sabbaths and Sundays, but also evenings, and still done much personal labor from house to house. I have spoken four Sundays at Seven Hills and one Sabbath. Brother Starr has labored there also. We rejoice as we have seen family after family embracing the truth. About twenty-five souls have accepted the truth as a result of these united efforts.⁹*LtMs, Lt 50b, 1894, par. 3*

Since the camp meeting in Brighton, Melbourne, Brother Israel and Brother Baker (both of these you know) pitched a tent in Williamstown twelve miles from Melbourne. Thirty, I learn, have decided for the truth and the interest has not abated. These brethren have had united with them the labors of Elders Daniells

and Colcord and Starr. I spoke at Williamstown four times before leaving Melbourne. Quite a church has been raised up in Brighton. Elders Corliss and Robert Hare have been laboring in Hawthorn, another suburb of Melbourne. We learn that sixteen have embraced the truth there.*9LtMs, Lt 50b, 1894, par. 4*

New fields are opening on every side, and it is money and men that are wanted to carry forward the work in new places. O that the Lord would impress our people with the importance of the time in which we live. We have a solemn, sacred work to do for the Master. Every family believing the truth needs to set their house in order, and consecrate themselves to God by most earnest surrender, and believe He accepts them, and blesses them, and will work through them, if they cherish daily the faith that works by love, and purifies the soul.*9LtMs, Lt 50b, 1894, par. 5*

Everywhere there is work to do for our neighbors to enlighten them. There is also great need of work for our children to bring them up in the nurture and admonition of the Lord. Truth will triumph, and we want it an abiding principle in the soul. I hope your faith will not decrease but increase. I hope you will urge your petitions to the throne of grace, and be strong, yes strong, in hope, in faith, in courage. We have not long to wait. Jesus will soon come and, if faithful, we shall see Him as He is. I do hope and pray that the school in Healdsburg will have the sanctifying grace of Christ continually, as a vitalizing element, that souls may be converted, that students may grow in grace and the knowledge of the truth.*9LtMs, Lt 50b, 1894, par. 6*

I send you this letter, short as it is, but I cannot write long letters. I sent in yesterday's mail one hundred and forty pages.*9LtMs, Lt 50b, 1894, par. 7*

Love to all the dear children.*9LtMs, Lt 50b, 1894, par. 8*

Lt 51, 1894

Martin, Chrissie

Norfolk Villa, Prospect Street, Granville, New South Wales,
Australia

August 9, 1894

Portions of this letter are published in *OHC 206, 300; 4MR 193-198.*

‡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:

I feel a special interest in our youth who are interested in the truth. I am thankful to God that you love the truth, that you love Jesus, and I am anxious that you should press your way forward and upward in order that you shall reach the standard of Christian character that is revealed in the Word of God. Let the Word of God be your guidebook, that in everything you may be molded in conduct and character according to its requirements. In thus doing, you will continually feel the need of wise counsel in order that you may be guided by a clear principle of truth that may be as a light from heaven upon your pathway.*9LtMs, Lt 51, 1894, par. 1*

All are more or less perplexed as to whether they are keeping the way of the Lord or not, and many ask the question, Am I keeping the way of the Lord? This question is one that you should carefully consider. You are the Lord's property both by creation and redemption. You may be a light in your home and may continually exercise a saving influence in living out the truth. When the truth is in the heart, its saving influence will be felt by all that are in the house. A sacred responsibility is resting upon you, one that requires that you keep your soul pure by consecrating yourself to be wholly the Lord's. Every one who would cultivate piety must pray, and must watch unto prayer; for temptations will press upon the soul.*9LtMs, Lt 51, 1894, par. 2*

The only way in which the Christian will be able to keep himself

unspotted from worldly influences will be by searching the Scriptures and by obeying the Word of God to the very letter. Satan is playing the game of life for every soul, but no one need to be overcome by his deceptive reasoning. Those only who consent to his sophistry will be deceived by his counsels. But if the truth of God regulates the life, it must be planted in the heart. The truth will produce true beauty in the soul that will be revealed in the character. But if this result is attained, it will be because the truth is cultivated and cherished.*9LtMs, Lt 51, 1894, par. 3*

Be assured that Satan will lay his net for your soul. You need grace from your Saviour every hour. You have brothers, you have sisters, you have a mother who do not see the light of truth. Let your light shine in such a way that they may see that truth adorns your character. Let your conversation be holy, and let your words and actions be kindly; and if through the grace of Christ, you win them to see how precious is the truth as it is in Jesus, what a comfort, what an encouragement, this would be to you.*9LtMs, Lt 51, 1894, par. 4*

But I would warn you to be guarded as to where you bestow your affections. In no case place your self in such a position as will seem to give encouragement for those who do not love or fear God to think that you prefer their society above that of others. If your affections are upon God, upon heavenly and divine things, you will not find any enjoyment in the company of those who have not the love of God and of truth abiding as a living principle in their souls. You are to keep the heart with all diligence, for out of it are the issues of life. The Lord Jesus cannot keep any soul who places himself upon the enemy's ground and surrounds himself with the society of those who prefer such conversation and conduct as is an offense to the God he reveres and loves.*9LtMs, Lt 51, 1894, par. 5*

My sister, Jesus has purchased you with His own life. He has died in order that you might have His love, that you might receive Him as your personal Saviour and become His witness, testifying by your words and actions that He is mighty to save. If you surrender soul, body, and spirit to Christ, He will make you His agent, and by His Holy Spirit will work through you to His name's honor and glory. If you will give yourself fully to Jesus, He will create in you an intense desire for the friendship of God, and you will have deep longings to

reflect the goodness and the love of Jesus in your life and character to your family and to those who know not the love of God.*9LtMs, Lt 51, 1894, par. 6*

By cultivating patience, meekness, [and] forbearance, by showing respect and rendering obedience to your father and mother as it is fit in the Lord, you will be giving testimony in your everyday life that the truth has power to sanctify the character. But a profession of faith, when there is no revelation of the grace of Christ in life and character, is of no value, [it is] not a saving faith.*9LtMs, Lt 51, 1894, par. 7*

You will see that your acquaintances who are utterly averse to spiritual things are not refined, ennobled, and elevated by the practice of the truth. They are not under the leadership of Christ, but under the black banner of the prince of darkness. To associate with those who neither fear nor love God, unless you associate with them for the purpose of winning them to Jesus, will be a detriment to your spirituality. If you cannot lift them up, their influence will tell upon you in corrupting and tainting your faith. It is right for you to treat them kindly; but not well for you to love and choose their society, for if you choose the atmosphere that surrounds their souls, you will forfeit the companionship of Jesus.*9LtMs, Lt 51, 1894, par. 8*

By every means in your power seek to repress sin; but never for one moment give sanction to sin either by your deeds, your words, your silence, or your presence. Every time sin is sanctioned by the professed follower of Christ, his sense of sin is weakened, and his judgment thus becomes perverted. It is your privilege to sit at the feet of the Master, as did Mary, and learn lessons of Him, which He alone can teach. I beseech of you, do not be content with a low cheap standard. Be a wholehearted, decided Christian. You will not feel that it is difficult to do that which you like to do. When you are fully determined to do the will of God because it is right to do it, when you abide by faith in Christ, you will conquer self through His strength. The Spirit of the Lord has been striving with you, and God would have you free and happy in His service.*9LtMs, Lt 51, 1894, par. 9*

From the light which the Lord has been pleased to give me, I warn you that you are in danger of being deceived by the enemy. You are in danger of choosing your own way, and of not following the counsel of God, and not walking in obedience to His will. The Holy One has given rules for the guidance of every soul so that no one need miss his way. These directions mean every thing to us, for they form the standard to which every son and daughter of Adam should conform. We cannot turn aside from any of those divine rules and be found guiltless. We are required to make the will of God paramount in our life, and to have the faith that works by love and purifies the soul. I would warn you to keep from the dangerous ground on which your feet would naturally be inclined to stray.*9LtMs, Lt 51, 1894, par. 10*

My dear sister, take the Word of God, and kneeling before God, ask, What has God spoken to me from His Word? Wait before the Lord to learn the way in which you are to go. Difficulties will meet you and me at every step. You are young, and are in danger of being self-confident. But in choosing your own way, you will not choose the way of wisdom, and if you do so, you will become indifferent and careless in regard to divine things. For this reason, I write to you that you may learn of the heavenly Teacher His meekness and lowliness of heart. In His strength be steadfast, and stand in opposition to all that is displeasing to God, and encourage all that is right and pure and true. Live a life that Jesus, your heavenly Father, and the angelic host can look upon with favor.*9LtMs, Lt 51, 1894, par. 11*

You are just entering upon womanhood, and if you seek the grace of Christ, you will follow the path where Jesus leads the way and become more and more a true woman. You will grow in grace, become wiser by experience, and as you advance from light to a greater light, you will become happier. Remember [that] your life belongs to Jesus, and that you are not to live for yourself alone. You are not to enter into the marriage relation with an unbeliever, for in so doing, you do exactly contrary to that which Jesus has commanded. Shun those who are irreverent. Shun one who is a lover of idleness; shun the one who is a scoffer of hallowed things. Avoid the society of one who uses profane language or is addicted to the use of even one glass of liquor. Listen not to the proposals of

a man who has no realization of his responsibility to God.⁹*LtMs, Lt 51, 1894, par. 12*

The pure truth which sanctifies the soul will give you courage to cut yourself loose from the most pleasing acquaintance whom you know does not love and fear God, and knows nothing of the principles of true righteousness. We may always bear with a friend's infirmities and with his ignorance, but never with his vices. Never marry an unbeliever. I am only voicing to you the Word of God; for He declares that such a union will result in drawing away your heart from loving and serving Him. "They will draw away your heart from loving and serving me."⁹*LtMs, Lt 51, 1894, par. 13*

You do not believe it wise to place yourself under influences that will make it hard for you to stem the current that is sweeping souls to perdition. Cling close to those who will have an uplifting tendency, whose souls are surrounded with a pure and holy atmosphere. We shall need all the help we can obtain, for we are called upon to contend with Satan and his army of workers, who imbue their human agents with their own satanic spirit, causing them to do according to their will.⁹*LtMs, Lt 51, 1894, par. 14*

It is the pure in heart that shall see God. Then be sure and place yourself in the channel of light, and be a practical follower of Him who went about "doing good." [*Acts 10:38.*] God will be nearer to your heart, more in your thoughts, because you have separated from the world, and from influences that would lead you away from the truth; and you will be less compassed with the snares of Satan through the false delusive flatteries of sin-loving associates. Be cautious every step that you advance; you need Jesus at every step.⁹*LtMs, Lt 51, 1894, par. 15*

Your life is too precious a thing to be treated as of little worth. Calvary testifies to you of the value of your <soul.> Consult the Word of God in order that you may know how you should use the life that has been purchased for you at infinite cost. As a child of God, you are permitted to contract marriage only in the Lord. Be sure that you do not follow the imagination of your own heart, but move in the fear of God. No child of God is doing the will of God in linking her life with that of an unbeliever. The true Christian will not

choose the company of the unconverted. If Christ is formed within, the hope of glory, we cannot enjoy the malarious spiritual atmosphere which surrounds the souls of the irreligious.*9LtMs, Lt 51, 1894, par. 16*

If believers associate with unbelievers for the purpose of winning them to Christ, they will be witnesses for Christ; and having fulfilled their mission, will withdraw themselves in order to breathe in a pure and holy atmosphere. They will draw near to God and send up earnest petitions to Christ in behalf of their friends and associates, knowing that He is able to save unto the uttermost all that come unto God by Him.*9LtMs, Lt 51, 1894, par. 17*

When in the society of unbelievers, ever remember that in character, you are a representative of Jesus Christ, and let no light and trifling words, no cheap conversation, be upon your lips. Keep in mind the value of the soul, and remember that it is your privilege and your duty to be in every possible way a laborer together with God. You are not to lower yourself to the same level as that of unbelievers, and laugh, and make the same cheap speeches. In thus doing you reveal the painful fact that you have no burden of soul for the sinners that are perishing away from Christ, and you make yourself one with the sinner. This manner of conduct will only make you a stumbling block in the way of sinners.*9LtMs, Lt 51, 1894, par. 18*

My sister, Jesus speaks to you through me. He wants to save you from day to day by imparting to you His grace, in order that you may be strong to do His will. Should you consent to unite your life with that of an unbeliever, you would be disregarding the Word of God, and imperiling your soul. The Lord will be your helper, and if you trust Him will bring you up to a noble, elevated standard, and will place your feet upon the platform of eternal truth.*9LtMs, Lt 51, 1894, par. 19*

Through the grace of Christ, you can make a right use of your entrusted capabilities, and become an agent for good in winning souls to Christ. Every talent you have should be used on the right side. Those of the youth who put on the whole armor of God, who will devote time every day to self-examination, who will seek the

Lord in earnest prayer, and who will diligently study the Scriptures, will have the help of the angels of God, and will form characters that will fit them for the society of the redeemed in the kingdom of glory.*9LtMs, Lt 51, 1894, par. 20*

When the Holy Spirit moves upon the heart, we should co-operate with its molding influence, and we shall have noble aspirations, clear perception of trust, meekness, teachableness, and will perform our duty with humility. This is the way in which you will become better acquainted with God, and acquaintance with God is the privilege of the Christian. Then you can labor for those who are unconverted, and the society of unbelievers will do you no harm, because your life is hid with Christ in God, and you seek the companionship of those who are out of Christ for the purpose of winning them to His service. Your connection with God makes you strong spiritually, so that you can withstand wrong influences which are exerted by them. My dear sister, I have written to you because I have a love for your soul, and I beseech you to hear my words. I have more to write to you when I shall find time.*9LtMs, Lt 51, 1894, par. 21*

With Christian love.*9LtMs, Lt 51, 1894, par. 22*

Lt 51a, 1894

Mills, Brother

Per Ardua, Williams St., Granville, New South Wales, Australia

May 17, 1894

Previously unpublished.

Dear Brother Mills,

I am usually well. I designed to write you in the last mail, but unexpected matters pressed so strongly upon me that I failed to write.⁹*LtMs, Lt 51a, 1894, par. 1*

Will you please tell me if there is no sale for my horse and my carriage! The work here is onward, and that calls for money. You say you have bought back the things you sold. Would that we could see it our privilege to return and use them, but we cannot turn our faces toward America or Africa until we shall see the truth more deeply and widely planted in this country. We work, I might say constantly, giving but few hours to sleep, nearly every night. I am up from one, two, and three o'clock writing.⁹*LtMs, Lt 51a, 1894, par. 2*

The health and strength that the Lord has given me produces in my heart thankful love to Jesus, and I do love His law, and I want the Holy Spirit to implant in my heart a willing obedience to every precept of God's holy law. I love Jesus just because He first loved me, and the contemplation of His pardoning love produces a thankful heart and love to Jesus. I love Jesus as my personal Saviour. I have the promises which God has given. I love the example of Christ.⁹*LtMs, Lt 51a, 1894, par. 3*

I am full of gratitude that perfect pardon of all our transgressions may be secured through the faith of Jesus Christ. If we fight the good fight of faith, He will carry us on from step to step, onward and upward, from one degree of conformity to His image to another, until we reach the full stature of the likeness of Christ. From glory to glory means from strength to strength.⁹*LtMs, Lt 51a, 1894, par. 4*

I would be pleased to see you, and all your family, and others dear to us in the faith of our Lord Jesus Christ.⁹*LtMs, Lt 51a, 1894, par. 5*

It is essential that we not only know the truth but practice it, for soon the garments of heaviness will be exchanged for the wedding garment, that we may witness the coronation of our King.⁹*LtMs, Lt 51a, 1894, par. 6*

Like the ancient worthies, we receive the promises by faith. The faithful anciently “received the promises having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” [*Hebrews 11:13-16.*]⁹*LtMs, Lt 51a, 1894, par. 7*

Those who live in these last days upon whom the ends of the world are come should have faith greatly increased. They should watch and wait and pray for their Lord’s appearing, and the promises dear to the ancient children of God should be doubly dear to all who believe. We need always to be grateful, to never doubt, never distrust the goodness of God, but waken melody in the soul for all His goodness and mercy to the children of men. We need to watch and wait and work as well. We must plead the sacrifice made on the cross and make diligent efforts to save souls that are perishing out of Christ. Human nature must change. It must be transformed through the grace given him.⁹*LtMs, Lt 51a, 1894, par. 8*

I must close this letter. I will now say good bye, pray for us who are battling to advance the truth through difficulties.⁹*LtMs, Lt 51a, 1894, par. 9*

In much love.⁹*LtMs, Lt 51a, 1894, par. 10*

Lt 51b, 1894

[Olsen, O. A.]

NP

January 1894

Formerly Undated Ms 89. Portions of this letter are published in *OHC 43*.

While in the Colonies I have tried to encourage the people to work to the point of building plain houses for worship, and have talked much upon the need of economy, in order to advance the work in this field. But in America the habits and customs of the people are far more indulgent and expensive than in this country. The hard times which are lightly felt in America have made a serious impression in Australia.⁹*LtMs, Lt 51b, 1894, par. 1*

But notwithstanding the hard times, we felt it was essential to have a camp meeting in Melbourne before we could leave this country. We felt that, as far as it was consistent with our circumstances, we must make all things in the camp meeting after the divine similitude, in order to leave the right impression upon the people as to what constitutes a camp meeting after God's order, that it should give character to our work. We know this was all right, but all such advanced movements involve expense. Tents had to be made, and every arrangement planned after the strictest economy.⁹*LtMs, Lt 51b, 1894, par. 2*

We planned closely, and studied economy in every part, feeling that each one was connected with all, and the whole assembly to God. Some of us who know had a true realization of the fact that we were devising and planning under the supervision of heavenly intelligences. Angels were viewing the care taken by the workers, the neat, tasty appearance of the tents, and the orderly arrangement of the grounds. They saw the effort made to rightly represent us as a people.⁹*LtMs, Lt 51b, 1894, par. 3*

In this first camp meeting in Australia we felt that we must have everything arranged in the manner that would be approved of God,

for were we not a spectacle unto the world, who knew us not, and to angels and to men? We were regarded as a peculiar people by the world. In the sight of God we were regarded as a peculiar people in a different sense from that in which the world regards us.^{9LtMs, Lt 51b, 1894, par. 4}

“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 you, nor choose you, because you were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.^{9LtMs, Lt 51b, 1894, par. 5}

“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; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.”
[Deuteronomy 7:6-11.]^{9LtMs, Lt 51b, 1894, par. 6}

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him that hath called you out of darkness into His marvelous light.” [1 Peter 2:9.]^{9LtMs, Lt 51b, 1894, par. 7}

We knew that all heaven was interested in our preparation for the camp meeting, and the Lord had promised to be our counselor if we would be guided by Him in all things. “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.” [Psalm 32:8.] We felt that the eye of God was upon all our arrangements. In the order of our camp we were to “show forth the praises of Him who hath called us out of darkness into His marvelous light.” [1 Peter 2:9.] The result upon the people was more than we dared to expect.^{9LtMs, Lt 51b, 1894, par. 8}

The whole encampment made an impression upon those who visited it that the truth was of great importance, and that the missionary spirit is the true spirit of the gospel. Men of influence made the remark that none but Americans could plan such a camp meeting and bring the arrangements to such perfection in every line. Thus we did honor to our country, but above all we honored God in doing His will, and in making so favorable [an] impression upon the people.*9LtMs, Lt 51b, 1894, par. 9*

Our people encamped on the ground sought to make the visitors as welcome as possible, and thus testify to them that they were seeking to follow Christ. It is the privilege of every one to have a drawing influence through the endowment of the Holy Spirit. The Christian is to have an atmosphere surrounding his soul that shall be full of pleasantness, courtesy, and kindness, and represent the Spirit of Christ. These qualities of character are to be perseveringly cherished, and employed in the work of God, giving character to that work in representing Christ to the world. Human influences deriving their efficacy from heaven are ordained of God as instrumentalities by which the transforming, sanctifying power of the truth may be demonstrated.*9LtMs, Lt 51b, 1894, par. 10*

The Lord is dishonored with anything in connection with His service that is done in a lax, loose, slipshod manner. In everything concerning the camp meeting we desired to show that the influence of the truth was an uplifting influence, and that it fashioned the heart, the manners, and the taste of the human agent after the divine similitude. This we sought to do as far as it lay in our power.*9LtMs, Lt 51b, 1894, par. 11*

We have had a decided purpose not to merge our ways and conform our habits and practices to the mold of the habits and practices of the Colonials. God would not be pleased to have us do this, and catch up their sentiments, their manner of speech, and method of pronunciation. Christ is our model, and we are to change our reason, our affections, our speech, our habits according to His divine example, rather [than] to seek to meet the customs, practices, and habits of any nation. We are to receive our mold from Christ. He is to see Himself in the character of His followers. We are to copy His Spirit, to have our lives hid with Christ in God. In every

true believer the character of Christ is to be reproduced. The Spirit of Christ is to be made manifest through human efforts.⁹*LtMs, Lt 51b, 1894, par. 12*

As those who have been transformed by the truth come into contact with others who have had a false education and have received perverted ideas, they are to represent Christ in order that the deficiencies of those that have had but little experience may disappear and the mold of Christ may be seen upon them. The followers of Christ are to represent His tenderness, His courtesy, and His love toward others. His solicitude for human souls is to be reproduced in those who believe in Him. They are to lift Christ up in order that He may draw all unto Him. The world must have a representation of Christ in His believers.⁹*LtMs, Lt 51b, 1894, par. 13*

It is not in the power of those who have named the name of Jesus to give Him more than is His own. He has bought every human agent with an infinite price, and we are His property for both time and eternity. He owns every moment of our time, and our gifts of reason and of talent belong to Him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, in conduct. This invests him with the same kind of influence as had the human agent who, through the power of the Holy Spirit, led him into the light of truth. Then the likeness of Christ appears in his character, and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him.⁹*LtMs, Lt 51b, 1894, par. 14*

Christ took humanity upon Him. He was our substitute and surety. He said, "Verily, verily, I say unto you, The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." [*John 5:19-21.*]⁹*LtMs, Lt 51b, 1894, par. 15*

Lt 52, 1894

McCoy, Brother

1 George's Terrace, St. Kilda Road, Melbourne, Australia

January 5, 1894

This letter is published in entirety in *15MR 265-268*.

My Dear Brother McCoy:

We feel sad indeed to part with you at this time. We hoped that you would be privileged to be with us during the entire course of the meetings now in progress. To every man God has given his work. Grave and weighty responsibilities rest upon you, and you have a duty to do for your people upon the Island. They love and respect you. You have a Christlike interest in them. Your interest is identified with theirs. Much as you desire to remain during the entire conference, your interest for your own loved ones in your Island home, and the responsibilities which are resting upon you, lead you to feel that you cannot longer remain with us. We must say farewell. As you sail upon the waters of the Pacific our prayers shall follow you. Thank the Lord that Jesus is chief Commander on board the vessel, and He will bring you safely to your destination.*9LtMs, Lt 52, 1894, par. 1*

As you take this voyage, you will have many hours for reflection, sad thoughts will necessarily come; but these sorrowful reflections will be mingled with joy for you will have hope that in the soon coming of the morn of the resurrection you will meet your loved ones who have <so recently> fallen in death. The broken links of the family chain will then be reunited, and together you will meet Him whom you all love and adore—Jesus, the center and foundation of all your hopes, the Author and Finisher of your faith. Then there will be joy in the morning such as never before has been known by the redeemed saints.*9LtMs, Lt 52, 1894, par. 2*

John says, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with

white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb, and all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.*9LtMs, Lt 52, 1894, par. 3*

“And one of the elders answered saying unto me, What are these arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them, they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [*Revelation 7:9-17.*]*9LtMs, Lt 52, 1894, par. 4*

Praise God for these precious words. Praise God, praise His holy name that we have been led to the cross of Christ, and we understand that our only hope is to renounce self and all dependence in anything and everything, and take Jesus as our Saviour, a complete Redeemer. “Unto you therefore which believe, he is precious.” [*1 Peter 2:7.*] He can be precious only to those who believe. “Hereby we do know that we know him, if we keep his commandments.” “This is the love of God that we keep his commandments.” [*1 John 2:3; 5:3.*]*9LtMs, Lt 52, 1894, par. 5*

My brother, you will be sorely tried and tempted at times, but ever remember that Jesus Christ is at your right hand to help you. Cast all your burdens upon the Lord; for He hath promised, “I will never leave thee nor forsake thee.” [*Hebrews 13:5.*] Rest yourself wholly in the hands of Jesus. Contemplate His great love, and while you meditate upon His self-denial, His infinite sacrifice made in our behalf in order that we should believe in Him, your heart will be filled with holy joy, calm, peace, and indescribable love.*9LtMs, Lt*

As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving Saviour will strengthen, and His character will appear more and more lovely. We will understand that He does not afflict willingly, nor “grieve the children of men.” [*Lamentations* 3:33.] We may enjoy rich feasts of love, and as we fully believe that we are His by adoption, we may have a foretaste of heaven. Wait upon the Lord in faith. The Lord draws out the soul in prayer and gives us to feel His precious love. We have a nearness to Him, and can hold sweet communion with Him. We obtain distinct views of His tenderness and compassion, and our hearts are broken and melted with contemplation of the love that is given to us. We feel indeed an abiding Christ in the soul. We abide in Him and feel at home with Jesus.⁹*LtMs, Lt 52, 1894, par. 7*

The promises flow into the soul. Our peace is like a river; wave after wave of glory rolls into the heart, and indeed we sup with Jesus and He with us. We have a realizing sense of the love of God, and we rest in His love. No language can describe it; it is beyond knowledge. We are one with Christ; our life is hid with Christ in God. We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. With strong confidence, we can call God our Father.⁹*LtMs, Lt 52, 1894, par. 8*

Whether we live, or die, we are the Lord's. His Spirit makes us like Jesus Christ in temper and disposition, and we represent Christ to others. When Christ is abiding in the soul, the fact cannot be hid, for He is like a well of water springing up into everlasting life. We can but represent the likeness of Christ in our character; and our words, our deportment, produces in others a deep, abiding, increasing love for Jesus, and we make manifest in word and deportment that we are conformed to the image of Jesus Christ. “The Spirit itself beareth witness with our spirit, that we are the children of God.” [*Romans* 8:16.] The language expressed by John will be the language of every individual soul,—“We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” [*1 John* 4:16.]⁹*LtMs, Lt 52, 1894, par. 9*

O that we will have the meekness and lowliness of Christ. My dear brother in Christ, we will not allow Satan to triumph by expressing one doubt of the love of God for us. We may suffer sickness and bereavement, but God is our loving heavenly Father still, and we will not murmur. In trouble however trying, let us heed the precious words of encouragement, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] This is the privilege of all God's people. The promise is not for a favored few. Jesus lives, my brother. He will go with you over the broad waters. Your faith will be tried; but you must believe, believe, believe. Cling to the arm of infinite power. God's hand will hold you more firmly than you can hold to His. While you trust in Him, He will never let you go or leave you to perish. May the Lord bless you day by day is the prayer of your sister. *9LtMs, Lt 52, 1894, par. 10*

Lt 53, 1894

To the Ministers of the Australian Conference

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

November 11, 1894

Portions of this letter are published in *9MR 177-180*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren,

Last night I was in a council meeting, and those in council did much talking, and read concerning plans and details, and thus consumed much time. Those in council were slow in doing the business, and did not express things in a distinct, definite way, to make progress in business. While deliberating much upon minor matters, important matters, which needed clearness of mind, activity of thought, and weighty consideration, were left almost untouched.*9LtMs, Lt 53, 1894, par. 1*

One who spake with no uncertainty laid his hand upon Elder Daniells' shoulder and said, “God hath given to every man his work. Will you please leave God room to work with His individual workers. He has not left His burden of work upon your hands. He has never placed upon one man, or upon any board of men, impossibilities—the burden of entering into the minutia in regard to how workers shall carry on their work. He has never laid upon anyone the burden of making rules of action which will bind about and restrict the work, and confine the workers to a certain course of action.”*9LtMs, Lt 53, 1894, par. 2*

The fact that a man has been selected to be the president of a conference, does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be.*9LtMs, Lt 53, 1894, par. 3*

Work has been done in the conference before the ruling president was placed as its head. If he assumes to restrict individual action and confine men to his own ideas, which he supposes to be right, or if a board shall make rules that enter into the details of what the workers should do, no help will in any way come to those who are engaging in the work. The workmen are compelled to decide on the spot as to what they will do. The place, the circumstances, the interest, the moral sentiment of the people, will have to decide in many cases the course of action to be pursued.*9LtMs, Lt 53, 1894, par. 4*

It would be inconsistent for the worker to feel that he is compelled to write to the president or to the board for permission to pursue a certain course which his experience and judgment tell him is the best course to pursue under the circumstances. Wherever an earnest effort is made to bring souls to the knowledge of the truth, the angels of God guard the interest. The only course that can be pursued by the worker is not to look to or depend upon <any> man, but to look to Jesus, and to do his work in harmony with His revealed will.*9LtMs, Lt 53, 1894, par. 5*

Laborers in the field must be trusted to do the work committed to their hands. As emergencies shall arise, they must depend upon the grace of Christ, and obtain wisdom from above, in order to make decisions that will be advantageous to the work. Those who are on the ground must decide, as the work develops how much time it will be necessary to devote to that field of labor. It is not consistent to prescribe how much time shall be given to work in certain localities. The decision on this point must be left to the judgment of the workers. They must not be confined to certain places, or directed as children as to how or when the work shall be done. Mistakes have been made in this line. <The small hand of man [often] is thrust out to manage the work and the workers, when, if they have far greater faith and less dictating, the work would shape itself.>*9LtMs, Lt 53, 1894, par. 6*

Those who do the work know better concerning these matters than anyone outside <as spectators.> God moves upon human minds to work according to His will and according to His purpose. Workers for God are to look to a higher Source for direction than to human

minds. The minutia and detail of how they are to work is not to be laid down by human minds. When we decide that Jesus Christ will not do as He has said He will do, <“Lo, I am with you always even unto the end of the world” [*Matthew 28:20*],> when we decide that God has not power, or has not time, to notice His workmen, then it might be more consistent to plan out every detail <of the work.> But we would encourage faith in those who give themselves to the work of God; we would inspire them to believe that God is not unmindful of their labors and trials. He values His human agents, and appoints divine agencies to work with them. <“Ye are laborers together with God.”> [*1 Corinthians 3:9*].*9LtMs, Lt 53, 1894, par. 7*

It is necessary to carefully consider many things that have been left without due thought. It is necessary to drop out other things that have occupied much time, when <but little> time should be devoted to them. God has not laid upon any living man the burden of jealously guarding the movements of His fellow men, for this would restrict his intelligent freedom. In following a course of this kind men are pursuing a similar course to that of the Roman Catholics who center in the pope every power of the church, and ascribe to him authority to act as God, so that those below him in station lay every plan at his feet, that he may prescribe the rules for men and women in every minutia of life.*9LtMs, Lt 53, 1894, par. 8*

In following a course of this kind there is danger that no chance will be left for God to answer the prayers of His delegated servants, according to His promise, in giving them wisdom in pursuing their work. God does not purpose to have one man prescribe how his fellow workmen shall perform His work. When this manner of action comes in among our people there is need of a protest.*9LtMs, Lt 53, 1894, par. 9*

Let every intelligent soul wonder and adore because of the fact that God has so valued His human agents as to say to them, “Ye are laborers together with God, ye are God’s husbandry, ye are God’s building.” [*Verse 9*.] In view of this fact, let every workman treat his fellow workman with peculiar delicacy. The cross of Calvary discloses the value of the soul in the sight of God.*9LtMs, Lt 53, 1894, par. 10*

The better acquainted we become with the mystery of godliness, the more we understand how Christ has valued His human agents. He has undertaken to become their Surety, and though He was the Lord of glory, He was willing to endure any inconvenience, to experience any suffering, in order that men might be placed in a favorable position to form characters that God should approve, to be workmen that need not to be ashamed, but able to labor in any part of God's moral vineyard.*9LtMs, Lt 53, 1894, par. 11*

Those who labor in the cause of God will find plenty of assaults from the enemy of God and of men. But shall any who profess to be followers of Christ become the adversary of their brethren in weakening, wounding, and bruising the souls of their fellow laborers? This is the very work which Satan is trying to do.*9LtMs, Lt 53, 1894, par. 12*

The Lord has done everything that a God could do for His heritage, and He expects that those for whom He has done so much shall love one another, shall value each other in the light of the cross of Calvary. Consider the prayer of Christ, "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 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. 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 17:19-23*].*9LtMs, Lt 53, 1894, par. 13*

The prayer of Christ presents men in the light of wonderful value with God. Every man has a right to value himself. In the light reflected from the cross of Calvary, he may understand that individually he has been highly valued by One as high and exalted, as full of majesty and glory as the Lord Himself. Would that men could view this subject in the light in which it has been presented to me. He has valued us, and He still values us, for He came to our world to suffer inconvenience, insult, and abuse, though it came from the very ones whom He sought to bless.*9LtMs, Lt 53, 1894,*

par. 14

For our sakes He became poor, that we through His poverty might be made rich. "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." [*Isaiah 53:3-5.*]*9LtMs, Lt 53, 1894, par. 15*

In consideration of the amazing condescension on the part of God in paying such a price for the ransom of men, should not every human agent humble himself, and learn to respect his fellow men, and not show the slightest contempt or feel the least indifference for those for whom God has displayed such amazing love? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*9LtMs, Lt 53, 1894, par. 16*

Since God has placed such value upon man, shall his fellow men encourage the spirit of indifference and carelessness toward him? No; men who labor in the gospel field are to be respected <and loved.> The Holy Spirit has engaged to work for man, and unless the Holy Spirit shall do its office work upon our hearts, our labors will be in vain. When men undertake to work the Holy Spirit, they will find that their weak ideas, their prescribed rules and regulations which they have felt to be necessary to the work, are of no honor with God. God calls for the finite to stand aside, in order that His delegated workers may be operated upon by the Holy Spirit.*9LtMs, Lt 53, 1894, par. 17*

The words spoken in the council were solemn and earnest. There is need that every man should humble his heart and walk in all humility before God. No man should consider that position gives him power to lord it over God's heritage. The consciousness of being appreciated is a great <encouragement and> satisfaction to any man. To treat others with delicacy and respect will do much towards closing the door of temptation, and opening their hearts to

respect and love. Men in office, and men out of <special> office, are laborers together with God for the helping of God's heritage, and the Lord will not sanction any species of disrespect or oppression toward those for whom He has paid the price of His own blood.⁹*LtMs, Lt 53, 1894, par. 18*

You have your Bibles, and I would ask you, Are you appreciating the words of Jesus Christ? "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."⁹*LtMs, Lt 53, 1894, par. 19*

"But 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, and that he were drowned in the depth of the sea. ... Take heed that ye despise not one of these little ones; 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 save that which is lost." [*Matthew 18:1-6, 10, 11.*]⁹*LtMs, Lt 53, 1894, par. 20*

This entire chapter needs to be carefully considered by every church member. When men who claim to be disciples of Christ shall be doers of the lesson which He has given in this chapter, they will know what it means to have Christ's precious promises verified unto them, as unto those who are building their house on the Rock. Would it not be well for those who stand in responsible positions to be practical Bible doers as well as Bible readers?⁹*LtMs, Lt 53, 1894, par. 21*

When ministering brethren come together in council, let deference be shown to the expression of intelligent principles, let intellectual freedom be freely accorded to all. There should be unity and love and freedom in communicating one with another. It should be a pleasure to consult one with another, to compare ideas, and to review plans—to meet and write in hearty confidence and

Christian fellowship [with] their ministering brethren.> An atmosphere of goodness, confidence, and love should be diffused, for this is the assurance of the presence of the Holy Spirit. The presence of God should be felt, and the soul should be humbled in acknowledging the condescension of these brethren in planning for every soul for whom Christ has died, and thus hearts would be softened and broken, <drawn together and not drawn apart.>*9LtMs, Lt 53, 1894, par. 22*

As president of the conference you have manifested little love in spirit, in word, and in action, in reference to your ministering brethren; and this is an offense to God. You must change decidedly in spirit and in attitude, or you will imperil the work of God, and will be left <very much alone> to your own ideas and plans. Your heart will lose its softness of penitence, so appropriate for every soul to feel. You will lose the divine moving of the Holy Spirit. You need to put away your suspicions, your criticism, or else your love will grow less and less, and your influence will leaven others, and there will be no unity among you. You will hold together only as ropes of sand.*9LtMs, Lt 53, 1894, par. 23*

Look to Calvary, and put away your infidelity and your loveless spirit. You have not the confidence in any one that you should have, and a hard, unfeeling spirit, destitute of the love of Jesus, is coming in to occupy your soul. Link up with your brethren, if you would have them link up with you and give you their confidence. Confidence and faith will beget confidence and faith. You should gather into your confidence not only your ministering brethren, but those with whom you are brought in contact, and show them that you have confidence, and that you believe that they are taught of God as much as you yourself are taught of God. Open your plans before them. One will be free to speak, and another will be free to speak, and they may call your attention to some things that you had not thought of before.*9LtMs, Lt 53, 1894, par. 24*

God does not open everything to one mind, but he teaches one, and another, and still another. Men are to stand in God, and without having the fear of criticism <constantly> before them, they are [to] speak as God shall give them utterance, and to write as God shall dictate. After they have written their thoughts, let them be free to

read their articles to their brethren, and let them receive any kindly word or caution that the brethren may see fit to offer in the spirit of brotherly kindness and love.*9LtMs, Lt 53, 1894, par. 25*

The cautions which God has given are to be regarded. Christ has said concerning His disciples, "All ye are brethren." [*Matthew 23:8.*] Everyone is to give an account of himself to God. Confidence and respect must be cherished in the heart of Elder Daniells towards God's ministers and agencies. Do not lay down any specified rules or prescribe any details of actions as to how God's agents shall do their work.*9LtMs, Lt 53, 1894, par. 26*

Those who are accepted as workers together with God are under the tutorship of God. He is just as willing and ready to lead and teach them as He is to lead those who feel like laying out the work for His workers in precise lines. This manner of action is not after God's order, and is aside from His plan, <leading the workers to weakness and inefficiency.> This burden has been gathered to the soul, but it has not been given to men [by] God.*9LtMs, Lt 53, 1894, par. 27*

The Teacher said, "While you are so earnest to call to mind the details, the time that is of so great value has been consumed, and the prayer that was so necessary for invoking the presence of God to preside in your councils has been neglected; and the minds of the workers have been called to dwell upon nonessentials which should have been left for workers in the field to plan for themselves, for they understand the situation and circumstances and have reasoning powers to know what is necessary for the success of their labors. Many things that are too important to be set aside have been lightly dwelt upon, and many things that are of little consequence have been largely dwelt upon, when there is no reason why men should dictate concerning the matters they have laid out in detail."*9LtMs, Lt 53, 1894, par. 28*

It is our place to instruct the people that they are not to make men their trust, no matter in what position they may be placed, but that they are to look <beyond the human> to Jesus for their orders. The Lord has entrusted His servants with His household goods, and it is the responsibility of every worker to improve his Lord's entrusted

talents and to become a laborer together with God in inculcating special truths that have been committed to him.⁹*LtMs, Lt 53, 1894, par. 29*

Let men leave the work for the worker to do with an eye single to the glory of God. God may see that it is necessary to release every president of his charge who does not understand what is comprehended in his special work. He who mistakes his duties is in danger of working at cross purposes with God, and of imperiling the souls of his fellow workers as well as his own soul, because he does not recognize the fact that his fellow laborers are to be linked up with him. Christ said, "All ye are brethren." [*Verse 8.*]⁹*LtMs, Lt 53, 1894, par. 30*

The position of president gives to no man liberty to be voice and conscience for his brethren, to leave some out of his confidence, and to take some into his counsel <who he is sure will voice his words and plans.> He is to embrace those to whom God has committed sacred trusts according to their several ability. One man may present a plan, and another may discern a fault in the plan, while still another may suggest another plan which needs to be fairly considered. But the details that have been laid <out> for those to follow who are laboring in the field are such as to make them blush with indignation, for they are of such a character as to suggest that they are not worthy to be trusted, when God regards them with love and tenderness and has committed to them His goods <in endowments [and] talents to be improved.> The communication is open between God and their souls, for they are workers together with God.⁹*LtMs, Lt 53, 1894, par. 31*

The heaviest responsibilities rest upon the workers who have had the largest experience and have been privileged with the most opportunities in connection with the work. The largest responsibility rests upon him to whom God has entrusted a great work. Many things that men would prescribe for others would better be left <to the intelligent judgment of the workers under> the guidance of God. Many parts of the work that men take it upon themselves to judge would better be left for God to judge in that great day when He will try every man's work of what sort it is.⁹*LtMs, Lt 53, 1894, par. 32*

Your prescribed rules concerning details are not inspired of God. You have wearied minds that were already worn by causing them to dwell upon these matters when more important matters were to be considered by all interested workers. That which pertains to the growth and advancement of the work has had to give place to these nonessential things.*9LtMs, Lt 53, 1894, par. 33*

Be as explicit as you please in regard to enforcing Bible rules of love, sympathy, and true Christian courtesy one toward another, for to depart from God's commandment in these particulars means condemnation to the soul. The selfish, narrow ideas which lead to the formation of rules that would circumscribe God's workers, and would give no chance or room for the working of God <in the guidance of His chosen ones> [and] in the intellect and judgment of His own hired servants, is not only injurious to the workers but a sin against Jesus Christ whose property they are. If you accustom yourselves to take the work of God out of His hands into your finite hands, and employ your time in dwelling on little and larger details while neglecting matters that are more essential, you will belittle and cripple God's work. You will lose sight of the great, eternal interest, as the enemy would have you, and the work of God will be left in a wounded condition. Let the leading men weed out from their propositions all that can be more properly handled by individual workers themselves.*9LtMs, Lt 53, 1894, par. 34*

Men who have borne responsibility, men who have judgment, men who manifest sympathy, who act under the supervision of God, are in as close relation to Christ as is the branch to the vine, and as branches of the vine are to derive their sustenance, not from each other, but from the parent stock. They are not to feel the least lifted up or boastful one over another, but are individually to please God by bearing much fruit.*9LtMs, Lt 53, 1894, par. 35*

You preach Christ, but you do not realize your dependence upon the divine influence to make you Christlike. If every man will hide in Christ, then Christ will appear as all-sufficient. All do not give due consideration to the fact that the Holy Spirit is to take possession of hearts and mold their characters. Self-sufficient workers will not have Christ with them. The inventive mind of man is likely to form speculative opinions of every variety, but mere opinions are of little

weight. "What is the chaff to the wheat," said our Counselor. [*Jeremiah 23:28.*] *9LtMs, Lt 53, 1894, par. 36*

Men have defective sight, and things of the largest proportion, if removed a short distance, lose their importance while smaller matters brought nigh to the vision become magnified, and seem to gain wonderful importance, and to be of the most essential character. The Lord Jesus finds many of His human agents mistaking phantoms for realities, and realities for phantoms; He hears them calling an atom a world, and a world an atom. Such agents need the work of the Holy Spirit upon mind and heart to mold the character after the divine similitude. If this work is not done, the whole interest will be absorbed in spiritual delusions. *9LtMs, Lt 53, 1894, par. 37*

No one is safe in attempting to work the Holy Spirit, and yet you are in danger of supposing you can do this. The Holy Spirit must work the individual, human agent. The most powerful sermons are in vain unless the Holy Spirit accompanies the words. Christ expects every man to do his best. Brethren who are constantly suspicious of their brethren make manifest the fact that evil influences have wrought upon the mind, and that they have become doubtful, distrustful, full of evil surmising and evil-thinking; and they think that plans must be laid to prevent the very thing that their suspicions tell them exists or will exist. Their very suspicions help to create the state of things that they imagine, and then they believe that they have had great discernment in forming plans to meet a situation that they have helped to create. But the fact was that they were treating their suspicions and suppositions as realities until their course of action made them so. Unless such a mind is brought under the controlling influence of the Spirit of God, its working will greatly retard the cause of God, until it may be necessary to disconnect the man from the work. *9LtMs, Lt 53, 1894, par. 38*

Men are to speak and write, not under a man's inspiration, but according to the dictates of the Holy Spirit. This dictation on the part of human agents to God's delegated workers is an offense to God. Those who are handling the subject of religious liberty, must in no case educate themselves in the practice of religious intolerance, even on a small scale. In the course they have been pursuing, they

are wearing out not workmen whom they have raised up and appointed, but men whom God has delegated to do a certain work according to their several ability, whose hearts God has touched by His Holy Spirit.*9LtMs, Lt 53, 1894, par. 39*

Again words were addressed to the men who were in council, to the effect that as God's workmen associating together, they were to have hearts of flesh and not hearts of steel. They were in danger on this very point, but God cannot work with such material. There are men who need to be broken by falling upon the Rock, for they become firm and unimpressible and tenacious of their own ideas. But if they were left to have their own way, and it appears to them to be just and prudent and wise, the cause of God would bear an impress not after the similitude of Christ's image.*9LtMs, Lt 53, 1894, par. 40*

God never designed that one man's mind and judgment should have a controlling power over His heavenly appointed agencies, or over any class or organization. Again and again this matter has been repeated. But it is Satan's object to place finite men where God should be. "Blessed is the man who trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and which spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." [*Jeremiah 17:7, 8.*]*9LtMs, Lt 53, 1894, par. 41*

When men think that it is a good plan to exclude the people who believe the truth from having any special, expressed voice in matters concerning the management and working of the cause, they make a great mistake. It is the people's interest and money that largely sustain the work, and as the work advances step by step, the people should be enlightened, for they are part and parcel of the work in all its movements, and in no case should their judgment be ignored. You may say, "They have not a correct understanding of the work." But when and how can they become intelligent on these matters if the work is not opened up to them?*9LtMs, Lt 53, 1894, par. 42*

There are men from among the people who are of quick

understanding, and who possess talents, and if they follow on to know the Lord, they will be fit to understand His work, although they are not ordained ministers. If they are consecrated, humble men, if they serve the Lord with consecrated minds, they will be entrusted with the Lord's goods to trade upon.⁹*LtMs, Lt 53, 1894, par. 43*

Christ said to the humble fishermen, Come ye after me, and I will make you to become fishers of men, and straightway they forsook their nets, and followed him. [*Mark 1:17, 18.*] Those who have genius which shines with brightness in the kingdoms of this world, often [do] not have a desire for a place in the Lord's kingdom. High birth, hereditary greatness, wealth, and high sounding titles do not bring men into special favor with God. The Lord passes these by, and today accepts that which He accepted when He walked among men in the garb of humanity. He chooses men from the humble walks of life and esteems them for their piety alone. He says, "Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and keep them, the same shall be called great in the kingdom of heaven." [*Matthew 5:19.*]⁹*LtMs, Lt 53, 1894, par. 44*

Lt 54, 1894

Olsen, O. A.

Per Ardua, Williams Street, Granville, New South Wales, Australia

June 10, 1894

Portions of this letter are published in *2BC 1004*; *5MR 349-350*; *6MR 57*; *10MR 283-284*.

Elder Olsen⁹*LtMs, Lt 54, 1894, par. 1*

Battle Creek, Michigan⁹*LtMs, Lt 54, 1894, par. 2*

Dear Brother,

Willie and I rode to Kellyville yesterday and attended the preaching service there. There were forty-one men, women, and children present. I spoke a short time upon the talents which the Lord had entrusted to us as His stewards to be faithfully improved in His service. By use and experience men learn how to do successfully their worldly, temporal business, and in the same way God expected everyone in His service to improve the talents He had entrusted [to them], and to become wise, faithful workmen in spiritual and eternal things. If men exercise the gifts of grace that God has bestowed, they will have grace for grace, and the promise will be fulfilled that they shall be endowed with the Holy Spirit.⁹*LtMs, Lt 54, 1894, par. 3*

At infinite cost provision has been made that men shall reach the perfection of Christian character. Those who have been privileged to hear the truth, and have been impressed by the Holy Spirit to receive the Word of God as the voice of God, have no excuse for becoming dwarfed in religious life. By exercising the ability which God has given, they are to be daily learning, and daily receiving spiritual fervor and power which has been provided for every true believer. If we would be growing plants in the Lord's garden we must have a constant supply of spiritual life and earnestness. Growth will then be seen in the faith and knowledge of our Lord Jesus Christ. There is no halfway house where we may throw off

responsibility and rest by the way. We are to keep advancing heavenward, developing a solid and religious character.*9LtMs, Lt 54, 1894, par. 4*

The measure of the Holy Spirit we receive will be proportionate to the measure of our desire, and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, "Every one that asketh receiveth; and he that seeketh findeth." He who truly seeks for the precious grace of Christ will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's Word. God is true, His order is perfect. "He that seeketh findeth; and to him that knocketh it shall be opened." [*Matthew 7:8.*] Light and truth will shine forth according to the desire of the soul. O that all would hunger and thirst after righteousness that they might be filled.*9LtMs, Lt 54, 1894, par. 5*

Those men who calculate just how religious exercises should be conducted, and are very precise and methodical in diffusing the light and grace that they seem to have, simply do not have much of the Holy Spirit. If they had more of the Holy Spirit, they would meddle less with the experiences of men who have received this divine gift in large abundance. There is much need of the testimony that was given to Nicodemus.*9LtMs, Lt 54, 1894, par. 6*

Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] Nicodemus was astonished as well as indignant at these words. He considered himself not only an intellectual but a pious and religious man. But Christ said again to him, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so (are a few who profess to believe the truth? no.) is everyone that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be?*9LtMs, Lt 54, 1894, par. 7*

“Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?” [*Verses 7-10.*] Nicodemus was unbelieving. He could not harmonize this doctrine of conversion with his understanding of what constituted religion. He could not explain to his own satisfaction the science of conversion, but Jesus showed him by a figure that it could not be explained by any of his precise methods. He pointed out to him the fact that he could not see the wind, yet he could discern its action. He might never be able to explain the process of conversion, but he would be able to discern its effect. He heard the sound of the wind which bloweth where it listeth, and he could see the results of its action.*9LtMs, Lt 54, 1894, par. 8*

The operating agency was not revealed to the view, man could not tell whence it came or whither it went. They could not define by what law it was governed but they could see what it produced by its action. No human reasoning of the most learned man could define the operations of the Holy Spirit upon human minds and characters, yet they could see the effects upon the life and actions. The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him, and human minds and human judgment and human methods can no more set boundaries to its workings, or prescribe [as] to [the] channel through which it shall operate, then they can say to the wind, I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.*9LtMs, Lt 54, 1894, par. 9*

Though we cannot see the Spirit of God, yet we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe

the work of God.*9LtMs, Lt 54, 1894, par. 10*

The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the Word of God. His convictions will be so deep that a hurricane and tumult of feeling seems to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving spirit which he has received cannot be repressed. Christ is in him a well of water springing up into everlasting life. His feelings of love are as deep and ardent as was his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God.*9LtMs, Lt 54, 1894, par.*

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Others are brought to Christ in a more gentle way. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." You cannot see the operating agency, but you can see its effects. When Nicodemus said unto Jesus, "How can these things be?" Jesus said to him, "Art thou a master of Israel, and knowest not these things?" [*Verses 8-10.*] A teacher in Israel, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion! He was not willing to admit truth, because he could not understand all that was connected with the operation of the power of God, and yet he accepted the facts of nature although he could not explain or even comprehend them. Like others of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movements of the Spirit of God.*9LtMs, Lt 54, 1894, par. 12*

The very work that Christ declared necessary in the case of Nicodemus is the very work that needs to be done for those men who think that everything pertaining to religion must be done in a

precise, methodical way. They need to be born again, and how the new birth is accomplished matters not, so long as the heart is renewed. When the prayer is sincerely offered, "Create in me a clean heart, O God; and renew a right spirit within me," the voice of the Lord answers, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." [*Psalm 51:10;] Ezekiel 36:26, 27.*9*LtMs, Lt 54, 1894, par. 13*

The renewed heart will have no plants of selfishness to cultivate. Pride will be seen in its sinfulness and will be expelled. It is not for the human clay to find fault with the molding process of the potter, but to submit to be molded in any way. Every soul must submit to the Lord before he can be made a vessel unto honor, to be filled with the renewing, sanctifying grace of Christ.9*LtMs, Lt 54, 1894, par. 14*

There are many men in the ministry who need to take home to themselves the words that Christ spoke to Nicodemus. They may regard themselves as expositors of the Scriptures, and yet may make the most simple doctrines of the Bible—the most essential truth, the most practical experience in godliness—a mystery to their hearers. No man, no matter how high his calling or responsibility, can fully understand the Word of God unless he practices that Word in his daily life. If the truth is made practical, then he gives expression in his character to the comfort and peace of God that passeth understanding. A child in years may be able to comprehend the meaning of the practical lessons of Christ when the most learned masters and teachers are ignorant of their significance. "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." [*Matthew 11:25, 26.*]9*LtMs, Lt 54, 1894, par. 15*

It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their idea and have not come in the line of their methodical plans.

The Lord works in His own way, and according to His own devising. Let men pray that they may be divested of self and may be in harmony with heaven. Let them pray, "Not my will, but thine, be done." [*Luke 22:42.*] Let men bear in mind that God's ways are not their ways, nor His thoughts their thoughts, for He says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." *Isaiah 55:9.9LtMs, Lt 54, 1894, par. 16*

In the instruction that the Lord gave Gideon when he was about to fight with the Midianites—that he should go out against his foes with an army of three hundred, blowing trumpets, and carrying empty pitchers in their hands, and shouting, "the sword of the Lord, and of Gideon" [*Judges 7:16-18*—these precise, methodical, formal men would see nothing but inconsistency and confusion. They would have started back with determined protest and resistance. They would have held long controversies to show the inconsistencies and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgments they would have considered all such movements as utterly ridiculous and unreasonable.*9LtMs, Lt 54, 1894, par. 17*

How unscientific, how inconsistent, would they have thought the movements of Joshua and his armies at the taking of Jericho! "Now Jericho was straitly shut up because of the children of Israel; none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." *Joshua 6:1-5.9LtMs, Lt 54, 1894, par. 18*

Where were the scientific methods in this warfare? The Lord works in His own way in order that men shall not lift themselves up in pride

of intellect and take the credit and the glory to themselves. The Lord would have every human being understand that his capabilities and endowments are from the Lord. God works by whom He will. He takes those whom He pleases to do His work, and He does not consult those to whom He will send His messenger as to what are their preferences concerning who and what manner of person they would like to bring the message of God to them. God will use men who are willing to be used. The Lord would use men of the highest intelligence if they would permit Him to mold and fashion them, and to shape their testimony after His own order. Men high or low, learned or ignorant, would better let the Lord manage and take care of the safety of His own ark.*9LtMs, Lt 54, 1894, par. 19*

The work of men is to obey the voice of God. Whoever has a connection with the work and cause of God is to be continually under the discipline of God. "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 exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." *Jeremiah 9:23, 24.9LtMs, Lt 54, 1894, par. 20*

There is a great need of taking self in hand when we find ourselves watching to make capital out of the missteps of a brother, a sister, or a friend. Although we do not acknowledge that the object of defaming another is to exalt self, yet self-exaltation is behind the practice of noting the shortcomings of others. Let every soul remember it is best to be on guard and to make straight paths for their feet, lest the lame be turned out of the way. None of us are in danger of being too devotional, or of possessing too much Christlikeness of character. The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness until changed into the likeness of His beautiful character.*9LtMs, Lt 54, 1894, par. 21*

Truly convicted souls cannot be satisfied with forms, maxims, and traditions. The cry of the soul must be, "Give me the bread of life, lift up a full cup to my parched, spiritual nature, that I may be revived

and refreshed. But do not intrude and interpose yourself between me and my Redeemer. Let me see Him as my helper, as the Man of sorrows and acquainted with grief. Thou, O Lord, must be my helper. Thou wast wounded for my transgressions, bruised for my iniquities, the chastisement of my peace was upon thee, and with thy stripes I am healed.”*9LtMs, Lt 54, 1894, par. 22*

Christ was crucified for our sins, and was raised from the rent sepulchre for our justification, and He proclaims in triumph, “I am the resurrection and the life.” [*John 11:25.*] Jesus lives as our intercessor to plead before the Father. He has carried the sins of the whole world and has not made one mortal man a sin-bearer for others. No man can bear the weight of his own sins. The crucified One bore them all, and every soul who believes in Him shall not perish but have everlasting life.*9LtMs, Lt 54, 1894, par. 23*

The disciple of Christ will be fitted by His grace for every trial and test as he strives for perfection of character. By looking away from Jesus to some other one or to something else, he may sometimes make mistakes, but as soon as he is warned of his danger, he again fastens his eyes upon Jesus in whom his hope of eternal life is centered, and he plants his feet in the footprints of his Lord and travels on securely. He rejoices, saying, “He is my living intercessor before God. He prays in my behalf. He is my advocate, and clothes me with the perfection of His own righteousness. He is all I need to enable me to bear the cross, to endure shame and reproach for His dear name’s sake. If He permits me to endure persecution, He will give me more grace and the comfort of His presence, so that His name shall thereby be glorified.”*9LtMs, Lt 54, 1894, par. 24*

There are souls famishing for the bread of life, thirsting for the waters of salvation, and woe unto that man who by pen or voice shall turn them aside into false paths. The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve Him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, “And I will pray the Father and He shall give you another Comforter, that he may abide with you forever.” [*John 14:16.*] A deep, thorough

work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” [*John 3:8.*]*9LtMs, Lt 54, 1894, par. 25*

What can the world know of Christian experience? Verily nothing. “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” The great Teacher explained this instruction, saying, “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 6:53, 63.*]*9LtMs, Lt 54, 1894, par. 26*

In this age the Word of God is not considered reliable. The Word of Christ that cuts directly across human desires and indulgences and condemned popular habits and practices, that Word which was made flesh and dwelt among us, is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling rather than following in the footsteps of Him whom they profess to acknowledge as their professed Master. They do not represent the same character that Christ represented in His pure, sincere love to God and His love for fallen man. They do not take God at His word and identify their interests with those of Jesus Christ. They do not form the habit of communing with Jesus, of taking Him as a guide and counselor, and thus learn the trade of living a well-defined, Christian life.*9LtMs, Lt 54, 1894, par. 27*

Those who not only hear but do the words of Christ make manifest in character the operation of the Holy Spirit. The result of His internal action is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are His, declaring, “Ye are my witnesses.” [*Isaiah 43:10.*] They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the spirit is moving upon the inward man. Those who are associated with them are

convinced that they are making Jesus Christ their pattern.*9LtMs, Lt 54, 1894, par. 28*

Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully, for when he sees his mistake, he turns again and fastens his eyes upon Jesus, and the fact that he has erred does not make him less dear to the heart of God. He knows that he has communion with the Saviour, and when reproved for his mistake in some matter of judgment, he does not walk sullenly and complain of God, but turns the mistake into a victory. He learns a lesson from the words of the Master and takes heed that he be not again deceived.*9LtMs, Lt 54, 1894, par. 29*

Those who truly love God have internal evidence that they are beloved of God, that they have communion with Christ, that their hearts are warmed with fervent love toward Him. The truth for this time is believed with sound confidence. They can say with all assurance, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty ... 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, until the day dawn, and the day star arise in your hearts." *2 Peter 1:16-19.9LtMs, Lt 54, 1894, par. 30*

The inner life of the soul will reveal itself in the outward conduct, Let the Word of God bear its testimony in behalf of the messenger whom God hath sent with a message in these last days to prepare a people to stand in the day of the Lord. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." *Isaiah 52:7*. The wisdom of so-called intellectual men cannot be relied upon unless they have learned, and are daily learning, lessons in the school of Christ. Men in their supposed wisdom may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish. The Lord says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." [*1 Corinthians 1:25*.] "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.]*9LtMs, Lt 54, 1894, par. 31*

No one has been created in Christ Jesus for mere self-enjoyment. He who lives to himself is not a Christian; for self-denial and cross-bearing are the portion of every true follower of Christ. We have been bought with a price in order that we may render willing service to our Master. Every hour that we have failed to acknowledge Christ as our personal Saviour, we have robbed God: for Christ purchased us by the ransom of His own blood. The Christian cannot serve the world, or yield to the claims of any power, relation or society that will make him deny Christ, dishonor God, and prove disloyal to His holy law. The Christian is to surrender himself unreservedly to God as His purchased possession. God claims him for Himself and will impart to the believer special favors, enabling him to be complete in Christ, more than conqueror through Him that hath loved him.*9LtMs, Lt 54, 1894, par. 32*

After I had finished speaking, Willie spoke to the point with much feeling. An opportunity was then given for a social meeting. The people have not been educated to bear their testimonies as they should have been, although the Lord has been pleased to give much light upon this matter. There has been altogether too much preaching, and not enough pains taken to educate those who have newly come to the faith to speak and to pray and to learn how to do service for the Master. This kind of work is of far greater importance than is frequent preaching.*9LtMs, Lt 54, 1894, par. 33*

It is a mistake for the preacher to do all the speaking. He should do faithful labor to teach the people who have not had an experience to learn how to speak, to learn how to pray in such a way that they may improve week by week. We have found in Parramatta and in Kellyville that work along this line has not been thoroughly done. We have had to bear very straight testimony and do much earnest labor in order that the people should realize that they must individually act their part. The minister who does all the talking is not doing his duty as a faithful minister of Christ.*9LtMs, Lt 54, 1894, par. 34*

Last Sabbath Brother Starr tried to teach them how to be witnesses for the Lord, but only a few spoke. The elder of the church had never borne testimony. Brother Starr called upon several, asking them to say a few words. The Brethren Firth who have lately been persecuted for Sunday labor, could not be moved upon to rise up and speak. This Sabbath I had a message for them all, and these brothers did speak. Fifteen testimonies were borne besides Willie's and mine. We had a most precious meeting.*9LtMs, Lt 54, 1894, par. 35*

Since we came to Granville, Brother Armstrong has taken his position with his wife, who accepted the truth months before, and there is another, whose wife has been a Sabbathkeeper ever since the tent was pitched in Castle Hill, who is now keeping the Sabbath, but is not firmly established. Brother and Sister Starr and Brother McCullagh and myself visited and prayed with Brother Whiteman's family, and the family of Brother Radly. All were at the meeting in Kellyville, and I was so glad we went. These two families had to go ten miles to come to the meeting.*9LtMs, Lt 54, 1894, par. 36*

Some of the people of Castle Hill are calling for us to come and hold meetings in a large chamber above a store, and I think we shall soon go there. The interest here has been of such a character that we could not leave Parramatta before.*9LtMs, Lt 54, 1894, par. 37*

After meeting, Willie and I started on our journey back to Granville. We let the horse move on slowly while we ate the lunch we brought with us. It was a beautiful day, and we enjoyed the country scenery very much.*9LtMs, Lt 54, 1894, par. 38*

This afternoon I spoke in the Masonic Hall. We had a good congregation. I spoke upon the subject of temperance, and all listened with deep interest. Several outsiders expressed their satisfaction in the sentiments that had been expressed, and a fine looking lady inquired if I would speak Monday afternoon upon the same subject in the Women's Christian Temperance Meeting. I told her I would if they invited me to. She said, "I am a stranger here. I live in Victoria."*9LtMs, Lt 54, 1894, par. 39*

Elder Corliss will speak in the same hall tonight on the subject of

religious liberty.⁹*LtMs, Lt 54, 1894, par. 40*

Lt 54a, 1894

Olsen, O. A.

Per Ardua, Granville, New South Wales, Australia

June 24, 1894

Portions of this letter are published in *PM 300; 8MR 386*. +^{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:

At an early date I will begin to write to you. My health has been, on an average, much better in Granville than in any other place I have been in since coming to this country. But ever since we have been here there have been a great many things that have been a great trial to my faith, and especially things that happened during last month. Of this fact I think I have written you quite fully.⁹*LtMs, Lt 54a, 1894, par. 1*

You may remember that I told you how Brother Haskell had interested himself in behalf of the wants of the cause in Australia and has presented letters that I had written to him to two or the brethren in America who pledged five thousand dollars each for this field. Of course, this was a great encouragement to me. When we moved to Sydney we were compelled to pay quite a sum of money for transportation of goods, but when we applied for funds, we found the treasury was empty both in Melbourne and in Sydney. What we were to do was the question.⁹*LtMs, Lt 54a, 1894, par. 2*

I had a large family dependent on me who must be provided with food and other necessities; and besides this, Brother and Sister Starr were members of my family, and my house was made the rallying point for ministers, committees, etc. We fitted up a tent to accommodate visitors with sleeping apartments, and also used the tent for a committee room to discuss matters that were at that time of living interest. It was the time when the Firth brothers' persecution was being discussed in the secular papers, and various

opinions were expressed concerning the case. It was necessary to hold public meetings in order to show the proper relation between church and state. Elder Daniells came to Granville, and the meetings were pronounced a success.*9LtMs, Lt 54a, 1894, par. 3*

The question of securing land for locating the school also demanded attention. To save hotel bills, we moved out bedsteads, bedding, etc., to Dora Creek, and Brother and Sister Lawrence, after living with us six weeks, moved to Dora Creek in a time of terrible pressure for means. We supplied them with a stove and with everything we could spare. They hired a small house at cheap rent, and this was made a stopping place for the men who should go and come in looking up the land. I prepared food and fruit for the necessities of those who should go, in order to save the large bill that would be exacted at the hotel for meals.*9LtMs, Lt 54a, 1894, par. 4*

As a family we consulted together as to how we could reduce expenses, but we found we could not do much in the food line. Butter was very high, so we decided that we would place no butter on our table. We have had no meat upon our table since camp meeting; prior to this we had it occasionally. None of my family proper made any objection, but sustained me satisfactorily in this movement; but some of my new boarders took the matter hard and made up for the loss of butter in using other things, of equal or greater cost, in the preparation of food. So I did not gain much in trying to save on that point. I found that the education my hired girl was receiving was not after an economical order. I was going backward in the place of forward. I made a protest, but did not find myself able to control matters, and let things drift; but I carried a disappointed, sore heart. I was not consulted in regard to what I would have or what I would not have.*9LtMs, Lt 54a, 1894, par. 5*

When the time came for letters from America, I received a letter from Elder Haskell, stating that the next mail would bring us one thousand dollars. We had contracted debts at the grocery which we promised to pay every month, but we found ourselves unable to do it. I borrowed ten pounds from Brother Hughes, but after that their income was largely cut off, and we could not hope for relief from that quarter. We promised to pay the borrowed money when the

next mail should come from America. When the mail did come, there was nothing for us.⁹*LtMs, Lt 54a, 1894, par. 6*

I knew Willie was trying to keep cheerful, but there was no source from which we could draw, as our people are few in number, and have not, as yet, a standing place in New South Wales. My workers needed shoes and some other articles of clothing, but we had to say, We cannot pay you your wages. You must wait. The situation was one that we had no means of relieving, as it is possible for you to do in America. You cannot possibly imagine our feelings when the letter came from America in which it was announced that the thousand dollars we had expected, was needed at the Pacific Press. Willie had not a word to say, but I knew that this impossibility to command means was wearing upon him, mind and soul, and more because he knew it was affecting me.⁹*LtMs, Lt 54a, 1894, par. 7*

There were many nights in which it was impossible for me to sleep till twelve o'clock, and sometimes I could not sleep after that time, but dressed myself and commenced writing. Then things conspired in such a way that my heart was greatly affected, and I thought I might lose my life at any time. "My head, my head! my heart, my heart!" was my distressed cry to God. My limbs were cold, and my head congested, and I cried, "Lord, save me, or I perish!" [See *Matthew 8:25.*]⁹*LtMs, Lt 54a, 1894, par. 8*

I knew that Willie had a slow fever. He was quite sick in Melbourne, and was so pressed with work that he did nothing toward our moving. We were settled here some weeks before we saw him. When he came, he had a fever upon him, and a pain in his head all the time. The outlook was not flattering. Then came the copies of the *Review and Herald* in which Elder [W. H.] Littlejohn's articles were published.⁹*LtMs, Lt 54a, 1894, par. 9*

The night after reading those articles, the whole matter was opened before me; I was in much distress and agony of mind. I dared not lie in bed. I walked the room in the hours of the night and pleaded with God in agony of spirit. I never remember suffering such agony before, and I cried to God in my distress for help. I kept in my room. I did not care to unite with the family. I felt alone, terribly alone. No

one could say anything to help me. God alone could lift the burden from my soul. I knew that I was threatened with apoplexy, and I cared not and dared not to sleep.*9LtMs, Lt 54a, 1894, par. 10*

Willie came in to see what he could do for me. He looked terribly careworn, and then the pressure gave way, and I burst into an agony of tears; he put his face in his hands and cried with me. Seasons of prayer were held for me, and the Lord God of heaven gave me the assurance of His presence as I have written you. The Word of the Lord has been fulfilled. My health has begun to improve, and I have been relieved of the terrible weight that pressed upon my soul. I have the peace of Christ, though I am still pressed with sadness as I think of the cause of God in America, and as I see the great battle with poverty in this country.*9LtMs, Lt 54a, 1894, par. 11*

The way the banks have been managed has ruined the country. Our own people are in want. I have divided with Sister McKenzie the provisions which have been bought at auction sales, and have also placed a pound in her hands. Her husband has been canvassing with Brother Collins, but poverty has met them on every side. The people wanted the books, but with tears in their eyes they said, We cannot buy. We must have bread or starve.*9LtMs, Lt 54a, 1894, par. 12*

Sister McKenzie received a letter from her husband in which he stated that he was two pounds in debt at the hotel, and asked her to sell some articles from the meager lot of furniture still remaining, in order that he might pay his debt. When I heard this, I rode up with Sister Belden to carry supplies of food to them, for I knew they were in want. She was very grateful for this. You know they have a large but excellent family.*9LtMs, Lt 54a, 1894, par. 13*

Sister McKenzie said, "Last week we were in sore need; but Brother Enoch Smith has hired our eldest son. He does a man's work, but is very grateful to receive two dollars a week, and he sent us this amount so that this week we are better supplied. One of my neighbors who has been a bitter opponent to the truth has sent me word that she would give me a piece of beef which had just been killed, if I would send for it. I have done so, and it is now cooking on

the stove.” This beef and a little bread is all they had in the house. She said that the provisions which I brought would last her two weeks.*9LtMs, Lt 54a, 1894, par. 14*

At Seven Hills an excellent company has been brought out into the truth, but not one has a room which is large enough to accommodate them in their meetings when they assemble to worship God. Twenty have embraced the truth since camp meeting. It was a hard matter for some of them to decide, for they said, “We shall lose our chance to get work, and we cannot see our families starve.”*9LtMs, Lt 54a, 1894, par. 15*

One brother who has recently embraced the truth has a small piece of land on which he has planted orange trees, and which yield him excellent fruit. He packed the fruit in cases and sent them to Sydney, asking two shillings a case. Each case holds one bushel. His mandarins usually bring him four shillings and sixpence a case, but the last lot brought him but one shilling, and the little sum would be all consumed in transportation.*9LtMs, Lt 54a, 1894, par. 16*

They are not able to raise enough money to purchase land on which to set a church building, yet they must have a place in which to worship God. I pledged five pounds a few weeks ago, but after a little while I could see that I must do more than this or nothing would be done in the matter. I pledged ten pounds, and since last Wednesday when Brother Pond was disappointed in disposing of his fruit, I have known I would have to do more if the house were built.*9LtMs, Lt 54a, 1894, par. 17*

Brother Hickox is now called to Queensland to join Brother Starr. Our year’s wages have come, but not a dollar of this belongs to me, for at the conference in Melbourne I have both tithe and capital to purchase school lands. We have to have some furniture for our house. We are especially in need of chairs. Although I say I will help them to build, yet I know not where the money is coming from. We cannot borrow of a soul that I know of who lives in this country. The New Zealand Conference is in debt for the camp meeting, and we cannot draw from them. The Echo office treasury is empty, and the treasury in Sydney is in the same condition.*9LtMs, Lt 54a, 1894, par. 18*

America must awake to the situation, and our people there must do more than they have done to enable us to make a beginning here. It was certainly rather an unfortunate time to begin to cut down our wages, when the workers in these new fields have to give of their means continually. In America there are churches upon whom you can draw in times of straightened circumstances. In America there are men from whom you can borrow in time of need, but there is no such hope here.*9LtMs, Lt 54a, 1894, par. 19*

May the Lord lead us by unseen paths across the Red Sea, for apparently we have come to the sea. Those who have embraced the truth in this country are generally in poor circumstances. Brother Sherwin and his wife embraced the truth at Seven Hills. He made no profession of religion, but his wife was a member of the State Church, and came along very slowly. They were so situated that they were not fastened down to a certain house and lands, and were ready to purchase a house on the school lands.*9LtMs, Lt 54a, 1894, par. 20*

Willie is not fully satisfied with the land on which they are thinking of locating the school. He does not think the soil is of as good a quality on the whole as we ought to secure, yet all who have seen it seem well pleased with it. It is a great undertaking to erect buildings and to establish the school on this land. There was but one thing I could do, and that was to tell Willie that he had done all that he could in the matter. He will feel very conscientious not to represent the land for which they have contracted as of one jot or tittle of value above what he thinks it worth. He knows that there may be criticism of his movements. He has had a taste of this in the past, and he dreads it, and he had not moved with that assurance and confidence that one needs in order to be in good spirits, and to make a success. He knows that much is at stake.*9LtMs, Lt 54a, 1894, par. 21*

Those who have been investigating land have found that they could procure no tract of country where there were not some unfavorable features. The land that was better than that negotiated for on Dora Creek, that would be the most profitable for the purpose, is very high priced, and there are, besides, disadvantages of a serious nature. We have little money to invest in costly land, and should we purchase it, we should have to spend more in water supplies. We

have come to the conclusion that whatever purchase is made, some dissatisfaction will exist. On this account Willie carries a load which causes him to fear and tremble, but we lay the matter before God most earnestly and with tears. If he dared, he would drop this part of the work and let others take it up.⁹*LtMs, Lt 54a, 1894, par. 22*

I wish that Brother Eastman were here. Willie will not make a decided purchase of the land until Joseph Hare shall come. He is now on his way, and will be here Tuesday. Willie will go with him to see the land. I told Willie that if it would ease his mind, I would step into the gap, sell off house and furniture in America, and be responsible for the four thousand, five hundred dollars that must be paid for the land, for we could not hesitate much longer. If anything better could be found, I alone could be held responsible for the Dora Creek land. This matter is wearing upon Willie, and I want it to end soon. He has been casting about to see where he could get the money to pay for the land. Brother Sherwin, I understand, will lend him all the money which he has, which is one hundred and fifty pounds. But this loan will only be for a few weeks, as Brother Sherwin wishes to secure a place wherever the school shall be located.⁹*LtMs, Lt 54a, 1894, par. 23*

We see that the responsibilities are of such a character that we will be fastened here for some time. We dare not pull up stakes and move to any other part of the field at this stage of work, for this would bring discouragement upon the workers here in this crisis. If the Lord has called us here, it must be to act a decided part in the work and to see it advance to success before we change for any other field of labor. This decision means much to us, for Willie's children must be with their father.⁹*LtMs, Lt 54a, 1894, par. 24*

Willie must be looking around to find a proper person for a mother to his children, and no longer remain separated from them. He has felt this separation keenly, and although he has said but little about it, it is telling upon him. I lay the matter before you just as it is, but as yet would say he knows not what he will do in this important matter. He dares not make any arrangements until he sees his way clear. It is not a very economical way of doing to support a family in Battle Creek and at the same time be paying his board in this

country, to say nothing of the self-denial and self-sacrifice of being so far separated from his children, and being comparatively a stranger to his own dear ones. He has responsibilities upon him which as a father he should recognize. He is neither doing justice to them nor to himself, and I have been troubled for some time on this point. The children need the help of their father in their education and in receiving a proper mold of character, and they should have him. The company of his children might bring some brightness into his life, which would be beneficial to him. Since his wife's death, his life has been sad indeed. His whole life has been one of constant taxation since he was old enough to bear any responsibility, but the time for a change has come.*9LtMs, Lt 54a, 1894, par. 25*

We cannot leave this field now. We are needed here, and our laborers must be here, we know not how long. We now have a knowledge of the work, and the Lord has given us light as to how to do the work, and we will humbly go forward in the fear of God, giving ourselves and the means which God has entrusted to us as His servants. We mean to walk humbly with God.*9LtMs, Lt 54a, 1894, par. 26*

I am pained to see the fear and trembling that is becoming habitual with Willie. I noticed that he moved with trembling before Brother Tenney left for America. O what a work was left upon his shoulders in seeking to arrange matters at the office! This cost him many hours of hard labor, and deprived him of sleep, and he has been troubled with indigestion ever since coming to Australia as never before. It has been one long taxation which neither you nor any other man can ever know. God knows it all; we have moved under pressure ever since coming here.*9LtMs, Lt 54a, 1894, par. 27*

There is a work to be done in Queensland, in the regions beyond. This is a new world, and as yet it has had little of my labors. The work that has been begun needs to be carried forward; and God alone can give us the efficiency, the courage, the determination to stick to the work, and to do that which we have a knowledge must be done. We are not to fail nor to be discouraged. If the Lord tells us that it is our duty to leave this field, and to enter a new field to meet with the prejudice, the envy, the jealousy, the distrust, and the suspicion which there exists, we will do it; for we feel like devoting

our time, our strength, and all there is of us to the work of God. We are in His hands to do His bidding. The Lord has heard prayer in my behalf. I am improving in health and strength, and my heart says, "Praise the Lord, who is the health of my countenance and my God." [See *Psalms 42:11*.] *9LtMs, Lt 54a, 1894, par. 28*

I must now leave this writing, as it is twelve o'clock, and I have just been told by Willie that there is an appointment for me at Seven Hills, at a very important meeting that is to be held there. I will order the lunch to be placed upon the table as quickly as possible. I had not an intimation that I must go. We have had rain, and the roads are muddy. Our carriage is heavy, and it will take two hours to reach Seven Hills. *9LtMs, Lt 54a, 1894, par. 29*

June 25

We found our brethren and sisters assembled at the tent, with about thirteen unbelievers. I spoke upon the subject of devoting our means to God, as well as giving ourselves to His service. I read the *eighth* and *ninth chapters of second Corinthians*, and dwelt much upon the *eighth chapter*, for the words seemed very appropriate to the circumstances of our people. The Lord gave me much freedom, and I presented the matter in the demonstration of the Spirit. We had no question but that Jesus Himself was in the assembly. I know that I was blessed, and I know the words that I spoke were received as a message from God. *9LtMs, Lt 54a, 1894, par. 30*

With yearning of soul I looked upon the faces of that intelligent company, who had newly come to the faith. I loved every one of them in Christ Jesus, and I could not feel that it would be right for Brother Hickox to leave them until a humble church should be built where they could assemble to worship God. The church is made up of intelligent farmers, carpenters, of men who are quarrying out stone, and who are engaged on the water works. They are all intelligent persons and can all exert an influence by letting their light shine forth to others. There are several others who are still in the valley of decision. I appealed to them, and urged them to follow the conviction of their conscience. *9LtMs, Lt 54a, 1894, par. 31*

The Lord Jesus was calling them as He called the humble fishermen in Galilee, saying, "Follow Me." [*Matthew 4:19*.] Hearts

were softened and subdued. Tears were in the eyes of many. Not only believers, but unbelievers, were affected to tears. After I had spoken fifty minutes, Brother McCullagh spoke right to the point; then Willie and Brother Hickox called upon them all to see what they could do toward erecting a meetinghouse.*9LtMs, Lt 54a, 1894, par. 32*

All had large families to support and were dependent upon their daily labor to meet their expenses. But one after another they said, "Put me down for one pound." Brother Sherwin said that he would give five pounds; this was the highest sum that any of this little company could give. Those who in their deep poverty gave one pound were liberal, and the Lord blessed them. One man who has not yet taken his stand for the truth, and who has a large family of children, gave one pound. His name is Mitchel, and he is an intelligent man; we have faith that soon he will be wholly in the truth.*9LtMs, Lt 54a, 1894, par. 33*

I could not but be forcibly impressed with the words of the apostle, "For to their power I bear record, yea, and beyond their power they were willing of themselves." [2 *Corinthians* 8:3.] Brother McCullagh said he would give two pounds ten, and was authorized to tell them that Brother Starr would also give two pounds ten. These brethren have done liberally in taking their part in this enterprise of building a meetinghouse. Willie said he thought he could not possibly venture to give over one pound; but if they should decide to purchase two lots, he would give two pounds, although he was not able to do this.*9LtMs, Lt 54a, 1894, par. 34*

Sister White was called upon with the inquiry as to how much she would give. I stated that I would give twenty pounds, and wished that I could give forty, but this was all I could do at the present. Two hundred pounds were subscribed. The house will be built if I have to give twenty pounds more. All that I have and am is the Lord's; nothing shall be wasted, nothing shall be used selfishly. The Lord will help us to help our brethren in this country during these hard and trying times.*9LtMs, Lt 54a, 1894, par. 35*

We had a very precious meeting, which was extended until nearly dark. There was no moon, but the stars and the carriage lamps lit

up the road homeward. The horse walked most of the way, but though the light of day was withdrawn, we were under the bright beams of the Sun of Righteousness. The Lord lives and reigns. If we look to Him alone for approval, we shall not be so often disappointed. However hard the lesson, we must learn not to trust in men nor to make flesh our arm, for if we do, we will surely fail and become discouraged. As we were nearing home, we met Brother Belden with his pony and trap, taking Elder Corliss, who had come up from Sydney, to fill his appointment. We have been having meetings Sunday afternoon and evening at Parramatta, and Brother Belden had his little trap well filled with those who were going from our place.*9LtMs, Lt 54a, 1894, par. 36*

I have been up writing since four o'clock this morning, and now it is daylight. I put up my pen. The days are at their shortest now and will begin to lengthen slowly from this time on. Next week we will move into a nice, large, two-storey house up on the hill. The rent was ninety-eight pounds per year when we called there some time ago, but the times are so hard and money is so scarce, that they now offer the place for two dollars less per month than we are now paying. We have been paying twenty-seven dollars per month, but will rent this for twenty-five. It is thought that this house is too low in its location. Rheumatism has troubled several of us, and me in particular. We hope for the best and trust all with God.*9LtMs, Lt 54a, 1894, par. 37*

I learn that last night's meeting in the hall at Parramatta was well attended, and the contribution for afternoon and evening amounted to nineteen shillings. There were not many out in the afternoon, for there was a band of musicians in the park, and some things of interest going on in the hospitals which attracted the attention of the people.*9LtMs, Lt 54a, 1894, par. 38*

Lt 55, 1894

Olsen, O. A.

Norfolk Villa, Prospect Hill, Granville, New South Wales, Australia

[August 1894]

This letter is published in entirety in *1888 1280-1285*.

Dear Brother Olsen:

I have very tender feelings toward you. I understand how you are placed in relation to the work, and I pray for you, and believe God will lead you and guide you; but I felt the time had come for me to stand in God, and Him alone. The councils at Battle Creek treat me after their own ideas, as they have treated others, and will continue to do this until they are converted; and if the enemy could depress and discourage me through their course of action, he would exult. I have not had the sympathy of the faith and confidence of some men who compose your councils; therefore I shall not feel under restraints which they wish to impose upon me. If they could see things in a correct light, they would see and understand that I have had a connection and an experience with the work that not one of them have; that their constant suspicion, jealousies, and evil surmisings are standing directly in their own way of spiritual advancement, as well as proving a decided hindrance to me.⁹*LtMs, Lt 55, 1894, par. 1*

I mourn now that I did not do the very work I ought to have done when my nephew, Frank Belden, and Captain Eldridge were in responsible positions and had not an appreciation of the *Great Controversy*, Vol. 4, which the people should have had then as they are having now. What effect did all my talk with a burdened heart in setting before them these things, have upon them? As much as to talk to a stone. My burden, my distress, was interpreted to be through selfish motives. They judged me by themselves. They intercepted themselves, in their own management, [so] that the book which the people should have had, which the Lord would have had them have, fell almost useless, and died from the press.⁹*LtMs, Lt 55, 1894, par. 2*

Light was in that book which came from heaven; but what account will those men have to give to God for the little faith and confidence manifested in that book, [so] that the warnings should not come to the people when they should have had them? I am so glad the people can have them now. The delay was Satan's own devising. He was working diligently and has brought about a condition of things that the work cannot now go as it would have gone and done its work, which the Lord presented before me needed to be done. Those who hindered the work will have to answer to God for this.⁹*LtMs, Lt 55, 1894, par. 3*

What power did I have, notwithstanding my position and relation to the work, to change the order of things in the councils and decisions made in Battle Creek by men, firm and set and determined to have their own way? Verily none at all. There is One who saith, "I know thy works." [*Revelation 2:2.*] What reason have I to have implicit confidence in decisions in these councils, who have treated the message and the messenger as they have done? Have I not every reason to believe if they could manage to place me in trying places they would do it? They have done it. I have thought I would hunt up all the expenses I have had to meet on my own account, since coming to Australia, for calligraph work and preparation of articles for to get out matters that I have been awakened in the night season to prepare, and to give the figures to my brethren in your councils; but I will not take the trouble. God knows the whole history. I am sick and disgusted with the management of those things.⁹*LtMs, Lt 55, 1894, par. 4*

If I had not been in the field long enough, and the character of my work and my integrity and purity and incorruptness of action is not demonstrated beyond such criticism, it never will be. Satan, it is evident, has power over human minds, to put his interpretation on matters in human minds that are not fully under the sanctifying influence of the Spirit of God, that nothing will change. Facts will be misunderstood, and I shall not distress my soul or bring unnecessary burdens upon my workers to enter into minutia to figure out every item to prevent the suspicions which are ready to spring into life any moment that they think they have a semblance of a chance. I will not humiliate myself before such minds. The time has come when I stand in God, and in Him alone.⁹*LtMs, Lt 55,*

1894, par. 5

When I have been in the Spirit present in your councils and heard your decisions and how matters in regard to individual cases have been decided, I have not had increased faith in the men in your councils; and should I make myself dependent to be controlled by them, it would be when I had positive evidence that the strong-minded men in your councils, the men who were making decisions and devising plans, were converted. I take the position: I will work for God; I will use every power God has given me to have in my own hands, through the counsel of God, all the means which I can honorably, through the counsel of God, command, to use as God shall direct in destitute fields.⁹*LtMs, Lt 55, 1894, par. 6*

I have no burden or advice from the Lord to imperil health and life to save expenses to the conference, when I know I shall not do as I have done, to place myself in positions of that self-denial which would be detrimental to my health, or to try to save the expenses of traveling to the conference, which has several times nearly cost me my life. Willie has done this so much that it cannot be done in the future, for it has greatly injured his health; and those who stand off, and are at a distance, will not appreciate his work even if he lost his life. The time has fully come to look to God and Him only, and to have a single eye to the glory of God in doing His service. The Lord God of Israel will we worship and serve and honor to the best of our ability. He is my refuge and fortress. The selfish appropriation of God's money has been, and is still being, registered in the books of heaven. This work means oppression for other workers.⁹*LtMs, Lt 55, 1894, par. 7*

One thing I am determined upon, that Willie's life shall not be as it has been. God will have it otherwise. I write because it is time I should write, and because I must do all I can to change an order of things that has not been wise and in accordance with the mind and will of God. It bears not His superscription. We will work in God's lines, and will be in harmony with my brethren, if they will be on the right side, in harmony with God's mind and God's will; but we will honor those whom God honors, irrespective of their position or talents.⁹*LtMs, Lt 55, 1894, par. 8*

I was reading in Isaiah this morning that the Lord Jesus came to preach the gospel to the meek. [*Isaiah 61:1.*] I desire the meekness of Christ; and yet, when I see men interposing their unsanctified decision in the way of the Lord's work, I shall not be clear in holding my peace. I shall speak decidedly; I shall not be silent, although my mission and the work given me of God may not be recognized by some in your councils. But I dare not be silent, whether men will hear or forbear. I have had my commission, "Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." [*Isaiah 58:1.*] There are many things that God does not approve that pass currency in Battle Creek. *9LtMs, Lt 55, 1894, par. 9*

Oh that every man and every woman that handle or are in touch with sacred things would be pure in heart and upright in all their dealing with every man, saint or sinner! It is because of indulgence in sharp dealing, and in practice, that all such will be ever suspicious of others, judging them by themselves. I have had this scripture much before me: "For I the Lord love judgment; I hate robbery for burnt offering. I will direct their work in truth, and will make an everlasting covenant with them." [*Isaiah 61:8.*]*9LtMs, Lt 55, 1894, par. 10*

To think to secure prosperity to the Review and Herald office in working contrary to God's principles and attributes will be a vain hope. He will scatter much faster than every human effort to enrich. God has a controversy with those men who have stood in prominent positions and have so managed as to serve themselves, but have not given some of God's workers—ministers in the field preaching the Word, and workmen in different lines—a just and equal estimate of their service. All this is written in the books of heaven, and if not seen and repented of in accordance with the light which God has given, will appear charged against them to be brought up in the judgment. *9LtMs, Lt 55, 1894, par. 11*

The Lord has sent testimonies of warning early and late, and how have these appeals and reproofs and warnings been treated? The day of God will reveal. I have tried to not shun to give to our people the whole counsel of God, but have sometimes deferred matters with the injunction, "they cannot bear them now." [See *John 16:12.*]

Even truth cannot be presented in its fulness before minds that are in no preparation spiritually to receive it. I have many things to say, but persons to whom the messages apply cannot in their present unconsecrated state bear them. I have had an article written for Brother Littlejohn since June 3, but have not felt that I could send it, for I fear greatly that he will take a decided stand against any reproof or counsel that will not coincide with his judgment. But this mail carries the message to him. This case is not being managed mercifully and kindly and generously.⁹*LtMs, Lt 55, 1894, par. 12*

I will say: Willie has not had time to read any articles of any description I may write. He knows nothing of this article. Why? Because he has to plod along as best he can, interrupted often to give counsel to the ministers, brethren, and those in the work. He is with me but seldom. He is worn so that weeks and months a slow fever has been upon him, and a congested brain. Who have I to help me, to read these important matters to? No one, but occasionally to Marian. And yet the conference may think I have abundant help.⁹*LtMs, Lt 55, 1894, par. 13*

It is decided in council I shall write on *The Life of Christ*, but how any better than in the past? But questions and the true condition of things here and there are urged upon me; I write, but I cannot get time to read to him the most important matters which concern the work of God. His time is fully taken up, and I will not have opportunity to bring either good and encouraging things before him, or such matters as I am presenting to you. I oft supply him with help to take his letters and write them out for him; but I make no charge for said labor. He is, I have no hesitation in saying, overwhelmed with responsibilities. It is an easy matter to pass decisions that Willie shall help his mother, when they do not understand he has not time to do the pressing amount of work that piles up about him of a most important character. If he should help me that work must suffer.⁹*LtMs, Lt 55, 1894, par. 14*

Up to this period I have done scarcely anything on *The Life of Christ*, and have been obliged to often bring Marian to my help, irrespective of the work on *The Life of Christ* which she has to do under great difficulties, gathering from all my writings a little here and a little there, to arrange as best she can. But she is in good

working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take *The Life of Christ* and go ahead with it, if the Lord will.⁹*LtMs, Lt 55, 1894, par. 15*

Since writing these communications, which ought to have been done some time ago, freedom has come to my soul. I have felt the approval of God in a marked degree; and now I shall not have time to copy this, I fear, and I will send it as it is. With earnest interest for you and the work of God, I remain,⁹*LtMs, Lt 55, 1894, par. 16*

Your sister and fellow-laborer in Christ.⁹*LtMs, Lt 55, 1894, par. 17*

Lt 56, 1894

Olsen, O. A.

Campground, Ashfield, New South Wales, Australia

October 26, 1894

Portions of this letter are published in *4MR 414*; *4Bio 167*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

We are now in the midst of our meeting. I have had no time to write you heretofore, and have little time to spare for writing now. I have been speaking and reading nearly every morning, and have spoken Wednesday, Sabbath, and Sunday afternoon to large crowds of people. This morning I went into the early morning meeting, but was faint, and returned to my room in the house. After eating something, I again went to the tent. Once more the faintness came, and I returned to my room. The third time I made the attempt, and was strengthened to bear a close, cutting testimony, and it produced a searching in the camp. Confessions were made, and the Spirit of the Lord moved upon hearts.^{9LtMs, Lt 56, 1894, par. 1}

I then ordered the horse and phaeton for a ride after breakfast, but Willie came in, and was anxious that I should go into the ministers meeting, which I did. The Spirit of the Lord came upon me, and I bore a message of warning and reproof. I told the brethren that for the last forty years the Lord had been revealing to me the necessity of harmony of action on [the] part of the ministers and the presidents of our conference. The president of the Conference should be careful to give respect to all who are laborers together with God. One man's mind and judgment is not to control. The ministers who are connected with him in the work are to be respected and loved; criticism should have no room to work.^{9LtMs, Lt 56, 1894, par. 2}

Let envy and evil-surmising be expelled from the soul, for Satan, in

disguise, is at work with all deceivableness of unrighteousness. Nothing can grieve the Spirit of God more than dissension and <lack of> appreciation of brethren. We are all suffering as the result of the characters we have received through inheritance and education. In order to have prosperity in labor, there must be <love and> confidence in and union with our brethren who are laboring just as earnestly and disinterestedly as we are ourselves.⁹*LtMs, Lt 56, 1894, par. 3*

There are those who do not possess a harmonious character in all respects, yet God has accepted them as laborers together with Christ; then how out of place it is for one to stand apart from another because their ideas and judgment do not in all things agree. Let not these little things be made prominent. We must not forget that the church militant is not the church triumphant. <Our success in any religious effort depends upon our simplicity in Christ Jesus, and unity and love for one another.>⁹*LtMs, Lt 56, 1894, par. 4*

Every man and woman has an atmosphere surrounding the soul, and its character is peculiar to the individual. But the transforming grace of Christ <is working to> bring believers into harmony. The love of Christ melts down all barriers. As the human agents grasp the truth, how precious it is! Their faith works by love and purifies the soul. All the little differences are swept away.⁹*LtMs, Lt 56, 1894, par. 5*

The principles expressed in the prayer of Christ <to His Father just before His crucifixion is of> importance to be practiced by every Christian, especially by those who are engaged in the same work <as laborers together with God in> winning souls to Christ. If all would carefully study the prayer of Christ, they would learn the will and purpose of heaven, that the branches of the same vine are <in their diversity> united in the parent stock, each branch bearing precious clusters of fruit.⁹*LtMs, Lt 56, 1894, par. 6*

I had most earnest words to speak to them, and there was a falling on the Rock and being broken. Heartfelt confessions were made by one to another. I have not seen in my brethren that sense of the sinfulness of drawing apart that <there> should be felt. But good

confessions were made, and I bore most earnest testimony <in regard> to the great evil of dissension. <There is an> error <with our> brethren in the ministry, in showing <so> little respect and courtesy toward one another. Christ has given us decided testimony in regard to this matter. <Will we heed His words?>9*LtMs, Lt 56, 1894, par. 7*

After the ministers' meeting, Emily, Sister Rousseau and I rode out on what is called the Liverpool Road. We were much pleased with the scenery. The gardens abound with fragrant flowers. We saw the most lovely trees of great variety, and every kind of flowers—roses, lilies, and pinks—in great profusion. The houses are very costly, and many bear the sign, "To let." Since the hard times have come, the more expensive houses have been given up for cheaper establishments.9*LtMs, Lt 56, 1894, par. 8*

The campground is in one of the most popular suburbs of Sydney. We are pleased to see and speak to the large congregations of most intelligent people. They are interested, and say that they never heard such preaching before. On the Sabbath, after I had spoken upon the love of God, from (*John 13:34, 35*), one man whose hair is white with age said, "I never heard such preaching as that woman gave us since I was born into the world. These people make Christ the complete center and system of truth." On Sunday we had an immense congregation. The large tent was full, there was a wall of people on the outside, and carriages filled with people in the street.9*LtMs, Lt 56, 1894, par. 9*

The tents are a great surprise and curiosity to the people, and indeed these white, cotton houses interspersed among the green trees are a beautiful sight.9*LtMs, Lt 56, 1894, par. 10*

Monday, October 22

A lady came from the country with two large and most beautiful bouquets for Mrs. White, the lady who spoke on Sunday. I told Emily to respond by giving her *Steps to Christ*, which pleased her very much.9*LtMs, Lt 56, 1894, par. 11*

October 24

An elderly man who has a large, handsome residence close by brought a beautiful bouquet to Elder Israel, which he brought to me. I directed that *Steps to Christ* be given to him also. He desired Elder Israel to call upon him. A few days before, Brother Israel had opportunity to show him a kindness; on the occasion of his daughter's birthday, he wished to make an awning in his garden under which to spread the table, and Brother Israel was able to accommodate him. This quite won his goodwill, and he has since attended several meetings. The whole country around is stirred, and editors and business men seem anxious to do all they can for us. *9LtMs, Lt 56, 1894, par. 12*

Dinner is now over, and I will continue my writing. We have had a thunder storm, with hail as large as peas. The rain has ceased, and preparations are going on for the Sabbath. O, how we need the Holy Spirit's power upon this ground to break and subdue the hearts! O, that these great Bible truths may be brought into immediate contact with life and character, that justification by faith through the atonement of the Son of God, the forgiveness of sins, may make hearts full of praise and thanksgiving to God. "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] We want to see the implanting of a new nature through the power of the grace of God. *9LtMs, Lt 56, 1894, par. 13*

We have had excellent meetings, but camp meetings are new to these people, and they do not seem to comprehend that this is a holy convocation. There is too much of a visiting spirit, a depth of experience is wanting. We try to present living principles, but we must not be discouraged by the magnitude of the work which lies before us. *9LtMs, Lt 56, 1894, par. 14*

God calls upon young men who are strong to take up their heaven-appointed work because they are strong. We have great faith in young men to whom the Lord has intrusted ability and talents that they may devote all to the service of God. Whatever these young men can do, they should do in the love and fear of God. The greatest work for each is to achieve a personal victory over themselves. *9LtMs, Lt 56, 1894, par. 15*

Sunday evening

This morning I arose at four o'clock, and begun writing this which I now send to you; five pages were written yesterday morning, and afterward I attended meeting in a tent for young people. About forty were present. I had much freedom in speaking to them. Brethren Rousseau and Teasdale conducted the meeting. At the same time there was a general meeting for prayer and testimony in the large tent, and I went there also, and spoke for a short time with freedom. Many precious testimonies were borne, asking prayers for friends. In the afternoon I addressed a large congregation from *John 15*. I had special freedom and strength given me. Then we had a meeting of praise and thanksgiving to God. It was one of the most precious Sabbaths that we have enjoyed. Many bore this testimony: "The Lord's name be magnified." We praise His holy name for such freedom. Many not of our faith were present.*9LtMs, Lt 56, 1894, par. 16*

The [camp] meeting is interesting to a large class, and fully as much so as at Melbourne. Early this morning I was up writing the address which goes to Battle Creek. Then we rode out [for] about three-quarters of an hour. This is one of the most beautiful suburbs of Sydney. Here are large handsome residences, and beautiful gardens with abundance of flowers. At this season everything is in its glory. I am so thankful that the Lord directed Bro. McCullagh, Willie, and myself to this place. We have one good, roomy cottage and a large, beautiful paddock, with excellent sod, clusters of trees, and single trees interspersed all over the ground.*9LtMs, Lt 56, 1894, par. 17*

I have just had a visit from Sister Corliss. Brother Corliss has been much depressed, but since the ministers' meeting, where the Lord's presence was sensibly manifested, light and freedom have come into the meeting. Yesterday Brother Corliss poured out the truth to a large company. This forenoon he preached on Baptism, and the ministers say they never heard him speak with greater power. He outdid himself. When the Spirit of God talks through the human agent, he certainly will outdo himself.*9LtMs, Lt 56, 1894, par. 18*

I am <deeply> distressed when I see that my ministering brethren

have <manifested so> little confidence in their fellow laborers. <What does it mean?> If the ministers have any discernment, they must feel this keenly. This kind of work hurts my soul. Certainly the Lord is using Elder Corliss. If he does make some mistakes it is no more than those do who criticize and look with suspicion upon him. What is the use of continually irritating and bruising the souls of God's servants? What is the use of taking the last bit of courage from a man? When one is treated with indifference, he is thrown on Satan's battleground, and is tempted to surmise evil.⁹*LtMs, Lt 56, 1894, par. 19*

It is best always to treat the Lord's delegated servants with respect and candor, and to have confidence in them if they are accepted as laborers in the field and trusted with important interests. If they are not worthy of this confidence, tell them so; but if they are trusted to bear the message from God, then let the brethren encourage them, <hold up their hands,> and not push them on the battleground of the enemy. In the name of Jesus I protest against this kind of work. Let them not be bound <about with> restrictions as Elder Corliss was when he came here. I know that God is not pleased with any such proceedings. I am distressed beyond measure over these things, and will use all the influence I can command to change this objectionable order of things.⁹*LtMs, Lt 56, 1894, par. 20*

Lt 56a, 1894

Olsen, O.A.

Refiled as *Lt 58, 1895*.

Lt 57, 1894

Olsen, O. A.

Williams St., Granville, New South Wales, Australia

June 10, 1894

This letter is published in entirety in *1888 1256-1267*. +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:

I am much worried over Willie's case. He has altogether too much to do. He has to prepare communications to go to America and to the various fields here in this country; he must give counsel in regard to the foreign work; he must give counsel in regard to important movements here, sitting in committee meetings late at night; he is forced to neglect his writing, and then must sit up till midnight to run the typewriter, the work constantly urging and pressing him. Now if you have a desire that he shall be preserved to the cause of God, I request you to furnish him a man to help him. If the cause cannot afford to do this, I shall, as his mother, demand of him to change his course of work decidedly. He needs far less to do, but he has no thought for himself.*9LtMs, Lt 57, 1894, par. 1*

He is now in a condition which causes me decided alarm. He has congestion of the brain. I think if you had been more free to express some appreciation of his work, which I know he deserves, it would not have exalted him nor done the least harm. He does not let one word of complaint of any one or any thing fall from his lips. His whole soul is in the work, but I know that he cannot continue to do as he has done. I am greatly distressed over this state of things. He will put himself into the most disagreeable position in order to help some one who he thinks needs help.*9LtMs, Lt 57, 1894, par. 2*

When I see you link up with men that are full of selfishness, unconsecrated, their course under the censure of God continually, I feel that you are in danger of being yourself affected, and [of]

making decisions that God would not have you make.*9LtMs, Lt 57, 1894, par. 3*

I dare not utter a word to Willie of what I have written to you. Brother Starr and his wife have gone to Queensland to open that field. Brother Starr expects to accompany us to Africa; but I do not propose to leave this field until I see my way more clearly. Willie has had little time to help me on my book. For some days he took one hour <a day> to hear chapters read on the life of Christ, but as I have not yet been able to write anything new, there is no more to be done in that line. The churches call for help; there is much visiting to be done, and much personal testimony to be written. I feel afraid to neglect this work, and suffer men and women to be under a deception, thinking themselves right when I know they are wrong. If accidents should come to them, and they be taken away in their sins, I should feel that the blood of their souls was upon my garments.*9LtMs, Lt 57, 1894, par. 4*

June 15

I see by the letters and accounts received in the last mail that Willie is cut down in his wages; were he in America with his family, this would not be inconsistent; but your visit to Australia and New Zealand should certainly give you an understanding of the situation—that limited means brings embarrassment upon the leading, care-taking workers, which is very much above anything that is possible to exist in America. There are constant demands for means to sustain the work in its various branches, and it is necessary for us to lead out in donating to the enterprises that call for money. <Upon whom can we rely to supply the very article we need—money?>*9LtMs, Lt 57, 1894, par. 5*

Those who remain with their own families and have a position in our institutions could get along far better with much less wages than are needed by those who are called to the work in such fields as we are now laboring in. Those who labor in these new and destitute fields must have means in order to lead out or they must see the work blocked, and themselves helpless to relieve the situation. I know whereof I speak, for in much of our work we have been pioneers for many years.*9LtMs, Lt 57, 1894, par. 6*

There is not a soul to whom, in time of pressure, any one of us can <now> look for one pound to relieve the situation. Both at Melbourne and at Sydney the treasury has been empty. We have had [a] two-months' account unsettled at the grocer's, and ever since we have been in this place we have been studying the financial problem. Can you not see how Willie is situated? After supporting a family in Battle Creek, and paying his room rent and board, and meeting other expenses here, he is left without a margin of means to use, as it is essential he should <have,> in the various enterprises of the work. He cannot but be kept in perpetual embarrassment. While in America he had to hire money in order to purchase his home, and he still has a mortgage on it, on which he pays interest. The leading position he occupies makes it necessary that he shall set an example in aiding the various enterprises. The many demands for money led him to ask me the loan of \$1,200, which I have granted.⁹*LtMs, Lt 57, 1894, par. 7*

Apart from this, the sum of \$1,200 has been loaned me <from America,> which I have given my pledged word that I will repay whenever it is called for. I have used every dollar of this money in the work, so you see this takes more than my year's wages. You are unaware that the entire amount of my last year's wages was donated to purchase land upon which to erect the school building.⁹*LtMs, Lt 57, 1894, par. 8*

I have not a word to say in reference to the cutting off of two dollars per week from my wages; it will only cut off some opportunities where I should invest in the cause as I should discern its needs, thus limiting me on this end of the line. But I wish that you would carefully consider the cases of the workers, and see who are the men that are constantly obliged to use means in the interest of the work, and in starting the work in new fields, and who will not hold back for any selfish considerations. It is an encouragement that such men will not become selfish. W. C. White will not, whatever the circumstances. But I know how it mortifies and galls him when his hands are bound so that he does not feel at liberty to give <where he knows it will greatly advance the work.>⁹*LtMs, Lt 57, 1894, par. 9*

When I first came to Granville, I had to borrow \$50 of Sister

Hughes, and now she wants the money, but I cannot furnish it for her until I can get possession of some money myself. It costs a large sum for us to move here from Melbourne with all our belongings. But Willie will make donations, and run behind, and I shall have to use my means to help support his family, for it is not possible for him to do it while having so many other expenses to meet. In America we could live on less wages than we need here. It is right you should know just how the matter stands. I write you this that you may enlighten your board as to the real situation, <which they seem unable to comprehend,> as, in your position, it is your privilege and duty to do.*9LtMs, Lt 57, 1894, par. 10*

As soon as I can get the money, and it should be in a few days, I shall invest fifty dollars in the little church which must be built at Seven Hills. Twenty are now keeping the Sabbath, parents and children together number about forty. When the tent is taken down, there is no place where they can meet for worship. They are excellent people, but too poor to do much; they will do their utmost, and we must help them.*9LtMs, Lt 57, 1894, par. 11*

I can now see the force of the cautions given me of the Lord, that we should not by large gifts place out of our hands the means that God desired us to handle, for he would make my husband and myself agents through whom the standard of truth should be raised in many places. Willie takes the place of his father <in some respects.> I have seen that our work was of such a character that we were not to feel dependent upon any institution or on the decisions of any man or class of men, for unless they were sanctified, they would counterwork the work of God.*9LtMs, Lt 57, 1894, par. 12*

I saw that the Lord had a special work for us to do. Men untaught of God, men who were not under the influence of His Spirit would, through lack of discernment, be placed in positions of trust, where their influence would have a controlling power, and many decisions would be made that would sway things in a wrong channel. Not only would the cause be imperilled by men who would refuse to accept and obey the commandments of God, but some who were right among us, who acted a part both in planning and executing the work, were not in close connection with God. Yet the judgment of

these men would be regarded as reliable. If they were able to distinguish sacred things from the common, they would consecrate their talents of ability to God, and their endowments as business men would be employed as a sacred trust. But they have never been converted, and they do not make God their fear and their trust. Yet their decisions bind or loose in the work of God, as if they were under the sanctification of His Holy Spirit.⁹*LtMs, Lt 57, 1894, par. 13*

Since my husband's death, I have repeatedly received such warnings as these: "Beware of men in high places. Do not place yourself in the power or under the control of men, for there will be those who do not understand the way of God's working. You must not be bound. Do not tie your hands by any decisions you may be urged to make. Too often selfishness will control the mind and judgment of men. I have plain testimonies for you to bear, but the men who know not God and the sanctification of His Spirit will mislead. They will not receive <your> testimonies of <reproof;> they will not be corrected. They will cherish jealousy."⁹*LtMs, Lt 57, 1894, par. 14*

"Through envy, through resistance of the Spirit of God, they will give heed to the suggestions of Satan, and will make it very hard for you to do the work I have given you to do. I have placed you so that you shall have influence and means in trust to establish my work, to advance the interest of my kingdom, and not be hindered by the judgment and decisions of men who do not make it their study to know the mind and will of God."⁹*LtMs, Lt 57, 1894, par. 15*

I have been shown that you, my dear brother, have sometimes allowed the judgment of men who are not controlled by the Spirit of God to lead you to give your influence to plans and propositions that have displeased God. In regard to some of your councils the word of the Lord has come to me again and again, presenting evils that need correcting; but if you have seen the evils, you have not dared to stand firmly and boldly in defense of the right. There is danger that your judgment will be perverted. A knowledge of this fact has brought the burden heavier upon me. God is not pleased with these things.⁹*LtMs, Lt 57, 1894, par. 16*

In regard to Captain Eldridge I have had to write words of reproof again and again. You saw the evil that was at work, and yet you did not move as one in your position ought to have done. In regard to men whom I have had to reprove, the word of the Lord did not have the effect it would have had if you had discerned the evil more clearly and had acted decidedly. These words were spoken to me when the state of things in your councils was so objectionable to the Lord: "Judgment is turned away backward, and justice standeth afar off; the truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment." [*Isaiah 59:14, 15.*]*9LtMs, Lt 57, 1894, par. 17*

For a long time the evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God; <for he well knew that if they did not place themselves where God could help and defend them, he himself would weaken them, and thus prepare them to be overcome by his deceptions in the future.> There are some who have not had kindly feelings toward me because they were deprived of these large wages. Such feelings were indulged by Captain Eldridge, Bro. Henry, Frank Belden and others. Never will any one of these men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use would manage matters to please themselves if they had a chance to do so.*9LtMs, Lt 57, 1894, par. 18*

I have been pained at my heart as I have seen the great demand you have for Bro. Henry. I can see no light in it. God wants unselfish, just men <connected with His work, men> whose judgment is not swayed by feeling, men who will not make decisions under a perverse spirit. "Them that honour me, I will honour," saith the Lord. [*1 Samuel 2:30.*]*9LtMs, Lt 57, 1894, par. 19*

Now in regard to myself, I care not for wages; but I do care for strict

principle and equity. I do care for sound judgment. When men who had entered into a confederacy have taken from God's treasury large wages that they no more earned or deserved than did others in the office or engaged in building up other branches of the cause who received small wages, but who were doing their work conscientiously, in integrity and whole-heartedness and purity, a deep wrong was done that God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of His saints. To allow one to be exalted, and another, more faithful and true, to be placed in a hard, <trying> position, is not just and equal. God will surely repay these things.*9LtMs, Lt 57, 1894, par. 20*

I am more and more impressed that my work is in this country. We dare not leave the work in Australia and New Zealand at its present stage. You can see the way W. C. White is situated, and I cannot consent for him to continue to do as he has done. If no one else sees the necessity of relieving the situation, I shall certainly bring decided influence to bear in reference to my son.*9LtMs, Lt 57, 1894, par. 21*

I wish I could see so decided a reformation in Bro. Henry that I could regard with satisfaction the confidence you seem to repose in him. I know the spirit that has controlled the man in a large degree, and I am much depressed at the thought of your linking up with him as your companion to visit Europe. How many seeds of unbelief will be sown in regard to the messages God gives? How many twistings and turnings will his voice and influence give to the work counter to the mind and will of God? I am not a little surprised, and not a little afraid for yourself.*9LtMs, Lt 57, 1894, par. 22*

I do not feel that assurance in your case I would be glad to feel. I do not want you to err in judgment. I do not want you to displease God. I would not say one word to discourage you, but I must warn you, <lest you walk blindly.>*9LtMs, Lt 57, 1894, par. 23*

Elder Olsen, I wish to say to you, You must not make any calculation for me to go to Africa. I see no light and consistency in such a move. It is time for me to find some retired place and have

quietude and rest of spirit. I have been in the turmoil of battle for fifty years, and I do not wish to hold on to the active service until I do not know when it is time to let go. I think that period has come when I must lay off cares and perplexities that meet me in new fields. I have some little strength <and mental vigor> yet left <to write, and this work is more important for me than to visit Africa.>*9LtMs, Lt 57, 1894, par. 24*

There is no need that any one should tell me of Africa. I know just as well what I would meet there as what my brethren do. For me it would be the hardest field I have ever attempted to work in. The mixture of elements I am acquainted with, for the Lord has opened the situation to me. I am more disinclined to visit Africa since the Brethren Wessells have come into possession of the property they have received. I know that this would make it very much harder for me. If the Lord should send them a testimony through me, I fear they would not receive it. I know their peril is greatly increased since they received this property, and if they reject the warnings from God, they will lose their souls. I know that the enemy stands ready to misinterpret all that I may say or write to them; I have been decidedly told by Bro. Phillip Wessells that he wants no more letters from me.*9LtMs, Lt 57, 1894, par. 25*

I have not the slightest inclination to go to Europe or to visit Africa, and I have not one ray of light that I should go. I am willing to go wherever the Lord indicates my duty, but I am not willing to go at the voice of the conference unless I see my own way clear to do so. I know they would not wish me to do this. I do not yet feel inclined to go to America, for there would be so much work to do there that it would not be wisdom for me to go. I will remain here for further orders from the Lord to bid me how to move. I thought I ought to tell you, so that you would not be thinking I would go, when I do not feel that it is my duty. Let younger persons engage in the conflict.*9LtMs, Lt 57, 1894, par. 26*

For some weeks I have been passing through such agony of mind that I have scarcely known whether I should live or die. Bro. and Sr. Starr have gone to Queensland, and may the Lord go with them is my prayer. I do not think that Sr. Starr will be any relief to me as matron in my house. She lacks the very qualities essential for such

a position. After the stern conflict that I had to pass through in Melbourne in reference to reprovng wrongs, conflicts which cut the very life and courage out of me, I was unable to sleep or to find quietude of mind.*9LtMs, Lt 57, 1894, par. 27*

I came to Granville thoroughly exhausted. We were destitute of means. I had a good room, Bro. and Sr. Starr had a good room, Willie a little box of a place, damp and unhealthful. Then Bro. and Sr. Lawrence and Mattie came, expecting to remain only a few days; and they were here six weeks before the question in reference to land for the school was settled. Our house was a hotel for all the comers and goers, and the problem how to take care of them was difficult to solve. Our family numbered fourteen.*9LtMs, Lt 57, 1894, par. 28*

How to manage the financial part of the business has been a puzzle, but we did our best to curtail the expenses. I consulted the family, and with their consent banished butter from the table. We have wholly discarded meat. Not a particle has been brought into the house since we came to Granville. Everything we have purchased for furnishing the house has been bought at auction sales; we have watched our chances to get cheap articles.*9LtMs, Lt 57, 1894, par. 29*

When it was thought necessary for Bro. Daniells and Bro. Smith of the Echo office to come over from Melbourne, we had a tent pitched to enlarge our borders. We made it comfortable with a stove, our brethren lodged in the tent, and it was their only place for council meetings. We knew there was not a place where these men could be comfortably entertained. Bro. Reekie and others were often here in consultation in reference to the work. The prosecution of the Firth brothers created such a controversy and called out so many articles in the secular papers, pro and con, that it made very lively work to attend to all these matters.*9LtMs, Lt 57, 1894, par. 30*

Well, many things of a very disagreeable character troubled me. I was depending on the means which Elder Haskell wrote was coming from America. Just when we could not draw from the treasury here, he wrote that the money would come by the next mail. But instead of the money, we received the news that Bro.

Haskell took the first payment of the \$10,000 to the Pacific Press to send here, and Bro. Jones & McClure said they needed the money at the press, and then it would go into the general fund, I was not only grieved but indignant. Only a few nights before this letter reached us, I dreamed all about the matter. We seemed to be on an island, and could see a long distance off that a boat was coming to us, and one man on board was holding out his hand with a pocket book in it. Before the boat had started, we knew that help was coming; but a man came up, and took the pocket book, and put it in his breast pocket, and the hand was held out to us empty.⁹*LtMs, Lt 57, 1894, par. 31*

I had some other distressing experiences about that time, and altogether I was pressed as a cart beneath sheaves. I had pain in my heart and in my head, followed with numbness. I never understood before the words concerning Christ, "Being in an agony he prayed." [*Luke 22:44.*] I was of necessity obliged to fill my place in talking to our people, but O, my heart was so painful. I dared not sleep, and would walk the room in distress and agony. I knew that no living soul could help me.⁹*LtMs, Lt 57, 1894, par. 32*

One morning I was writing in my diary at one o'clock; I had been in prayer some time before leaving my bed, when instantly all the burden left me, and peace like a river came to my soul. I then went with Brother Daniells and some others to see the school land. The next morning while we were all bowed in prayer, the Lord rolled upon me the burden of prayer for Bro. McCullagh, that he should be blessed, strengthened, and healed. It was a most blessed season, and Bro. McCullagh says the difficulty has been removed from his throat, and he has been gaining ever since.⁹*LtMs, Lt 57, 1894, par. 33*

Our coming to this place as we did made it necessary for us to bear heavy burdens. We knew that it would be costly business for the committee who were to examine the land to board at hotels, and money was not to be had, so, by my direction May cooked provision here to send to Dora Creek to supply the necessities of the brethren. We were two month's in debt at the grocer's, and I had borrowed a little money for my own use, and a few pounds to relieve a brother who was in trouble.⁹*LtMs, Lt 57, 1894, par. 34*

But when the *Review* containing the two articles from Elder Littlejohn came, my spirit was again in an agony. It seemed to me that I should die. I could not write. For days I could not do anything. A horror of great darkness came upon me. I was bowed to the very earth at the thought that men in responsible places in the office are not to be trusted, that they have so little discernment as to allow such an article to be printed and immortalized, giving us as people a way into the enemy's hands. My case was made a subject of prayer, and in the night seasons Jesus seemed close by my side. He said, "Let me take your burden; you cannot bear it." I thought that the arm of Jesus encircled me and He bade me read (*Isaiah 54*), and repeated from the *fourth* to the *eighth* verse, <inclusive.> Then He said, "Satan is seeking to destroy you; I am your Restorer. Lay your burden upon Me. I will give you rest." I was entirely relieved, but restoration comes slowly. My head and heart are still afflicted. *9LtMs, Lt 57, 1894, par. 35*

Now the reason why I write all these particulars is that I wish you to know why I dare not go to Africa. I am in much perplexity to know where to find rest and opportunity to write. I have entertained the idea that the rest was to sleep in the grave, and yet some things have made this questionable. I am last inclined to the opinion that I should go to some place where I can make my home and no longer receive means from the General Conference, but feel entirely free from all responsibility, and move independently of every man and power. This is all the light I can see at present. I feel compelled to place myself where I shall not have these disappointments and terrible shocks to my heart. I see no other way than to feel that at my age God will give me rest. *9LtMs, Lt 57, 1894, par. 36*

But those articles in the *Review* to be given to the world seem to me a most terrible betrayal of our cause and work into the hands of our enemies. Some of our people are moving under the control of another spirit than that of God. The only safe course to pursue is to put in their place those that can give the trumpet a certain sound, and not have false alarms sounded that weaken, perplex, and confuse the people of God in these last days. At this time they need every particle of energy and clear foresight to discern the wiles of Satan, to meet him firmly, decidedly, and to fight manfully the battles of the Lord. If men in the *Review* and *Herald* office will

permit such matter as that <article> of Elder Littlejohn's to go abroad, let them be discharged, whoever they may be. My heart is sick and sore and faint, <but I dare not withhold my testimony from you. I pray the Lord, that He will enlighten your understanding.>*9LtMs, Lt 57, 1894, par. 37*

Lt 58, 1894

Olsen, O. A.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

November 26, 1894

This letter is published in entirety in *1888 1316-1321*.

Dear Brother,

Of late I have not addressed so many communications to you as heretofore, fearing to lay upon you responsibilities that would be a task. When we left Michigan, I placed in your hands testimonies in regard to matters in the office. They were important and explicit, and I enjoined upon you to have a most faithful work done in reading the testimonies to those concerned, in order to correct the existing evils. But you did not follow the directions, and the same things went on accumulating in their objectionable features until the matter was again presented to me in an aggravated character, with these words for those in responsible positions: “Neither will I serve with your sins, or be with you any more, unless you put away the wrongs from among you.”*9LtMs, Lt 58, 1894, par. 1*

I learned from letters received from you that you did not read the testimonies to those concerned and decidedly point out their errors. Here you failed to do your duty as president of the General Conference. You were presented to me in Council meetings, listening to the statement and decisions of strong-minded and hard-hearted men who were not under the controlling influence of the Spirit of God. You knew that these decisions were not according to God’s order, yet you did not protest against them, and thus suffered them to pass as having received your sanction. Thus things have been going according to the will and impulse of men who are opposed to God’s will and are bringing in an order of things that God cannot accept or sanction.*9LtMs, Lt 58, 1894, par. 2*

You thought that you would deal with these matters in your discourses by dwelling upon general principles, and hoped that this would prove the best method of correcting the wrongs. But you

should have spoken in the board and council meetings. The wrong principles advanced should not have been permitted to take form in wrong practice because you held your peace or gave such a feeble protest that those who were pursuing the wrong course thought you were with them. The sanction which you gave by your silence strengthened their hands in an evil work.*9LtMs, Lt 58, 1894, par. 3*

You yourself have not been able to discern clearly the right and justice, the tenderness and mercy and strict integrity, which should have been maintained in all your decisions. These matters have several times been presented before me, and I dare not withhold them. You might better have done far less preaching and reserved your energies to take your stand personally against the wrong—in spirit, in mind, in judgment—that has struggled for the mastery, and in a large degree obtained it, leading to a wrong course of action. Had you thus taken your stand, your discernment would have been sharper, and you would have been able to give your decision against the slightest act of injustice toward God’s heritage. Those who are working contrary to the will of God and misrepresenting His character would have been given to understand distinctly that you could not permit these things to go on; you could not let them pass in heaven as your action. It was your duty to speak decidedly, but you kept silent.*9LtMs, Lt 58, 1894, par. 4*

I send this to you because I do not wish you to feel that I am in harmony with your course in these things. I beseech you to serve God with your mind, might, and strength, and make straight paths for your feet, lest the lame be turned out of the way. I have deep, earnest interest and love for you, and I am so anxious that you shall not in any case give your endorsement to wrong doing.*9LtMs, Lt 58, 1894, par. 5*

I have recently sent very earnest, decided testimonies to men in responsible positions that they should not have occupied up to this time without evidence of a thorough transformation of character. Whatever their business tact, these men who have so long been evidently resisting light and evidence [and] fighting against God should have been separated from the work, both for their own souls’ sakes and for the sake of the cause. For while they are kept in positions of trust, their voice and influence sway many things in the

wrong direction. When matters of the greatest importance have come up for decision, their judgment on the questions have depended on the state of mind they chanced to be in. The mind and heart are not under the influence of the Spirit of God. They are men of strong temperament, decided preferences, and much force of character, and their will and influence have decided matters under the control of another spirit than the Spirit of God.⁹*LtMs, Lt 58, 1894, par. 6*

If these men had a sense of what they have been doing, of what they must meet in that great day when all shall see as they are seen, and know as they are known, they would feel an anguish of heart, an agony of soul, that would be somewhat proportionate to the harm they have done the cause of God. At times temptations come into such minds with overpowering force, for Satan never sleeps, and never takes a vacation. He is always watching his chance to crowd into your important meetings, to reveal his own attributes through the workers, and make of no effect the spirit of testimony that has been appealing to them in reproof and warnings for many years.⁹*LtMs, Lt 58, 1894, par. 7*

The only hope of these men of iron will and hearts of stone is to fall on the Rock and be broken. Contact with Christ bring currents of divine power into the soul, so that the old, cherished, natural tendencies, habits, and practices, are changed by the Spirit of God. What they need is a genuine conversion. When they have this experience, these weak, tempted souls will look unto Jesus and say, "I can do all things through Christ which strengtheneth me." [*Philippians 4:13.*] They need to appreciate every ray of light that comes from the throne of God into their pathway. They need to catch the Spirit and principle of the holy law of God, and conform their life to the character of Christ. A new power takes possession of the new heart. Man can never work out this change for himself. It is a supernatural work, bringing a supernatural element into weak and wicked human nature. This power will cast out the devils that possessed the mind and will, and whose power has been revealed even in the words and works of those who claim to be children of God.⁹*LtMs, Lt 58, 1894, par. 8*

The truth of God has been resisted and trampled down by men who

hated its pure and heavenly principles. Men have walked in the fire of the sparks of their own kindling. God wants every man who is connected with His sacred work to be a man with whom he can communicate, a man of humble, teachable spirit, and contrite heart. Workers who possess this character will not creep and grovel in earthliness, they will not be in bondage to men nor to satanic agencies. They will quit themselves like men and be strong. They will turn their faces to the Sun of Righteousness, rising above all baser things into an atmosphere pure from all spiritual and moral defilement.*9LtMs, Lt 58, 1894, par. 9*

He who has become a partaker of the divine nature knows that his citizenship is above. He catches the inspiration from the Spirit of Christ. His soul is hid with Christ in God. Such a man Satan can no longer employ as his instrumentality to insinuate himself into the very sanctuary of God, to defile the temple of God. He gains victories at every step. He is filled with ennobling thoughts. He regards every human being as precious, because Christ has died for every soul.*9LtMs, Lt 58, 1894, par. 10*

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.” [*Isaiah 40:31.*] The man who waits upon the Lord is strong in His strength, strong enough to hold firm under great pressure. Yet he is easy to be entreated on the side of mercy and compassion, which is the side of Christ. The soul that is submissive to God is ready to do the will of God; he diligently and humbly seeks to know that will. He accepts discipline, and is afraid to walk according to his own finite judgment. He communes with God, and his conversation is in heaven.*9LtMs, Lt 58, 1894, par. 11*

O, how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated, unsanctified. All human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good, because he has a living connection with God. When truth gets full possession of a man’s conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not fitful. The light from the Sun of Righteousness shines into his heart, and he becomes an earnest, living representative of truth.*9LtMs, Lt 58, 1894, par. 12*

It is not the most eloquent men or the so-called great men in business matters that are essential, but men who may be looked upon as having little talent, yet who are true, simple, humble, great-hearted men; these may attain to wide usefulness, blessing humanity everywhere. Jesus says, "Ye are the salt of the earth." [Matthew 5:13.] Would that every man in the office of publication would practice the lesson taught by this symbol and represent the saving salt. God is not deceived; He knows every grain of pure salt. *9LtMs, Lt 58, 1894, par. 13*

Enoch walked with God, and he was not, for God took him. The Lord would have us walk with Him. If He directs the work, it will move in His way, and will bear His impress. *9LtMs, Lt 58, 1894, par. 14*

I write you this because I dare not do otherwise. I do not want you to bear all the responsibility, therefore I will send this to others who should understand the situation, and help you. We are praying for you that God will give you His supporting grace. *9LtMs, Lt 58, 1894, par. 15*

With sincere desire that you may be wholly and ever on the Lord's side, I will wait and watch and pray. *9LtMs, Lt 58, 1894, par. 16*

Lt 59, 1894

Olsen, O. A.

George's Terrace, Melbourne, Australia

February 5, 1894

This letter is published in entirety in *FBS 19-20*.

Dear Brother Olsen:

I am carrying a heavy burden, and I can bear this no longer alone. I wish you to make calculations to return to this place. Some matters, in reference to my writings, must come before you and Willie. I shall have nothing more done upon them until I lay the matter before you, and you must give time to read some of these chapters, if not all of them.⁹*LtMs, Lt 59, 1894, par. 1*

Brother Starr came to me and talked with me in reference to things Fannie had said to him. He said he was reading from the *Testimonies*, and making remarks in regard to the clear light presented before them for us in these last days, and spoke of the beautiful language used in a certain testimony. Fannie took him after meeting and asked him if he thought it was right to give all the credit to Sister White, and make no mention of the workers, Marian and herself. She said the ideas and preparations of the articles were almost entirely changed from the writings of Sister White, that her writings came in such a shape that they had to be made all over and that she got all the credit, and those who were engaged in fitting up these articles received no recognition.⁹*LtMs, Lt 59, 1894, par. 2*

Elder Starr said he met her squarely and said, What do you mean by saying these things to me? He said it went like a dagger to his heart. She has talked these things to Marian, and Marian, I fear, has been led into much of the same views, but not to the extent of Fannie.⁹*LtMs, Lt 59, 1894, par. 3*

Well, I felt like a wounded stricken deer, ready to die. I had been warned of this before, twice in Preston and three times in New

Zealand. A similar warning was given me as in the case of Mary Clough, but this did not fully arouse me to the danger, and to the real situation. I will not take time to explain these warnings. Not long before I left New Zealand, while in camp meeting, it was represented to me.⁹*LtMs, Lt 59, 1894, par. 4*

We were gathered in a room of quite a company, and Fannie was saying some things in regard to the great amount of work coming from her hands. She said, "I cannot work in this way. I am putting my mind and life into this work, and yet the ones who make it what it is are sunk out of sight and Sister White gets the credit for the work." I said some very pointed things. I said, "Your ambition to be first, and to do some great thing, is doing you harm; you will certainly lose your soul if you are not thoroughly transformed in character, and after hearing your words which you did not mean I should hear, I understand your spirit. It is not Christ you are following but another leader, and I dare no longer place my writings in your hands."⁹*LtMs, Lt 59, 1894, par. 5*

Again I was listening to earnest talk between herself and Marian, and it was of that character that gave me great pain of heart. A voice spoke to me, Beware and not place your dependence upon Fannie to prepare articles or to make books. She cuts out words that should appear, and places her own ideas and words in their stead, and because she has done this she has become deceived, deluded, and is deceiving and deluding others. She is your adversary. Additions and subtractions are made that do not represent your simplicity. She is not true to her duty, yet flatters herself that she is doing a very important work.⁹*LtMs, Lt 59, 1894, par. 6*

I am now brought where I lay down my pen. I cannot write even on *The Life of Christ* until I understand whether my writings are to come forth with Fannie's ideas and language, or with Marian's ideas and fixing up, and the productions are claimed to be Marian's and Fannie's. Let this impression be made on the minds of our ministers, and of what value or force will the testimonies be to them? I will say no more now. I have called a halt and here I stand until some things are decided.⁹*LtMs, Lt 59, 1894, par. 7*

I request Elder Olsen, Elder Daniells, Elder Rousseau and Willie C. White come to help me just as soon as you can adjust your business; and let us counsel together, and see some way to adjust these matters. I have plainly, but kindly, told Fannie I had no confidence in her as far as her reformation within the last three or four weeks is concerned. Her ardent love for praise and ambition was very similar to that presented to me in regard to the workings of Satan in the heavenly courts to bring disaffection among the angels, and she would repeat the same course she had pursued, and I could not trust her and depend on her.*9LtMs, Lt 59, 1894, par. 8*

I beg you will come to my help just as soon as possible, but I am not willing Elder Olsen should return to America before these matters have a most thorough, careful investigation. I do not think I can in the future have any copy placed in the hands of Fannie. I would come at once to you but do not think that that would be wisdom.*9LtMs, Lt 59, 1894, par. 9*

We have for the first time taken our meal together in our dining room. I spoke in Brighton last Sunday. One hundred were present. It was a most oppressive day. I have not been well. The reasons are evident in that which I have placed before you. Fannie seems broken and humbled, but a counter current will set in another direction any time. I am writing by lamp light. I commenced about 2:30 a.m. I feel distressed to send this to you, but the time has fully come for something to be done. These statements have been made to quite a large number, and how soon would the whole camp be leavened!*9LtMs, Lt 59, 1894, par. 10*

Lt 60, 1894

Olsen, O. A.

Granville, New South Wales, Australia

April 3, 1894

Portions of this letter are published in *TMK 306; YI 01/03/1895, 01/10/1895*. †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,

I have been unable to sleep since half-past one o'clock this morning. After trying my best for some time to close the drawer of my thoughts, and finding myself unsuccessful, I thought it best to dress and make use of my pen. We are partially settled in Granville, one and a half miles from Parramatta. Our house is called "Per Ardua," and we are pleased with it. It has not all the conveniences that we would wish, but is so much better than many of the houses in this country that we do not feel like complaining. All the rooms of the house are small with the exception of the room I occupy, which is 24 x 15 feet. Brother and Sister Starr are with us, and occupy a room 12 x 14. There are three other rooms of the same size. But we have a good-sized dining room and kitchen.⁹*LtMs, Lt 60, 1894, par. 1*

We realize that moving is costly business. The freight on the steamer was unreasonable, and the duty was large. The duty on my large phaeton and on Stephen Belden's small two-wheeled trap with harness cost fifteen dollars. Moving the goods out fifteen miles in vans and carts has swelled our bills to quite a sum. I do not want to move about so much.⁹*LtMs, Lt 60, 1894, par. 2*

We are within one and a half miles of the Parramatta church, and within five minutes' walk of the railway station. We are thirteen miles from Sydney. I am inclined to think that I shall not have much rest or retirement here, for there is no place in which our brethren can stop in Parramatta when they visit here, and it looks now as though our

house would be a hotel for the comers and goers. I can but wish that I was much further from the two churches in Parramatta and Sydney. I long for retirement, but see not the least prospect of it here.*9LtMs, Lt 60, 1894, par. 3*

Last Sabbath Elder Starr and myself spoke to the Parramatta church. I was drawn out to speak very plainly. I told them I had a message from the Lord for them to the effect that the condition of the church as a church was one that was not meeting the approval of God. A number had joined themselves to the truth who were unconverted in heart, for they had not permitted the transforming grace of Christ to make them new men and women in Christ Jesus. Self and selfishness were not dead for they were not sanctified in character through the truth which they professed to believe, and therefore could not represent their divine Lord to the world.*9LtMs, Lt 60, 1894, par. 4*

I addressed them in substance thus, The Lord has presented your case before me as [being] far behind the providence of God. You have been favored with much light, with much preaching, and you are as persons surfeited with food. The shepherds have presented truth to you, but you have not appreciated the message or the messenger. You have thought it a part of your religion to criticize the words that have been given, and the manner in which the address has been spoken, and have taken it upon you to criticize the themes presented if they did not happen to meet your mind. Yet you have felt that you were misused if you did not have special attention in ministerial labor. You have not been benefited with the labor that has been given, because the word spoken was not mixed with faith in them that heard it. You were not doers of the words of Christ, and therefore had not discernment to understand your necessities.*9LtMs, Lt 60, 1894, par. 5*

The word that God has given to His messengers to speak to you has had but little influence on your mind and little effect on your character. I want you all to understand that we have not come to labor for you especially, when you feel that it is your privilege to criticize the message and the messenger that God shall send. We have come to labor in "regions beyond." [*2 Corinthians 10:16.*] There are many souls scattered through the cities, towns and

villages around who are praying for light. Some of these are members of other churches, and there are many outside the church who know not what it is that they want. They are not at rest. They long for peace, the peace which the world cannot give, that comes alone from Jesus Christ. We have come to give the light of truth to souls who need it, and who will appreciate it.*9LtMs, Lt 60, 1894, par. 6*

We have a message to bear to the world, and everyone who has a connection with the work of God is required to be a burden-bearer. You have been self-centered too long. You have been self-sufficient and without a vital connection with God, and you do not understand your needs.*9LtMs, Lt 60, 1894, par. 7*

We would urge you now to understand the gift of God, and ask of Him living water, that He may be in you a well of water springing up unto everlasting life. Then you will refresh others; then you will not be anxious to have the highest place. You will not have a carnal ambition to crowd and elbow your way into notice and to take the highest place; but you will realize that your highest place is at the feet of the great Teacher to learn of Him who is meek and lowly in heart. You will realize that your part is to behold Jesus, to contemplate His perfections, to talk of Him, and to have your hearts all aglow with the love of God. Then you will possess Christ's meekness and lowliness of heart. Then you will be in a condition to listen to words of truth, and to be benefited by them, for you will then practice the truth, and teach others also the truth as it is in Jesus.*9LtMs, Lt 60, 1894, par. 8*

If you are left as a little flock to yourselves, you should seek God with all your heart for yourselves that the faith which you pose may be a working faith, a faith that is genuine, a faith that works by love and purifies the soul. Your cold, rough, harsh, uncourteous ways and manners will be clearly seen as they are as you behold the Pattern, for it is by beholding Jesus, by talking of Jesus, by contemplating Jesus, that you will see the offensive character of sin, of selfishness, of hardness of heart, and you will do the very thing that God requires you to do, and that you have not yet done. You will put away all self, self-importance, self-love, self-esteem, envy, evil-surmising and jealousy, and plead for the Holy Spirit to

come into your hearts and abide with you. As you taste and see that the Lord is good, you will hunger and thirst after more of the Holy Spirit, and will make an entire surrender of your will and your way, your plans and ideas, to God, and will keep the way of the Lord. Your words and deportment must be guarded.*9LtMs, Lt 60, 1894, par. 9*

The mighty cleaver of truth has taken you out of the quarry of the world. You were rough stones with jagged edges, bruising and marring whoever you came in contact with; but there is a work to be done to smooth off the rough edges. If you appreciated the value of the work that is to be done in the workshop of God, you would welcome the blows of the ax and the hammer. Your self-esteem will be hurt, your high opinion of yourself will be cut away by the ax and the hammer, and all the roughness of your character will be smoothed off, and when self and carnal propensities are worked away, then the stone will assume proper proportions for the heavenly building, and then the polishing, refining, subduing, burnishing processes will begin, and you will be molded after the model of Christ's character.*9LtMs, Lt 60, 1894, par. 10*

His own image is to be reflected in the polished character of His human agent, and the stone is to be fitted for the heavenly building. Angels of God look upon the human agent that thus reflects the brightness and glory of the character of Christ, and proclaims in the heavenly courts, "ye are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Here are precious stones growing up into an holy temple in the Lord. [See *Ephesians 2:21.*]*9LtMs, Lt 60, 1894, par. 11*

But we deny Jesus Christ as the One who taketh away the sins of the world if we do not, after accepting the truth, reveal to the world the sanctifying effects of the truth on our own characters. If we are not better men and women, if we are not more kindhearted, more pitiful, more courteous, more full of tenderness and love, if we do not manifest to others the love that led Jesus to the world on His mission of mercy, we are not witnesses to the world of the power of Jesus Christ.*9LtMs, Lt 60, 1894, par. 12*

Jesus lived not to please Himself. He gave Himself as a living,

consuming sacrifice for the good of others. He came to elevate, to ennoble, to make happy all with whom He came in contact. Those who receive Christ will drop out all that is uncourteous, harsh and rough, and will reveal the pleasantness, the kindness that dwelt in Jesus, because Christ abides in the heart by faith. Christ was the light that shineth in darkness, and His followers are also to be the light of the world. They are to kindle their taper from the divine altar. The character that is sanctified through the truth adds the perfect polish.*9LtMs, Lt 60, 1894, par. 13*

Christ is our model; but unless we behold Him, unless we contemplate His character, we shall not reflect His character in our practical life. He was meek and lowly in heart. He never did a rude action, never spoke a discourteous word. The Lord is not pleased with our blunt, hard, unsympathetic ways toward others. All this selfishness must be purged away from our characters, and we must wear the yoke of Christ. Then we shall become laborers together with God, and shall be fitting up for the society of heavenly angels.*9LtMs, Lt 60, 1894, par. 14*

We are to be in the world, but not of the world. We are to be a representation of Jesus Christ. As the Lord of life and glory came to our world to represent the Father, so we are to go to the world to represent Jesus. He says, "I sanctify myself, that they also may be sanctified through the truth." "Thy word is truth." [*John 17:19, 17.*] We need, then, to become familiar with the Word of God, to study and to practice it in life. Then will the Word become the power of God unto salvation.*9LtMs, Lt 60, 1894, par. 15*

"Yet a little while is the light with you." [*John 12:35.*] This was the Saviour's argument to the Jews, who were resisting all His efforts to reflect upon them the light of the Sun of Righteousness. This is the warning we would give to you who claim to believe the truth. "Yet a little while is the light with you." We would ask you to consider the shortness of human life, how swiftly time is passing. Golden opportunities and privileges are within our reach. The plenteous, abundant mercy of God is waiting your demand upon its richest treasures. A Saviour is waiting to dispense His blessing freely, and the only question is, Will you accept them? The rich provisions have been made, and light is shining in a variety of ways, but this light

will lose its preciousness to those who do not appreciate it, who do not accept and respond to it, or having received it, do not pass the light along to others.*9Lts, Lt 60, 1894, par. 16*

Your life, your soul, your strength, your capabilities, your powers of mind and body are to be regarded by you as entrusted capital to be improved for your Lord during the period of your life. You are to stand in your allotted order in God's great army to work out His plan in saving your own soul and the souls of others. This you may do by living a consistent Christian life, by putting forth earnest efforts, by learning in the school of Christ His ways, His purposes, and subordinating your will and ways to the will and way of Christ.*9Lts, Lt 60, 1894, par. 17*

Will not all those who claim to be the children of God consider the words of the great Teacher? His words are not mysterious and hard to be understood. When the disciples thought they were hard to be understood, they made it evident that they were not united to Christ as the branch is united to the living vine. They were not true believers, and did not have true discernment. They misunderstood the words of Christ. That which was plain to those who had true faith, became a stumbling block to those who lacked spiritual discernment. They were offended because He spoke words to them that the natural heart could not comprehend, and they refused to walk any more with Jesus.*9Lts, Lt 60, 1894, par. 18*

Are there not some among the believers who love the world, and whose affections are so absorbed in their relatives and friends who obey not the truth, [so] that they are confused in mind, and through the temptations of Satan take their stand on his side, instead of on the Lord's side? The love of God for fallen men is without parallel.*9Lts, Lt 60, 1894, par. 19*

Christ declares, "He that 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." [*John 6:54-56.*] These were the words over which the disciples stumbled, but Jesus removed everything that might constitute a stumbling block, and said to them, "Doth this offend you? What and if ye shall

see the Son of man ascend up where He was before? It is the Spirit that quickeneth, the flesh profiteth nothing: The words that I speak unto you, they are spirit and they are life." [Verses 61-63.] It is the Word of God abiding in the heart that will quicken the spiritual faculties.*9LtMs, Lt 60, 1894, par. 20*

We wish to impress upon our people who claim to believe the truth for this time that they need to heed the counsel of the True Witness who represents their state as spiritually fallen, and calls upon them in decided language to repent and to return to their first love. Who is our first love? The world's Redeemer is our first love, and must ever remain our first love. The Christian is to live a life different from that of the worldling. The worldling lives a cheap quality of life. He consents not to spiritual life. It is he that has the love of God that has life. He whose hope is centered not in this world, but in Christ the great Center.*9LtMs, Lt 60, 1894, par. 21*

Jesus has loved men, and has made every provision that the blood-bought souls shall have a new birth, a new life derived from His own life, as the branch derives its life from the parent stock. "He that hath not the Son, hath not life. He that hath the Son hath life." [1 *John 5:12.*] Those who believe in Christ derive their motive power and the texture of their characters from Him in whom they believe. "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.*] "Know ye not that your bodies are the members of Christ?" "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and that 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 6:15, 19, 20.*]*9LtMs, Lt 60, 1894, par. 22*

Our position is plainly marked out. The endowment which we have of God is plainly described, and our accountability and duty is plainly stated. The declaration of Christ is given in language not to be misunderstood, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." [*John 6:53.*]*9LtMs, Lt 60, 1894, par. 23*

Lt 61, 1894

Olsen, O.A.

Refiled as *Lt 42, 1893*.

Lt 62, 1894

Olsen, O. A.

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 4, 1894

Portions of this letter are published in *OHC 221; 4Bio 141*.

Dear Brother Olsen,

We received your welcome, interesting letter last Monday. You will see that I have sent you quite a large mail which you will receive before this reaches you. I thought best to give you a copy of everything that I had written concerning matters with which you are acquainted in Melbourne. The anxiety of my mind made me sick, and I could find neither rest nor peace. I have sent the testimonies to those whom they concern, and now feel relieved. But we find plenty of work to do. We all see no opportunity to rest, and no place yet to write on *The Life of Christ*.⁹*LtMs, Lt 62, 1894, par. 1*

This climate is better for me than that of Melbourne; but trials come in one way or another. We distribute ourselves over the field in the different directions in which work is to be done, and change about in a similar manner to that in which we changed about in Melbourne. Willie and I take Sydney one Sabbath, Brother Starr, Seven Hills or Parramatta as the circumstances demand, and Brother McCullagh Kellyville. I have spoken three Sundays at Seven Hills and I speak there again today (May 6th).⁹*LtMs, Lt 62, 1894, par. 2*

I have visited Kellyville in order that I might know how to help Brother McKenzie. Brother and Sister Starr were with me, and we had a most precious season of prayer. Brother Martin has to meet great opposition from his wife. He has one daughter who is keeping the Sabbath. He took his wife to Seven Hills to hear me speak. I took her by the hand as he introduced her, and before I thought I called her "Sister Martin." She says, "I am no sister. I do not believe as you do." We hope the Holy Spirit will, with its subduing power, melt away her prejudice, in order that she may feel the warm, blessed rays of the Sun of Righteousness upon her heart.⁹*LtMs, Lt*

62, 1894, par. 3

I have had great freedom in Kellyville, and in Seven Hills; but the atmosphere in the Parramatta church needs to be purified, refined, and sweetened with the love of God. We are seeking to do what we can for the people. I have spoken twice in the Parramatta church, and once in Kellyville. Sunday evening meetings are being held there occasionally. Brother Starr has been to Sydney and to Seven Hills on the Sabbath, and has several times spoken in the evening to help Brother Hickox in his work. Twelve families are now keeping the Sabbath, and several more are on the point of decision.⁹*LtMs, Lt 62, 1894, par. 4*

Brother Starr has been trying to bring a different element into the Sydney church. One week ago last Sabbath he had personal labor with one family. Last Friday he labored with Brother Hardy on the tithing question, and on Sabbath he was there again. I have not seen him to know the result of his visit. Willie spoke to the Parramatta church. I was sick, and could not attend meeting in any place, and may not be able to go eight miles to Seven Hills. The tent was placed at Castle Hill, but the people would not come out to hear the truth. Publications have been circulated there, and now the prejudice is so modified, that we think best to include that in our circle.⁹*LtMs, Lt 62, 1894, par. 5*

I attended the Parramatta [church] alone one week ago because the laborers were so distributed that there was no one to go with me. In Castle Hill there are two <families> keeping the Sabbath, <and two or three miles from this locality live> Brother Goodman and a sister. <The sister's> husband is interested. They are people of influence and he is anxious that I should speak at Castle Hill. <I expect to speak there, in a large room, over a store. The man who owns the store has offered it for us to hold meetings in. I have an appointment there a week from next <Sunday.>⁹*LtMs, Lt 62, 1894, par. 6*

Brother Goodman is a <very nice appearing man.> He is a baker, and he works about two hours on Friday night baking his bread. Help is needed there.⁹*LtMs, Lt 62, 1894, par. 7*

<Brother Whiteman> purchased land at an exorbitant price, and

before he heard the message of truth, he built a large two-story house. His brother had money in the bank, and told him to go ahead and that he would help him out. When the banks closed, the bank in which he had his money did not fail, but closed, and not a penny can be obtained. Brother <Whiteman> will now probably lose everything. The bank [that] holds his brother's money refuses to make a transfer, but can close down upon him and take his all. This has discouraged him. We must include this place in our labors.*9LtMs, Lt 62, 1894, par. 8*

Another man in Kellyville has come out firmly upon the Sabbath within two weeks. His wife has been keeping the Sabbath, and he has now decided to obey the truth. He will be a strength to the church, for he is a man, they say, that never lets go.*9LtMs, Lt 62, 1894, par. 9*

We see now that we must enter into personal labor and visit from house to house, for great reforms must be made in families before we advance any further. On every side we have been closely pressed for means. The mission in Sydney is short of money, as is also the Echo office. We study economy in all lines. We have neither butter nor meat on our table. We were held at Melbourne so long that the fruit was mostly gone when we came here. We are trying to pick up odds and ends the best we can to supply our wants. We have <thirteen> in our family, and it takes some provender to satisfy their daily wants.*9LtMs, Lt 62, 1894, par. 10*

Queensland has been waiting for some time for a laborer to go there. It was thought that Brother Hickox would be freed from his present field, and that he and Brother Starr could go together to this field; but the interest is increasing at Seven Hills, and they are now talking of building a meetinghouse, for there is no hall that can be used, nor is there any room in private houses large enough to accommodate an assembly. Six weeks is the least period appointed before Brother Hickox will be free. There has been talk of Brother Starr going alone to visit those already keeping the Sabbath, and to see what can be done in the line of working up the field. He was to have left one week ago; but as there was no money with which to pay his fare, he was detained, and is doing the work which needed to be done in this region, until something shall break away and give

to our use a little money. We need money. *9LtMs, Lt 62, 1894, par. 11*

The work is going well in Melbourne. Thirty have taken their position in Williamstown. Brother Israel is doing excellent work. The tent has been taken down. The people now meet in a hall, and yet the interest does not diminish. At Hawthorn, where Brethren Corliss and Hare are laboring, sixteen have decided to obey the truth. Something must be done toward building meetinghouses in these various places. Melbourne must have a house in which the people can worship God. There are meetings now being held in halls at Melbourne. Brighton is doing well. Brother Hare and Brother Colcord have that interest in hand, and they purpose to have another series of meetings there. *9LtMs, Lt 62, 1894, par. 12*

April 22, 1894

Willie and I went twelve miles to Sydney on the cars, and there attended meeting. The Lord gave me a testimony for those assembled. I told them that when they lived up to the light God had given them, then He would let more and increased light shine upon them. I spoke from the following passage: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." [*2 Corinthians 9:6.*] The Lord compels no man, woman or child to give of their substance. He gives us His Word, and that reveals to us God's requirements. "Every man according as he purposeth in his heart: so let him give, not grudgingly, or of necessity (as if compelled to give), for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." [*Verses 7, 8.*] *9LtMs, Lt 62, 1894, par. 13*

The Source of all power is presented before us, the One who is rich in resources, so that we "having all sufficiency in all things may abound to every good work." [*Verse 8.*] The Lord is bestowing His goods upon His people, and He expects that every individual will make Him corresponding returns. We should keep before the mind the fact that Jesus is soon coming, and that solemn obligation rests upon those who have received the light of truth, for we are to let it

shine to others who are in darkness. No one will be approved of God if He waits in idle expectancy, dwelling upon the theory or doctrine of Christ's second coming, yet doing very little to impart the light which God has graciously given him. Those who have received of the heavenly gift are required of God to impart the same to others.*9LMS, Lt 62, 1894, par. 14*

There is a great work to be done in warning the world, not alone by precept but by example. The soul must be prepared, through the purifying influence of the truth, for the coming of our Lord and Saviour in the clouds of heaven. This great event is before us. The end is near, and words of warning must be given to those who are nigh at hand, and to those who are afar off. We cannot be guiltless before God if we do not show our faith by our works.*9LMS, Lt 62, 1894, par. 15*

We should heed the exhortation given to Timothy: "Take heed unto thyself, and unto the doctrine, continue in them (having no changeable, fitful experience); for in so doing thou shalt save both thyself and them that hear thee." [*1 Timothy 4:16.*] "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [*Acts 20:21.*] This is the work that every converted soul will aim to do, because God has made him the depository of sacred trusts.*9LMS, Lt 62, 1894, par. 16*

We are not to be idle. Those who are not consecrating all their powers to [be] ministers of the Word are not to be careless in the use of their time. God has made them responsible agents, and they are to be earnest workers, ever keeping the great day of God in view. Those who have not the burden of bearing to the world the solemn truths for this time are to use their God-given time and ability in becoming channels of light to those who sit in darkness. Have they physical strength? They are guilty before God if they do not use that strength. They should work with their hands and acquire means for the support of their own families and to supply the treasury of God, which is being continually drawn upon in order to sustain those who give their whole time to the teaching of the truth, going to those who are in darkness, whether they be nigh at hand, or in regions beyond.*9LMS, Lt 62, 1894, par. 17*

To every man God has given his work. Those who have not felt the responsibility resting upon them to use their God-given faculties in active labor are not doing their duty, even though they have a competency, and are not actually compelled to labor for a livelihood. God has given them hands and brain power, and He expects them to use both. For this they were created, and useful employment will bring its own daily reward in improved health and spirits. No one is to be idle. Christ said, "My Father worketh hitherto, and I work." [*John 5:17.*]*9LtMs, Lt 62, 1894, par. 18*

There are many who are absorbed in worldly business, and they do not give the Lord that devotion which is essential for their spiritual improvement. They tax brain, bone, and muscle to the uttermost, and gather to themselves burdens which lead them to forget God. Their spiritual powers are not exercised <as well as> their physical powers, and every day they are on the losing side, growing poorer and poorer in heavenly riches.*9LtMs, Lt 62, 1894, par. 19*

There is another class who meet with loss because they are indolent and spend their powers in pleasing themselves, in using their tongues, and letting their muscles rust with inaction. They waste their opportunities by inaction, and do not glorify God. They might do much if they would put their time and physical strength to use by acquiring means with which to place their children in favorable positions to acquire knowledge; but they would rather let them grow up in ignorance than to exercise their own God-given ability to do something whereby their children might be blessed with a good education. Such men and women will be "weighed in the balance and found wanting." [*Daniel 5:27.*]*9LtMs, Lt 62, 1894, par. 20*

There is something for everyone to do in this world of ours. The Lord is coming, and our waiting is to be not a time of idle expectation, but of vigilant work. We are not to spend our time wholly in prayerful meditation, neither are we to drive and hurry and work as if this were required in order that we should gain heaven, while neglecting to devote time to the cultivation of personal piety. There must be a combination of meditation and diligent work as God has expressed it in His Word; we are to be "not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*]

Worldly activities are not to crowd out the service of the Lord. The soul needs the riches of the grace of God, and the body needs physical exercises, in order to accomplish the work that must be done for the promulgation of the gospel of Christ.*9LtMs, Lt 62, 1894, par. 21*

Those who cultivate a spirit of idleness commit sin against God every day, for they do not put to use the power God has given them with which to bless themselves, and to be a blessing to their families. Parents should teach their children that the Lord means them to be diligent workers, not idlers in His vineyard. They must make a diligent use of their time if they are to be useful working agents, acting their part in the vineyard of the Lord. They are to be faithful stewards, improving every intrusted gift of power that has been bestowed upon them.*9LtMs, Lt 62, 1894, par. 22*

Let the indolent man and woman consider the fact that God does not design that one class shall carry all the burden of labor, and another class do nothing to share in the work. To every man God has given his work, and each one is to act his part in the great work for humanity. In this way human agents will fulfill the purpose of God. Thus the lamp of the soul will not be neglected, if time is taken to pray and to search the Scriptures. The allotted task may be done, and the lamp of the soul be kept trimmed and burning.*9LtMs, Lt 62, 1894, par. 23*

Lt 63, 1894

Olsen, O. A.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

July 19, 1894

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,

You may regard this letter as a strange note to come from me, but what shall I do? I cannot follow two guides, two counselors. The Lord has given me words of caution in regard to certain positions and transactions that I am not to coincide with, for if I do, I shall be placed in discouraging positions, that your board would place me in if I were not guarded. Think you it is pleasant for me to stand in my own defense? Yet I must oppose a course that would be made as law from time to time in your councils in regard to matters which concern myself and the work God has given me to do. Think you it is pleasant for me to have to present eye-opening facts to my brethren in regard to W. C. White and myself? Those who are entrusted with responsibilities connected with the work of God should have sufficient discrimination, discernment, to understand the situation without my being compelled to war my way through. This is distasteful to me, and bruises my soul.⁹*LtMs, Lt 63, 1894, par. 1*

If you, my brother, had not just visited this country, if you had not been on the ground yourself, then the matters that have transpired, the decisions made, would not have such a depressing influence upon my soul. I have written you largely; I need not repeat the matter here. W. C. White has had work to do of a most trying character. I know not of another individual who is fitted to do just that class of work. It is exceedingly depressing, and tells upon brain and heart. He has had no one to work in connection with him.⁹*LtMs, Lt 63, 1894, par. 2*

In regard to my own situation I think I have laid the matter all out before you. You have been on the ground and could have borne testimony as an eyewitness. But the news comes. One dollar cut off from W. C. White's wages. Under the circumstances, considering that he is provided with no helper, his wages should rather have been increased, for you have not had an extra man's labor to pay for. W. C. is grinding out the very life of brain and body, to do all that he can, and then I have seen him weep and mourn because he has not power to do more.*9LtMs, Lt 63, 1894, par. 3*

I had thought you would have discrimination; I thought that in councils and board meetings you could present in a correct light the work we are doing. But when the result of your board meetings and councils led you who were in responsible positions to cut down the means which has not been sufficient to sustain us in the position we were compelled to occupy as missionaries; when I have had to receive loans of \$1,200 and use all in the work, with hundreds besides; when I have felt it a duty devolving on me to lift a burden of debt of \$1,200 for W. C. White that he might feel free from this harassing perplexity of running behind, could not you have borne a decided testimony in regard to our work? You knew how I had donated toward building meetinghouses and given from \$100 to \$200 at the camp meetings in New Zealand and Australia, besides the \$1,000 for the school land, and at the same time I was carrying several students through school, using the royalty on my foreign books sold in America.*9LtMs, Lt 63, 1894, par. 4*

How can we feel that our work is discerned and appreciated when the cutting down must reach over to a field almost destitute of facilities and means? But let me tell you that the value of the money which you as a board have taken from us is little; it is the principle, it is the conviction that comes with it, that is not of a pleasant character. Wherever we are, we work with brain, heart, and means, not to be seen of men, but as in the sight of the whole universe of heaven. The money, God knows, we want not, only to advance His work and cause. You understand, or ought to understand the situation; and the thought that you could consent to this proposition testifies to me one of two things: either your eyes were holden that you did not discern the true situation of things when you were in this country and the character of the work that W. C. White is doing, and

therefore in your action moved blindly, or your board is composed of men who are not taught of God, and yet you permit them to rule your judgments and your decisions.*9LtMs, Lt 63, 1894, par. 5*

The Lord will not sanction any such administration, for it reveals a spirit that is not in harmony with the councils of heaven in regard to God's workers who have given evidence that their life is bound up with His cause and work. The wound is deep, but I know it comes not from God's hand; it is from the hand of man. This has done vastly more than anything that has ever before transpired in our lifetime to show me why the warnings have been so often given that my husband and myself could not rely upon our brethren to understand or appreciate our work, and we must not depend on councils or board meetings to point out our duty, nor must we follow their advice unless we knew that it is not contrary to the counsel of God. For in a special manner God has made us His agents to take a leading position in His work.*9LtMs, Lt 63, 1894, par. 6*

This is why I write you this, that you may not class us with the disloyal, independent ones, if we do not agree to all the decisions made in your councils. I write that you may understand, if you have not hitherto understood, that I may have to take positions differing from those of my brethren in some things.*9LtMs, Lt 63, 1894, par. 7*

The Lord presented before me reasons why building should not be added to building in Battle Creek, for this was an expression of selfishness. The reasons I have no liberty to give, for this would have made an impression upon many minds that would have led to extravagant movements in some directions. I dare not now speak what I have seen in reference to these matters. I told the brethren then that I had received light from the Lord, and gave them the counsel of the Lord, that money invested in the enlargement of the school building and other improvements might better be appropriated to this and other destitute fields in the regions beyond.*9LtMs, Lt 63, 1894, par. 8*

I will now let this matter rest. I do not want to be under the necessity of appropriating in this field, right where I am, all the income from royalty on foreign books. I see that in so many churches there is great need that persons be educated and trained for the work in its

different branches. I do not want that our people shall drive me to do this. But the Lord's money must come to us from some source. We have had a perplexing experience in New Zealand and since coming to this place, with no means to handle, and the new fields opening, and no money in the treasury, the financial prospects in the colonies about as hard as possible, [and] Brother Jones feeling at liberty to withhold donations made for this field. How did he dare do this?*9LtMs, Lt 63, 1894, par. 9*

God has His agents, He can move on them; we are not to wait for everything to receive the superscription of Battle Creek before it shall do its work for God. The great dearth of means has tied our hands. To say nothing of other necessary outgrowths, the money hitherto received from the conference by myself would not supply my family with the necessary food and rent. Yet God has communicated to me that He expects us to act as His servants, to direct and lead out in the work.*9LtMs, Lt 63, 1894, par. 10*

We are not to take a place to be led by those for whom we labor, but to lead, to do the work in this field under God's guidance. In all humility of mind we must look to God for wisdom. We are to do His bidding in this portion of His great moral vineyard. God has placed my son in a position as counselor, to do a responsible work, to act as His servant, under His guidance, keeping in touch with God, counseling with His brethren, and acting in harmony with them if possible. He has been in fear and trembling, hesitating to do the very thing he should have done, fearing he would be misjudged. This has depressed him. I was shown that he was looking to others for his orders when he was to look to God and follow His leading. This fear and trembling and worriment must not be allowed to wear out his life.*9LtMs, Lt 63, 1894, par. 11*

When the board or councils class W. C. White and myself with the laborers whom the Lord has not placed in so prominent a position, in the forefront of the battle, it is because they have not the discrimination that God gives. I have withheld these words for years, and W. C. White knows nothing of them, but I may feel it duty to tell him very soon. When I see him so self-controlled, so self-sacrificing, placing himself in any uncomfortable position to relieve others, and all the time depreciating himself, I am troubled. When I

see him bowed down as a cart beneath sheaves or surprise him weeping, I have felt that it was best to tell him that we were servants to none but God. We were to listen to the words from the council of heaven, as servants not to any class of men but of the living God, and yet servants to all men, as laborers together with God.*9LtMs, Lt 63, 1894, par. 12*

Since my brethren have made their decision as they have, that the supplies must be cut down, I must make my decisions as I have done, to use every power given me of God to bring, if possible, a salvage of means to use for the advancement of the work which my brethren cannot discern. O, the time seems so far gone now, and so many of the opportunities lost. I feel deep soul agony. I am amazed at many things. I am shaken off from every earthly dependence, and will look to God in all humility. I thought that yourself, and W. C. White and I were to stand together like a fortress, for the Lord has revealed that thus it should be. But although in some things it may be thus, in others it cannot be, for other councils prevail.*9LtMs, Lt 63, 1894, par. 13*

Whatever donations any of my brethren may be moved by the Spirit of the Lord to send, I shall receive with gratitude, and apply carefully, as we see the cause of God demands. We do not wish to lose sight of the continually opening fields in regions beyond. O, how my soul is burdened to see that there are so few who realize the worth of precious souls for whom Christ died! A few go heavily burdened; they walk with great carefulness before the Lord, always fearing lest they shall not improve every heaven-imparted gift wisely and to the very best account. O that the Lord would grant His presence to His people because they appreciate His mighty power and goodness and love.*9LtMs, Lt 63, 1894, par. 14*

I will not willingly do anything to keep alive envy, jealousy, and evil surmising. And now I contemplate taking nothing from the conference, although the money is God's to be wisely and justly appropriated. But if I do this, it may remove from some minds a fear lest Sister White shall receive more than she really ought to have. When the decision of the board came to us, I was able to say, "O, God, thou knowest all things, and why the people have done to us as they have." Poor souls, I will relieve them of this burden. If God

will give me physical and mental power, I will write the book which I have so long neglected to write, and no one shall longer bear the burden of Sister White's case.*9LtMs, Lt 63, 1894, par. 15*

Christ is my Burden-bearer. When these souls shall drink in the Spirit of God, and have the mind of Christ, they may have some idea of the character of my mission and the work God has given me to do. When I am urged by the Spirit of the Lord to write for the *Instructor*, I will write. I have given myself, all that I have and am, to the Lord. The means that come into my hands I am using to advance His cause, which is dearer to me than my life. Through grace, all that I am and hope to be shall be His; my whole body and soul and spirit are the Lord's.*9LtMs, Lt 63, 1894, par. 16*

Do you remember that when men in positions of trust were receiving the large wages, \$2 extra per week was offered me and sent to me, which I refused? If those who were paid the large wages feel clear in the sight of God today in retaining the money, I pity their consciences, for they have practiced robbery toward God. We have practiced economy in every line in order to save means to sustain the work in this country in its different branches. W. C. White has worked with brain and pen, laboring humbly and without parade. He has lived all he has talked to others in regard to economy. On the boats, when not compelled to look after me, he has taken his position in the steerage. On the cars we all ride second class, except when I must travel all night; then we have a sleeper for me and my attendant. Willie is unselfish, he is self-sacrificing, both as an example to others and for the truth's sake. Great reforms are being made by some in this country, in both habits and practices.*9LtMs, Lt 63, 1894, par. 17*

Several of our ministers here have said to me, "W. C. White is doing a work that is far reaching; his influence is molding and reshaping things in this country more than any preacher or president of the conference. It would be a great mistake to have him leave this field now." I knew all this before, but had never spoken it to any one. I know how the Lord has used W. C. White in the past, and is still using him at the present time, and I know he has influence in reshaping the work. It costs him more than others realize.*9LtMs, Lt 63, 1894, par. 18*

He has worked altogether too hard. If he is to continue in the position he now occupies, his work must be lightened, or he must have a helper. As his mother, I must not permit him to labor as he has done, although his work is performed uncomplainingly. I shall not be clear before God to hold my peace. If W. C. White could feel free in my work of book making, I should be rejoiced. For years I have had several books in mind that I greatly desire to write.⁹*LtMs, Lt 63, 1894, par. 19*

If I do bring out these things, as I am so much burdened to do, I shall not be able to furnish articles for the papers as I have done, and the extensive letter writing must stop. Not long since, the Lord said to me, "I will give you rest." [*Matthew 11:28.*] How or when it is to be given, I am not able to determine. I am now pleading with God, "Show me Thy way," for great perplexities come upon me in connection with the work which torture my soul. I tremble and fear for the future of the cause.⁹*LtMs, Lt 63, 1894, par. 20*

Lt 64, 1894

Olsen, O. A.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 6, 1894

Portions of this letter are published in *1MR 29; 7MR 82*.

Elder O. A. Olsen⁹*LtMs, Lt 64, 1894, par. 1*

Battle Creek, Michigan⁹*LtMs, Lt 64, 1894, par. 2*

Dear Brother:

By the last mail but one, Brother Haskell wrote me that two brethren in California had each pledged five thousand dollars for the work of God in this country. Last month he wrote that he hoped to get a draft of one thousand dollars to send in that mail. For some cause he failed to do this, but said it should come by the next mail. We were all counting on the pressure being lightened, when lo, I read that C. H. Jones did not think it advisable to send the money; they needed it just now at the Pacific Press.⁹*LtMs, Lt 64, 1894, par. 3*

If you had anything to do in reaching this supposed wise decision, all I wish is that for a little time you might be situated as we have been during the last few weeks, studying and planning what we could do to avoid spending a shilling that was not positively necessary, and talking about the relief that was to come by the next mail; then the word comes that it is decided to keep the money in the publishing house at Oakland.⁹*LtMs, Lt 64, 1894, par. 4*

I read this, and looked at Willie. I felt distressed, far more because of the action itself than for the trouble it would cause us. To think that we have been sent to this far-off country, to find the treasury empty, and then that men in responsible positions at home, standing as stewards of God, should come to such a decision! What are we to expect or to hope for? The Lord has made men His almoners, and He has moved by His spirit upon men who have means to donate money for this country, specifying that it is in

response to the urgent appeals of Sister White, and then someone steps between them and the object for which these means were given, and says, "No, it must not go there. I want it to use in the work here!" How can we look upon such a proceeding? This matter crushed me.*9LtMs, Lt 64, 1894, par. 5*

If this is the way our brethren venture to divert means into another channel than that for which it was designed, the Pacific Press will lose more than they gain, whatever their purpose may be. God will not bless any such purposes. It is not the way He works. Is it supposed that everything for this far-off country must come from or through Battle Creek? The Lord is not pleased with any such ideas. But as I have written quite fully in reference to this matter in a letter to C. H. Jones, I will say no more here in regard to it.*9LtMs, Lt 64, 1894, par. 6*

I see that we must trust in God alone. The Lord is full of resources; if one fails, it is because of man's perverted wisdom; if selfishness is exhibited right in God's moral vineyard, if men can see nigh, and not afar off, they need the heavenly eyesalve. We now wait and pray; it is all we can do. Since coming to this country, I have hired twelve hundred dollars, and have used it to advance the work in different lines. God help me, that I may not fail nor be discouraged.*9LtMs, Lt 64, 1894, par. 7*

We cannot sit down with folded arms, and yet what can we do? I felt the disappointment so much. A door of thought was opened that I could not close, and I lay awake nearly one entire night. I have said over and over, God help me to make no mistake and leave no duty undone. I could not attend meeting yesterday, was troubled with heart difficulty. I have been unable to breathe freely for days. Today I decide again to buckle on the armor and go to speak to the people at Seven Hills. I will not lament over the nonaccomplishment of a work on our part which we have honestly and earnestly tried to do but have been hindered. We will remember that when we have done our best, we can still look for God Himself to work.*9LtMs, Lt 64, 1894, par. 8*

The Lord wants us to have facilities to do a work in this country which cannot be done without them. There are "regions beyond"

that need help. [2 *Corinthians 10:16.*] Many souls are to be numbered with God's jewels. God always has means; if men make blunders, and do not permit the means to flow into the right channel, He still has ways to bring about His ends that we poor shortsighted mortals cannot discern. We must keep in partnership with God. We may tell it all to the Lord. We are His servants, ready to do His will. It is not we and God that are to do the work; it is God and we. The net will be cast on the right side of the ship, and we shall become fishers of men.*9LtMs, Lt 64, 1894, par. 9*

We will not be impetuous if there must be delay in the accomplishment of our plans because our fellow workers do not manage so that we shall make connection. We will try not to carry the burden, but say, It is the Lord; let Him do what seemeth Him good. I will believe. "And having done all, to stand," waiting on the Lord. [*Ephesians 6:13.*] There is important work to be done. The Lord will send His angels to lead us in the way. He says, "I will guide thee with mine eye." [*Psalms 32:8.*] "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." [*Psalms 27:14.*] But sometimes I feel almost wild as I see the great work to be done and so little accomplished. Surely we can do nothing without means.*9LtMs, Lt 64, 1894, par. 10*

God has given me in trust the royalty on the foreign books, and I sometimes ask, Is it not my duty to use that royalty, the whole if need be, right where I am, and where I see that the work can be advanced? Over and over I ask, What is God's way? The course my brethren sometimes think best to pursue, throws me into a most perplexing position. I feel constrained to follow that which I am convinced is God's way, irrespective of the course they see fit to take. I pray for an enlightened conscience that guides only toward the right way.*9LtMs, Lt 64, 1894, par. 11*

O, I need the closest connection with my brethren, but I cannot always follow their way. I pray the Lord that He will give me faith and clear eyesight to keep the way of the Lord, to do justice and judgment. My life has been spared by the mercy of God to do a certain work; I have pledged that life to Him, but the work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do

this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it.*9LtMs, Lt 64, 1894, par. 12*

But O, I am so weary, weary and homesick. I want to see Jesus, and sit at His feet. God is our refuge and strength, a very present help in trouble. There will come, it may be, the last perplexity, the last heartache. God reigns. Now I must stop and prepare for this afternoon's meeting. God give me a message for His little flock today, and raise me above this sadness and heartache, that I may speak His message to the sheep and lambs of His pasture.*9LtMs, Lt 64, 1894, par. 13*

I hope I shall not become disheartened. I am very much disappointed that no encouragement was given me in regard to Edson and Emma's coming to this country. I need just the help they could give me, now that the Lord is leading them because they will be led. I think my children and my good brethren do not consider that I am growing old; I know not how soon I may be called to lay off my armor, and my heart yearns for my children. To have them with me in my work, if God wills, would be a great satisfaction to me.*9LtMs, Lt 64, 1894, par. 14*

I know what Edson can be if he submits to the molding of the Holy Spirit. He will be a man of opportunity in very many branches of the work. Emma standing by his side, with her talent in singing consecrated to Christ, would exert a good influence, and prepare the way for my testimony. This is what should be, for it has been presented thus to me again and again. But Satan has hindered that which God designed.*9LtMs, Lt 64, 1894, par. 15*

Lt 64a, 1894

Olsen, O.A.

Refiled as *Lt 54, 1894*.

Lt 65, 1894

To the Ship's Crew on the *Pitcairn*

Campground, Middle Brighton, Victoria, Australia

January 6, 1894

This letter is published in entirety in *7MR 198-206*.

Dear Friends,

The great controversy going on in the world is waging more sharply today than at any period of this world's history between the Prince of life and the prince of darkness. Bear the fact in mind that where ever there are plans set in operation to advance the cause of God in the world, Satan will be on hand to counteract, if possible, the workings of our merciful heavenly Father. He will come with his temptations on board the missionary ship *Pitcairn*. He will use every possible advantage you give him to control minds. I have a word from the Lord to speak to you.⁹*LtMs, Lt 65, 1894, par. 1*

“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. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. ... Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, (lest ye be unguarded, and be disrespectful of authority.) In singleness of heart, as unto Christ; not with eye service, as men pleasers, but as servants of Christ, doing the will [of God] from the heart,” working from principle and not from selfish motives or impulse. “With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing

threatening: knowing that your master also is in heaven; neither is there respect of persons with him.” [*Ephesians 4:29-32; 5:1, 2; 6:5-9.*] These words of inspiration are to be studied and obeyed. They cannot be ignored nor disregarded, nor treated with indifference. It is the doers of the Word that are to receive the reward.⁹*LtMs, Lt 65, 1894, par. 2*

“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.” [*Verses 10, 11.*] O how eagerly would Satan spring forward to exercise his hellish attributes, to stir up human minds to commit sin, and to become an offence to God. If he could do this, then he would claim it as his right to cause great affliction to come upon the passengers and crew, and were he not restrained, he would destroy the servants of God, and wreck the missionary ship. If the curtain could be rolled back, and we could see how perseveringly Satan works to gain possession of the minds and souls of men, there would be less trifling, less pride, less human inventions, less self-sufficiency, and every soul would walk humbly and tremblingly before God. Especially would this be the case with those who voyage upon the great deep. Although there have been many things transpiring upon the *Pitcairn* that were offensive to God, and although Satan worked upon the imagination of human agents to cause them to pursue a course that God would be compelled to give them up, yet the missionary vessel has been preserved upon the great deep. The working of Satan and the counterworking of God is the explanation of many things that transpired upon the ship that were inexplicable to the minds of those on board.⁹*LtMs, Lt 65, 1894, par. 3*

Please read *Matthew 16:21*. “From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me Satan: thou art an offence unto me: for thou savorest not of the things that be of God, but those that be of men.” [*Verses 21-23.*] Peter was not pleased to listen to the words of Christ, for what he said was contrary to the expectation of the Jewish nation. They had

been instructed that Christ was to reign as a temporal prince on David's throne, and break from off them the Roman yoke which brought them into subjection as a people to a nation which they despised.⁹*LtMs, Lt 65, 1894, par. 4*

Although Christ from time to time had striven to impress their minds with the idea that His kingdom was not a temporal, earthly kingdom, but a spiritual, heavenly kingdom, they could not comprehend His teachings and really believe His words. The priests and the scribes had often declared that Christ was to come in glory. The description that applied to His second coming, they applied to His first advent, and therefore their statements were false. They gave utterance to the very suggestions of Satan. Thus it was that when Christ came as prophecy had declared He should come at His first advent, as clearly delineated in (*Isaiah 53*), the people were looking for a Messiah of an altogether different type.⁹*LtMs, Lt 65, 1894, par. 5*

Those who received the words of their teachers in stead of the words of God, were misled and deluded in their expectations, and when Christ came they would not receive Him. Although the disciples themselves had been taught by the divine Teacher, they were unprepared to receive the words which they interpreted as meaning defeat and disappointment of their expectations of a temporal victory over their enemies. When Christ opened before them how He should be denied and rejected, how He should be condemned and die, Peter was stirred in his soul, and opposed any such idea. What did Jesus see? He saw that which Peter did not see. He saw that Satan had placed himself between Peter and His Saviour, and He said, "Get thee behind me Satan, Thou art an offence unto me: Thou savorest not the things that be of God, but those that be of men." [*Matthew 16:23*].⁹*LtMs, Lt 65, 1894, par. 6*

Satan is ever intruding himself between the souls of men and God. He is ever seeking to make the human agent voice the suggestions of Satan rather than the words of God. This lesson in regard to Peter needs to be studied carefully. "And the Lord said, Simon, Simon, behold, Satan hath desired to have thee, that he may sift thee as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." [*Luke 22:31, 32*].⁹*LtMs, Lt 65, 1894, par. 7*

How little did Peter understand his own weakness. He could not discern but that his spirit was all right, even when he sought to make of none effect the solemn words of Christ which opened to them a future full of sorrow and of suffering, both to him and to them. Christ saw that unless Peter was changed in spirit, he would not be able to endure the test and the trial of the Lord's rejection, humiliation, condemnation and death. To his Master's warning words he responded, "Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me." [*Verses 33, 34.*]9*LtMs, Lt 65, 1894, par. 8*

We see how human nature can be deceived, how human nature can be misled, because Satan is allowed to step in between the human soul and Jesus. The word of Christ needs to be spoken with authority, "Get thee, behind me, Satan." [*Luke 4:8.*] Let me come close to my servant, that he may not be overcome, that he may believe my words rather than the words of men, for what I speak is truth and righteousness.9*LtMs, Lt 65, 1894, par. 9*

Please consider the words of Zechariah, "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." The very same adversary is here presented as stood between Christ and Peter. "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." [*Zechariah 3:1-3.*]9*LtMs, Lt 65, 1894, par. 10*

Satan was charging the people of God with all his attributes, and presenting before them the sins he had instigated them to commit. Satan clothed their characters with his own filthy garments of sin, and nothing was lost in his reckoning of their misdeeds, but these souls who were represented as wearing the black robes of Satan's weaving in his hellish loom were not as appropriate representation, for they had repented of their transgressions.9*LtMs, Lt 65, 1894, par. 11*

The Lord who searcheth the hearts and understandeth the

imaginings of the thoughts had set their sins before them, and had given them the promise, "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 Lord, the everlasting God, is ever present to observe, inspect, and examine all things. The hearts of all are read as an open book. "The eyes of the Lord run to and fro throughout the whole earth." [*2 Chronicles 16:9.*] God's people, rescued from the fire by Jesus Christ, have a sense of their sins, [and] feel humbled and ashamed.*9LtMs, Lt 65, 1894, par. 12*

God sees and recognizes their repentance, and notes their sorrow for sin which they cannot remove or cancel themselves; but as they pray their prayers are heard, and this is the reason that Satan stands by to resist Christ; because he hears their prayers, he maketh intercession for the saints according to the will of God He regenerates the sinner, and pardon is written off against his name. This stirs Satan up to resistance. He steps in between the repenting, believing soul and Christ. He seeks to cast his hellish shadow before that soul, to dampen faith, and to make of none effect the words of God. He says, "Get thee behind me Satan, let my light and my righteousness shine into his heart."*9LtMs, Lt 65, 1894, par. 13*

If Satan stands between the soul and Jesus Christ, then the love and acceptance and pardon of Christ is eclipsed. Man will be constantly striving to prepare a robe of righteousness to cover his deformity and sin, when Christ wants him to come to Him just as he is, and believe in Him as His personal Saviour. In his tender love a forgiving Father brings forth His best robe in which to array His returning child.*9LtMs, Lt 65, 1894, par. 14*

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, (that is, the angels that do his bidding,) saying, Take away the filthy garments from him. And 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 miter upon his head, and they clothed him with garments. And the angel of the Lord stood by." Joshua represents all of God's people who repent and believe, and accept of Christ as their sin-pardoning Saviour. "And the angel

of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt keep my charge, then thou shalt also judge my house, and shall also keep my courts, and I will give thee places to walk among these that stand by." [*Zechariah 3:3-7.*]*9LtMs, Lt 65, 1894, par. 15*

Will you please study the things I present before you? Will you consider that Satan is a vigilant, untiring foe, and he sleeps not. He knows that his time is short, and he will work until the end with every species of deception to draw souls into his snare and ruin them. I have a message for you, "Watch and pray, lest ye enter into temptation." [*Mark 14:38.*] Give no place to the devil to stand between you and Christ, lest you savor of the things that be of men and not of God. If your faith is genuine, it must and will produce obedience. God commands us to do nothing which we cannot do. He will give strength to every believing, trusting soul. Keep Christ with you in the vessel, and you will be safe. The ship may be tossed on the white-capped billows ever so fiercely, the restless sea may heave and the waves roll beneath her, yet Jesus is on board.*9LtMs, Lt 65, 1894, par. 16*

You are a crew on the missionary ship. Very many men, women, and children have invested their mites, and offered their prayers for the safety of this ship as she rides upon the treacherous ocean. You need Jesus with you every moment. The vessel that rides upon the waters on this missionary enterprise may be a floating Bethel. The Captain, Brother Christiansen, has a large responsibility upon him. Let every one on board pray for him in faith that he may have the special guardianship of heavenly angels, and an abiding Christ in his soul. Cherish the love of Jesus in the heart, respect each other; for Christ has given His love for you. Every soul is precious in the sight of God. It is a wonderful thing to be remembered and cared for every hour by God. If we should be left alone to ourselves, what a terrible alone it would be.*9LtMs, Lt 65, 1894, par. 17*

Satan would immediately take us up and force his terrible companionship upon us. Oh, let us seek every day to obtain a deeper experience, cultivating the love of Jesus. Let everyone on the vessel realize that he is under the protection of God. Christ said, "Without me ye can do nothing." [*John 15:5.*] "For we wrestle not

against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 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.” [*Ephesians 6:12, 13.*]*9LtMs, Lt 65, 1894, par. 18*

When you meet with unreasonable demands, and unreasonable requirements, bear in mind that those who command you are not working as agents of God, but agents of Satan, through whom he is working. Let your effort be to say or do anything that will help the tempted soul to resist the devil. This is the truest missionary work. Let every one heed the command of the chief Commander, “Stand therefore, having your loins girt about with truth, and having on the breast plate 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 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, and watching there unto with all perseverance and supplication for all saints.” [*Verses 14-18.*] Read the *6th chapter of Ephesians* with prayerful interest, and may the Lord apply it to your souls with power.*9LtMs, Lt 65, 1894, par. 19*

We need much more of the presence and power of God, and it is waiting our demand upon it. Cultivate faith and fervency in prayer. The Lord Jesus loves us, and pleads for us. His Holy Spirit works with in us. When trials come, utter no word of complaint. Let not a murmuring thought enter the soul. Jesus, the precious Saviour, loves us with a love that is infinite. O talk of Jesus, meditate upon Jesus and by beholding Him, we shall become changed into His character. We shall not cease to pray that the blessing of God may rest upon you.*9LtMs, Lt 65, 1894, par. 20*

Lt 65a, 1894

Friends on Pitcairn Island

George's Terrace, St. Kilda Road, Melbourne, Australia

January 1, 1894

This letter is published in entirety in *2SM 269-274*.

Dear Friends on Pitcairn Island:

We were made very sad last Thursday to learn of your deep affliction. Our hearts are pained to hear of the deaths of those of our beloved Bro. McCoy's family. Our sympathies go out to all who are bereaved by this affliction. We extend our sympathy to the children and members of the family who have been thus sorely bereaved, but we would point you to Jesus as your only hope and consolation. The dear companion of our afflicted Bro. McCoy, and the mother of the bereaved children whom she loved, is silent in death. But while we weep with those who weep, we joy at heart because this loved mother and daughter, and Bro. Young, the elder of your church, and others who may have been removed by death, believed in and loved Jesus.⁹*LtMs, Lt 65a, 1894, par. 1*

Let the words of the apostle Paul comfort you: "I would not have you ignorant, brethren, concerning them which are asleep, that we sorrow not even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord: wherefore comfort one another with these words." [*1 Thessalonians 4:13-18.*]⁹*LtMs, Lt 65a, 1894, par. 2*

We are not like the heathen who have days and nights of mourning, when nothing is heard but dismal chanting of the praises of the

dead, for the purpose of arousing human sympathy. We are not to clothe ourselves with mourning clothing, and wear a mournful countenance as though our friends and relatives were for ever parted from us. John exclaims, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying, 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 14:12, 13.*] *9LtMs, Lt 65a, 1894, par. 3*

How appropriate are the words of John in the case of these loved ones who sleep in Jesus. The Lord loved them, and the words spoken by them in their life, their labors of love will be remembered, and will be repeated by others. Their earnest wholeheartedness in the work of God leaves an example for others to follow, for the Holy Spirit has worked in them to will and to do of His good pleasure. *9LtMs, Lt 65a, 1894, par. 4*

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." [*Romans 8:11.*] O how precious are these words to every bereaved soul. Christ is our Guide and Comforter, who comforts us in all our tribulations. When He gives us a bitter draught to drink, He also holds a cup of blessing to our lips. He fills the heart with submission, with joy and peace in believing, and enables us to say submissively, "not my will, but thine, O Lord be done. The Lord gave and the Lord hath taken away, blessed be the name of the Lord." [*Luke 22:42; Job 1:21.*] With this submission, hope is resurrected, and the hand of faith lays hold upon the hand of infinite power. "He that raised up Christ from the dead, shall also quicken your mortal bodies by His spirit that dwelleth in you." *9LtMs, Lt 65a, 1894, par. 5*

The very bodies that are sown in corruption will be raised in incorruption. That which is sown in dishonor will be raised in glory; sown in weakness it will be raised in power; sown a natural body it will be raised a spiritual body. The mortal bodies are quickened by His Spirit that dwelleth in you. Christ claims all those as His who have believed in His name. The vitalizing power of the Spirit of Christ dwelling in the mortal body binds every believing soul to

Jesus Christ.⁹*LtMs, Lt 65a, 1894, par. 6*

Those who believe in Jesus are sacred to His heart; for their life is hid with Christ in God. The command will come from the Life-giver, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs and the earth shall cast out her dead." [*Isaiah 26:19.*] The Life-giver will call up His purchased possession in the first resurrection, and until that triumphant hour, when the last trump shall sound and the vast army shall come forth to eternal victory, every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name. By the power of the Saviour that dwelt in them while living, and because they were partakers of the divine nature, they are brought forth from the dead.⁹*LtMs, Lt 65a, 1894, par. 7*

Christ claimed to be the only begotten of the Father, but men encased in unbelief, barricaded with prejudice, denied the holy and the just One. He was charged with blasphemy, and was condemned to a cruel death, but He burst the fetters of the tomb, and rose from the dead triumphant, and over the rent sepulchre of Joseph He declared, "I am the resurrection and the Life." [*John 11:25.*] All power in heaven and in earth was vested in Him, and the righteous will also come forth from the tomb free in Jesus. They shall be accounted worthy to obtain that world and the resurrection from the dead. "Then shall the righteous shine forth as the sun in the kingdom of their Father." [*Matthew 13:43.*]⁹*LtMs, Lt 65a, 1894, par. 8*

What a glorious morning will the resurrection morning be! What a wonderful scene will open when Christ shall come to be admired of them that believe! All who were partakers with Christ in His humiliation and sufferings will be partakers with Him in His glory. By the resurrection of Christ from the dead every believing saint who falls asleep in Jesus will come forth from his prison house in triumph. The resurrected saint will proclaim, "O death where is thy sting! O grave where is thy victory!" [*1 Corinthians 15:55.*] "If we believe that Jesus died and rose again, even so also those which sleep in Jesus will God bring with Him." [*1 Thessalonians 4:14.*]⁹*LtMs, Lt 65a, 1894, par. 9*

Jesus Christ has triumphed over death and rent the fetters of the tomb, and all who sleep in the tomb will share in the victory; they will come forth from their graves as did the conqueror, "for this we say unto you by the word of the Lord, that we which are alive and remain shall not prevent those which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." [*Verses 15-18.*]*9LtMs, Lt 65a, 1894, par. 10*

Dear afflicted ones, so sadly bereaved, God has not left you to be the sport of Satan's temptations. Let your sorrowful hearts be opened to receive the words of consolation from your pitying Redeemer. Jesus loves you. Receive the bright beams of the Sun of Righteousness and be comforted. Thank Him who has risen from the dead, and who ever liveth to make intercession for you. Jesus Christ is a living Saviour. He is not in Joseph's new tomb. He is risen, He is risen! Rejoice even in this your day of sorrow and bereavement that you have a Saviour who sympathizes with all your grief. He wept at the grave of Lazarus, and identifies His sorrows with those of the sorrowing children. In all your conflicts, in all the trials and perplexities of life, seek counsel first from God.*9LtMs, Lt 65a, 1894, par. 11*

The path of obedience to God is as a light that shineth more and more unto the perfect day. Follow step after step in the path of duty. Steep places may have to be climbed, but go forward in the path of humility, of faith and self-denial, leaving the clouds of doubt behind you. Sorrow not in a hopeless way, for the living need your care and love. You have enlisted in the Lord's army; be brave soldiers of Jesus Christ. Let words of penitence and grateful praise come up before God as sweet incense in His heavenly sanctuary.*9LtMs, Lt 65a, 1894, par. 12*

You may be disappointed, and your will and your way may be denied; but be assured that the Lord loves you. The furnace fire may kindle upon you, not for the purpose of destroying you; but to consume the dross, that you may come forth as gold seven times

purified. Bear in mind that God will give you songs in the night. Darkness may seem to enclose you; but you are not to look at the clouds. Beyond the darkest cloud there is an everlasting light. The Lord has light for every soul. Open the door of the heart to hope, peace, and joy. Jesus 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.]*9LtMs, Lt 65a, 1894, par. 13*

God has a special work for everyone to do, and each one of us may do well the work which God has assigned us. The only thing we have to fear on our part is that we shall not keep our eyes constantly fixed upon Jesus, that we shall not have an eye single to the glory of God, so that if we were called to lay down our armour and sleep in death we might not be ready to give account of our trust. Forget not for a moment that you are Christ's property, bought with an infinite price, and that you are to glorify Him in your spirit, and in your body, which are His.*9LtMs, Lt 65a, 1894, par. 14*

To the afflicted ones I would say, Be of good comfort in the hope of the resurrection morning. The waters which you have been drinking are as bitter to your taste as were the waters of Marah to the children of Israel in the wilderness, but Jesus can make them so sweet with His love. When Moses presented before the Lord the sad difficulties of the children of Israel, He did not present some new remedy, but called their attention to that which was at hand, for there was a bush or shrub which He had created that was to be cast into the water to make the fountain sweet and pure. When this was done, the suffering people could drink of the water with safety and pleasure.*9LtMs, Lt 65a, 1894, par. 15*

God has provided a balm for every wound. There is a balm in Gilead, there is a physician there. Will you not now as never [before] study the Scriptures. Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy, and to apply to your case the healing promises that have been recorded in His Word. In this way the enemy will find no place to lead you into mourning and unbelief, but instead you will have faith, and hope, and courage in the Lord.*9LtMs, Lt 65a, 1894, par. 16*

The Holy Spirit will give you clear discernment that you may see and appropriate every blessing that will act as an antidote to grief, as a branch of healing to every draught of bitterness that is placed to your lips. Every draught of bitterness will be mingled with the love of Jesus, and in the place of complaining of the bitterness, you will realize that Jesus' love and grace are so mingled with sorrow that it has been turned into holy, subdued, and sanctified joy. *9LtMs, Lt 65a, 1894, par. 17*

When Henry White, our eldest son, lay dying, he said, "A bed of pain is a precious place when we have the presence of Jesus." When we are obliged to drink of the bitter waters, turn away from the bitter to the precious and bright. In trial, grace can give the human soul assurance, and when we stand at the death bed and see how the Christian can bear suffering and go through the valley of death, we gather strength and courage to work, and [we] fail not, [neither are we] discouraged in leading souls to Jesus. *9LtMs, Lt 65a, 1894, par. 18*

Lt 66, 1894

Prescott, W. W.

Granville, New South Wales, Australia

April 10, 1894

Portions of this letter are published in *OHC 309, 2SM 92-93, 3SM 403-405; 7BC 962, 964; LDE 21-22, 77; CTr 131; 10MR 347.*

‡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 Prescott,

I received your letter, and was much interested in its contents. I have had little time to write. It is about two weeks since we came to this place, and through various circumstances we are not yet fully settled, but we are placed where we can live.⁹*LtMs, Lt 66, 1894, par. 1*

In regard to education, I cannot discern that your ideas are incorrect. When we consider that history is being made so fast, we can but be convinced that perils are fast crowding upon us, and we cannot deliver even ourselves from that which we must meet. All we can do is to seek heavenly wisdom from our only source of help. If by constant contemplation of the Author and Finisher of our faith, we grow into the similitude of Christ in character, we shall have our life hid with Christ in God. We are not to fold our hands in idle expectancy of the Lord's soon coming, but we are to keep looking unto Jesus, hanging our helpless souls upon his merits, opening our hearts to the Holy Spirit's moving, our petitions ascending to God for his fashioning hand to be upon us.⁹*LtMs, Lt 66, 1894, par. 2*

Unholy ambition will seek to secure a place in all our devising, but O, as never before, there is now the greatest necessity that in humility we sit at the feet of Jesus, and learn lessons from the greatest Teacher the world ever knew. One day at a time we must be working and praying, waiting and watching, calling upon God for

wisdom at every step. We cannot walk in our own strength. If this has been perilous in the past, as we know it has been, it is doubly so now. It is no time to be off guard, for even one moment. Eternal interests are involved, and our faith needs strengthening; it must be growing in the place of decreasing and becoming dwarfed. We have not a moment's time to serve or glorify self. Lift Him up, the Man of Calvary, and let every influence, every voice, point to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] It is none of self and all of Jesus that will give the right mold to our experience. *9LtMs, Lt 66, 1894, par. 3*

I feel deeply for the students of the school. My heart is drawn out for the youth. I see so large a work which they can do if they consecrate their life to Jesus. The Lord will give the youth power of influence as they lift their voice in the invitation, "Come, for all things are ready." [Luke 14:17.] Every evil practice must be hated and overcome. Christ is to be formed within, the hope of glory. Then He will shine forth in the character. *9LtMs, Lt 66, 1894, par. 4*

I am rejoiced that some are working up, to give themselves unreservedly to the service of Christ. The opposing influences are at work; men, women, and youth, standing under the black banner of the power of darkness, moving under the inspiration of the power from beneath, are at work to seduce souls into forbidden paths. And God is waiting to inspire the youth with power from above, that all who stand under the bloodstained banner of Jesus Christ may work to call, to warn, and to lead souls into safe paths, and to plant the feet of many upon the Rock of Ages. *9LtMs, Lt 66, 1894, par. 5*

The Lord will reveal Himself to all who seek Him with the whole heart. "Ye are laborers together with God." [1 Corinthians 3:9.] All who will be learners in the school of Christ will be accepted as workers. There will be the deep movings of the Spirit of God upon human hearts now and onward, as never before in our experience. But our brethren must be guarded now as never before. They need the eyes anointed with heavenly eyesalve, that they may discern all things clearly, and not accept and bring to the front that which will, in its tendencies, switch some poor souls off the track. Test everything before it shall be presented to the flock of God, for when persons see that they have been accepting as a "Thus saith the

Lord,” words that were not from God, their faith will be unsettled; and they will be ready to doubt the words that come from God to them; some will no longer be reached by the warnings, invitations, and messages from heaven.*9LtMs, Lt 66, 1894, par. 6*

For this reason our brethren and sisters need to keep sharp, clear discernment. In messages that profess to be from heaven, expressions will be made that are misleading, and if the influence of these things be accepted, it will lead to exaggerated movements, plans, and devisings that will bring in the very things Satan would have current—a strange spirit, an unclean spirit, under the garments of sanctity, a strong spirit to overbear everything. Fanaticism will come in, and will so mingle and interweave itself with the workings of the Spirit of God that many will accept it all as from God, and will be deceived and misled thereby.*9LtMs, Lt 66, 1894, par. 7*

There are strong statements often made by our brethren who bear the message of mercy and warning to our world that would better be repressed. Every statement should be carefully considered. Not one word should be spoken that will give the opposers of our faith advantage over us. Let nothing be said in a spirit of retaliation, nothing that will bear even the appearance of railing accusation. Let every one read and ponder the signification of the Scripture which relates how Christ, when contending with Satan about the body of Moses, dared not bring against him a railing accusation.*9LtMs, Lt 66, 1894, par. 8*

Truth will bear the test of all opposition. Let it be put strongly, as in Jesus, and let the characteristics of the worker be hidden in Christ. Let not one word be expressed to stir up the spirit of retaliation in opposers of the truth. Let nothing be done to arouse the dragon-like spirit, for it will reveal itself soon enough, and in all its dragon character, against those who keep the commandments of God and have the faith of Jesus. There are hereditary tendencies and natural dispositions that will wrestle for exhibition, but self must be lost in Jesus. The truth must appear in its beautiful, solemn character, dignified, uplifting, and ennobling. Let souls that are ready to perish receive from the teacher of truth only such impressions as are not perishable, but enduring as eternity. Give opportunity for the Holy

Spirit to place the acceptable mold upon the souls that are turning from error to truth, from darkness to light.*9LtMs, Lt 66, 1894, par. 9*

May the Lord help His messengers who bear the last note of warning to our world, to speak from the very depth of wisdom. Guard every word, control every emotion, giving no occasion for Satan to triumph over the believers. The time will come when we shall be called to stand before kings and rulers, magistrates and powers, in vindication of the truth. Then it will be a surprise to those witnesses to learn that their positions, their words, the very expressions made in a careless manner or thoughtless way, when attacking error or advancing truth, expressions that they had not thought would be remembered, will be reproduced, and they will be confronted with them, and their enemies will have the advantage, putting their own construction on these words that were spoken unadvisedly.*9LtMs, Lt 66, 1894, par. 10*

Satanic agencies in disguise are on the track of every true worker of the Master. Let this be borne in mind: all who strive for the faith must strive lawfully; then when brought into strait places they will not be confused and confounded at meeting their own careless assertions, and words spoken from impulse.*9LtMs, Lt 66, 1894, par. 11*

Victory will come to all who are loyal, steadfast in their allegiance to the cause of truth. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." [*James 1:12.*] Let all inquire, Are we individually faithful stewards in trust of the last message of mercy to be given to the world, the message that decided their eternal destiny? Are we faithful to closely examine self, to see what manner of spirit we are of? Are we constantly aiming to represent the truth as it is in Jesus, or is it molded by the peculiarities of the human worker? Will the fires of the last conflagration consume our work?*9LtMs, Lt 66, 1894, par. 12*

Fidelity, thorough wholeness to God, is essential for every worker now if we would receive from Christ the benediction, "Well done, good and faithful servant." [*Matthew 25:23.*] The exhortation to Timothy from his father in the gospel was, "Take heed unto thyself

and unto the doctrine.” [1 *Timothy* 4:16.] (The great question is: How shall we meet the future? Our only safety is in doing our work for each day as it comes, working, watching, waiting, every moment relying on the strength of Him who was dead and who is alive again, who lives forevermore.) Every step must be guarded; as we advance, our tread may be firm, and [then] we may move solidly onward and upward.⁹*LtMs, Lt 66, 1894, par. 13*

But many are Laodiceans, living in a spiritual self-deception. They clothe themselves in the garments of their own righteousness, imagining themselves to be rich and increased with goods and in the need of nothing, when they need daily to learn of Jesus His meekness and lowliness, else they find themselves bankrupt, their whole life being a lie. Shall not we who bear the last message of mercy to a guilty world represent Jesus in purity, in self-denial, that the word may be sounded from human lips inspired by the Holy Spirit of God, “Open the door of your heart, and let Jesus in”? The great Vendor of spiritual riches is inviting your recognition. He says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see.” [*Revelation* 3:18.]⁹*LtMs, Lt 66, 1894, par. 14*

Will this voice be neglected, disowned? Will the faithful and true Witness call in vain? Will the importunities fall on ears that will not hear? Yes, we are sorry to say it, many will wrap about their guilty souls the garments of their own unrighteousness. They do not listen to the voice of the great and merciful Merchant Man.⁹*LtMs, Lt 66, 1894, par. 15*

The Saviour comes with jewels of truth of the richest value in distinction from all counterfeits, all that is spurious. He comes to every house, to every door. He is knocking, presenting His priceless treasure, urging, “Buy of me.” He proclaims in the hearing of the inmates of every dwelling, “Thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” [*Verse* 17.] He offers the gold of faith and love, which is become almost extinct in our world, and which is without alloy, more precious than

the gold of Ophir. He says, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment," the righteousness of Christ, the garment woven in the loom of heaven to cover the naked soul; and eyesalve "that thou mayest see." [Verse 18.] Correct discernment is of the highest value now. "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." [Verse 19.]*9LtMs, Lt 66, 1894, par. 16*

This is our work for this time, to open the door to Jesus, and He will so fill the soul that there will be no room for self and selfishness. O listen, Jesus knocks. Will the answer be, "Come in, thou blessed of the Lord. Why standest thou without?" The imputed and imparted righteousness of Christ is a garment sufficient to cover the nakedness of the soul. I scarcely dare not to give counsel or advice, fearing it may not be interpreted aright. I beseech of you, my brother, whom I respect in the Lord, to make Christ your counsellor. You may go to Him in all your troubles, you may rely upon His wisdom, you may know that He will not upbraid you or refuse your prayer. Every burden or uncertainty you may bring to the Burden-bearer.*9LtMs, Lt 66, 1894, par. 17*

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [James 1:5, 6.] "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight." [1 John 3:22.] "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children keep yourselves from idols." [1 John 5:20, 21.] The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency.*9LtMs, Lt 66, 1894, par. 18*

I want to say just as little as possible in regard to Anna Phillips. The less this matter is talked over and agitated, the better. There is a "dead fly in the ointment." [Ecclesiastes 10:1.] Before this reaches

you, you will have received a letter giving a more complete statement in regard to what we may expect in the case. I am more sorry than I can express to you the matter has been handled unwisely. We shall have scores of just such developments, and if our leading brethren shall catch up things of this character and endorse them as they have done in this case, we shall have one of the most sweeping tidal waves of fanaticism that has been seen in our experience. There will be the wildest performances. Satan has already begun his work. To give ready credence to these things, and make loose, unguarded statements endorsing them without sufficient evidence of their genuine character, is one of Satan's devices. The Lord Jesus has certainly given cautions sufficient in regard to this matter, so that none need be deceived. *9LtMs, Lt 66, 1894, par. 19*

In such cases as these, it is essential that we let our moderation be seen. The Lord is at hand. We cannot afford to work in such a way as those have done that have given Anna Phillips' productions to our churches without clear and certain evidence that God is speaking to His people through her. For our ministers to rush a thing before the people as bearing the divine credentials, unless they know for a surety that it is of God, will do a work that God has told them not to do. *9LtMs, Lt 66, 1894, par. 20*

Many things intended to deceive will come, bearing some of the marks of truth. Just as soon as these shall be set forth as the great power of God, Satan is all ready to weave in that which he has prepared to lead souls from the truth for this time. Some will accept and promulgate the error, and when the reproof comes that will place matters in the true light, those who have had little experience and who are ignorant of the oft-repeated workings of Satan, will cast away with the rubbish of error that which has been before them as truth. Thus the light and warnings which God gives for this time will be made of no effect. Souls have now become perplexed and confused through the injudicious movements of our brethren who should be faithful guardians of the flock of God. *9LtMs, Lt 66, 1894, par. 21*

This rushing matters to a climax I cannot see any light in. What is there, that appears as truth in these productions, that has not been

presented before our people for years? All that any have to do is to gather up matters already published, and a few strong expressions, making a special supplication, and weaving in their own peculiar spirit, and these exaggerated, untimely expressions are caught hold of and acted upon, inspiring a zeal not according to knowledge. These things do create an excitement, notwithstanding all the assertions to the contrary, and unhealthy developments will be made. In this time we must guard against any rash movements, for they will greatly mar the work of God, casting suspicion and doubt upon the work, and this will spread like wild-fire wherever the truth is presented.*9LtMs, Lt 66, 1894, par. 22*

Every conceivable message is coming to counterfeit the work of God, and always bearing the inscription of truth upon its banner, and those who are prepared for anything new and sensational will handle these things in such a manner that our enemies will charge all that is inconsistent and overdone upon Mrs. E. G. White, the prophetess, and my way will be hedged up. To explain matters would be impossible. The world feels in want of some excuse for turning away from the testimonies of God. If Mrs. White the prophetess, as they are pleased to call her, says things that are not true, the unbelievers and rejecters of truth are cheered and encouraged. When my writings are mingled with those of Anna Phillips, so that the hearers cannot tell which is which, they are made to stand on the same basis and all are taken as testimonies from Sr. White.*9LtMs, Lt 66, 1894, par. 23*

It is no light matter to substitute for God's revealed will opinions and assertions, dreams, symbols, and figures, from human, finite beings. Our actions, words, spirit, and influence are watched and criticized. Those whom God has chosen to be His ministers are to settle solidly into His Word, and let the Word of God be their authority.*9LtMs, Lt 66, 1894, par. 24*

A small and apparently good act may, if not entirely correct, lead to very important results of evil. The slightest word or deed that gives a wrong impression is a false step, which leads to another, and every following step becomes more rapid, and the impulse strengthens until it becomes almost irresistible. Human actions multiply themselves by their reflected influence.*9LtMs, Lt 66, 1894,*

par. 25

At this time above all others, hasty judgment, opinions formed carelessly without sufficient evidence, may lead to most disastrous results. When we trace from cause to effect, we shall find that harm has thus been done which in some cases can never be remedied. O, what wisdom and fine spiritual perceptions are needed in giving food to the flock of God, that it be pure provender, thoroughly winnowed. The natural, hereditary traits of the character need a firm curb, else earnest zeal, good purposes, will run into evil, and the excess of feeling will produce such impressions upon human hearts that they will be carried away by impulse, and will allow impressions to become their guide.*9LtMs, Lt 66, 1894, par. 26*

A curb must be kept upon the spiritual impulse, that no injudicious words shall be spoken, no over-wrought ideas expressed that shall cause impulsive persons to lose their bearings. There are some whose feelings are quickly stirred by strong assertions, and their imagination magnifies the statement to large dimensions; it all appears real to them, and they become fanatical. The spiritual experience is fevered, diseased. When persons yield their will in perfect submission to the will of God, and the spirit is humble and teachable, the Lord will correct them by His Holy Spirit, and lead them into safe paths.*9LtMs, Lt 66, 1894, par. 27*

April 13

Since writing the above, we have had a practical illustration of the result of following impressions. Last night a young man, a stranger to us all, but professing to be a brother from Victoria, called upon us, and asked to see Sister White. It was evening, and I declined seeing him. We invited him to remain with us during the night, however, and to take breakfast. After our usual morning worship, as we were about to go to our various employments, this young man arose, and with a commanding gesture requested us to sit down. He said, "Have you any hymn books? We will sing a hymn, then I have a message to give you." I said, "If you have a message, give it without delay, for we are very much pressed to get off the American mail, and have no time to lose." He then began to read something he had written, which stated among other things that the judgment

has <now> begun upon the living.⁹*LtMs, Lt 66, 1894, par. 28*

He read with strong emphasis, gesticulating as he read. His voice trembled, and tears came into his eyes. Brother Starr was present, with the other members of our large family. The young man had at first inquired for the concordance; he could not find it in the bookcase, but read considerable scripture about praying for the sick and their being healed. He spoke decidedly of faith, and read from *Great Controversy*. He then stated that he had a message from God that he himself would be persecuted, and would be arrested by the officers of the law.⁹*LtMs, Lt 66, 1894, par. 29*

I listened as he went on, and finally said, "My brother, you are not exactly in your right mind. State plainly how your message concerns us. Please let us know at once. Your mind is over-strained, you misapprehend your work. Much that you have said is in accordance with the Bible, and we believe every word of that; but you are over-excited. Please state what you have for us." Well, he said that we must pack up and move at once to Battle Creek. I asked his reasons, and he responded, "To give this message that the judgment has begun upon the living." I answered him, "The work which the Lord has given us to do is not yet finished. When our work here is completed, we are sure the Lord will let us know that it is time for us to move to Battle Creek, instead of teaching you our duty."⁹*LtMs, Lt 66, 1894, par. 30*

I continued: "If you should go into other families in the manner you came here, they would call you insane, and might think the asylum the proper place for you." He said this was the first time he had given his message, except to his own family, who were greatly affected by it. His father had sold his place and was ready to go into the work with all his heart. He himself has been a backslider and had been brought under deep conviction; he was led to see his lost condition, and to repent, and now the Lord had been teaching him. I told him that in his present condition he was not fitted to labor for any one. In the conversation it came out that he wanted our ministers in Melbourne to come to his father's house; his sister was at the point of death, and he believed that the Lord would hear prayer and raise her up and this would be a sure testimony confirming the message he had to bear. At this point I left him for

Brother Starr to talk with further, while I resumed my writing.*9LtMs, Lt 66, 1894, par. 31*

He told Brother Starr that when Sister White spoke to him so kindly, and yet with such authority, he began to see that he had made a mistake, that the impressions which had moved him so strongly were not consistent or reasonable. Although our family is large, consisting of ten members, beside three visitors, we decided to have this young man stay with us for a time. We dare not have him go with people who will treat him harshly and condemn him; neither do we want him to repeat his revelations. We will have him remain for a little time where we can associate with him, and if possible lead him in safe, sure paths. "They that are whole need not a physician, but they that are sick." [*Luke 5:31.*] He is sick spiritually, and needs a physician. Already he begins to see the inconsistency of his ideas, and we hope that by kind treatment he may be healed, and be led to give up his wild ideas.*9LtMs, Lt 66, 1894, par. 32*

It is as I have told you; there will be counterfeit messages coming from persons in all directions. One after another will rise up, appearing to be inspired, when they have not the inspiration of heaven, but are under the deception of the enemy. All who receive their messages will be led astray. Then let us walk carefully, and not open wide the door for the enemy to enter through impressions, dreams, and visions. God help us to look in faith to Jesus, and be guided by the words He has spoken.*9LtMs, Lt 66, 1894, par. 33*

Lt 67, 1894

Prescott, Brother and Sister [W. W.]

Middle Brighton Campground, Australia

January 18, 1894

Portions of this letter are published in *3SM 90*; *2MR 211*; *10MR 42-43, 67, 347-349*.

Dear Brother and Sister Prescott:

We are yet in camp, our meeting having been continued one week longer than appointed, and still the interest is firm. Yesterday, Wednesday afternoon, the tent was full. I spoke upon the parable of the talents, and all listened with deep interest. Then followed baptism. In the waters of the bay, twenty-nine were buried with Christ in baptism. In the evening Elder Starr spoke to a large audience. Elder McCullagh came to my tent to tell me of a meeting he had Tuesday evening with twenty-five young men from the Congregational church. Some of these were university students who are fitting themselves to become lawyers and statesmen. They had invited Elder McCullagh to a meeting where a young man was to speak in reference to the Sabbath question.⁹*LtMs, Lt 67, 1894, par. 1*

Elder McCullagh went and heard many things which were excellent, while other things were misstatements. In the providence of God an appointment was made for these young men to visit Elder McCullagh at the encampment to state their views in regard to the validity of Sunday observance; then Brother McCullagh was to state his views. The young men were to have liberty to ask questions, but opportunity was to be given for one question to be answered before another was put.⁹*LtMs, Lt 67, 1894, par. 2*

They wished Brother McCullagh to lead out in the conference. He presented an illustration in regard to the law, sin, and the gospel. Placing three books on the stand to represent these three things (X X X), he said, "If the law is done away, we will remove the law, (X out). Sin is the transgression of the law, where there is no law, there

is no transgression, no sin, (X, out sin). Where is no law, and hence no sin, there is no need of the gospel, (X out the gospel). What have we left?" Brother McCullagh spoke decidedly upon the immutability of the law of God, and its sacred claims upon everyone of the human family. At nine o'clock Elder Starr came in and said some things right to the point. The meeting lasted till past eleven. Then the young men invited Elder McCullagh to come to the Congregational church, where they would have other young men present, and would continue their consideration of these subjects.*9LtMs, Lt 67, 1894, par. 3*

Brother McCullagh told them he felt that it would not be right to go to the church in the absence of their minister; it would look as if he were taking advantage of the pastor's absence. They saw the force of this. Brother Mcculagh said, "You are perfectly free to come to the campground, and you shall have all the liberty you desire." They consented to come Sabbath (Saturday) evening, and bring their friends. What will be the outcome of this we cannot tell, but we are praying that the Lord will move by His Holy Spirit upon the minds of these inquiring young men. They told Elder McCullagh that they came with a strong array of Scriptures, prepared to prove the abolition of the law, but when he put things in such a way, showing the relation of the law, sin, and the gospel, they could not produce the arguments they had to present.*9LtMs, Lt 67, 1894, par. 4*

I have been interrupted no less than six times since beginning to write these few lines. Strangers are constantly coming in to see the tent, and others to see Mrs. White. If you find mistakes, please excuse the same.*9LtMs, Lt 67, 1894, par. 5*

In this early morning meeting, Thursday, the Lord gave me a most precious message for His people. I may have time to write something of the same; if I can, I will do so, for the people need these words very much in every place. I was invited later in the day to speak upon the subject of education, especially of the importance of combining physical with mental labor. This was considered with reference to the location of our school on the ample grounds where the Lord's plans can be carried out and the youth educated in physical labor as well as in the sciences. These meetings were of great importance. O, how much we need heavenly wisdom in all

these matters.*9LtMs, Lt 67, 1894, par. 6*

I read your letter to Elder Starr, and was somewhat troubled by its contents. No movement should be made to lower the standard of education in our school at Battle Creek. The students should tax the mental powers, every faculty should reach the highest possible development. Many students come to the college with intellectual habits partially formed that are a hindrance to them. The most difficult to manage is the habit of performing their work as a matter of routine, instead of bringing to their studies thoughtful, determined effort to master difficulties, and to grasp the principles at the foundation of every subject under consideration.*9LtMs, Lt 67, 1894, par. 7*

Through the grace of Christ it is in their power to change this habit of routine, and it is for their best interest and future usefulness rightly to direct the mental faculties, training them to do service for the wisest Teacher, whose power they may claim by faith. This will give them success in their intellectual efforts, in accordance with the laws of God.*9LtMs, Lt 67, 1894, par. 8*

Each student should feel that under God, he is to have a special training, individual culture, and he should realize that the Lord requires of him to make all of himself that he possibly can, that he may teach others also. Indolence, apathy, irregularity, are to be dreaded, and the binding of one's self to routine is just as much to be dreaded.*9LtMs, Lt 67, 1894, par. 9*

I hope that no one will receive the impression from any words I have written, that the standard of the school is to be in any way lowered. There should be most diligent and thorough education in our school, and in order to secure this, the wisdom that comes from God must be made first, and most important. The religion of Christ never sanctions physical or mental laziness.*9LtMs, Lt 67, 1894, par. 10*

We have before us the case of Daniel and his fellows, who made the most of their opportunities to obtain an education in the courts of Babylon. When tested by those who questioned both their faith and their knowledge, they were able to give a reason of the hope that was in them, and as well to stand the examination as to their

knowledge in all learning and wisdom, and it was found that Daniel had understanding also in all visions and dreams, showing that he had a living connection with the God of all wisdom.*9LtMs, Lt 67, 1894, par. 11*

“In all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” [*Daniel 1:20.*] Daniel’s history is given us for our admonition upon whom the ends of the world are come. “The secret of the Lord is with them that fear Him.” [*Psalms 25:14.*] Daniel was in close connection with God. When the decree went forth from an angry, furious king commanding that all the wise men of Babylon should be destroyed, Daniel and his fellows were sought for to be slain.*9LtMs, Lt 67, 1894, par. 12*

Then Daniel answered, not with retaliation, but “with counsel and wisdom,” the captain of the king’s guard, who was gone forth to slay the wise men of Babylon. Daniel asked, “Why is the decree so hasty from the king?” [*Daniel 2:14, 15.*] He presented himself before the king, requesting that time be given him, and his faith in the God he served prompted him to say that he would show the king the interpretation.*9LtMs, Lt 67, 1894, par. 13*

“Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.” [*Verses 17-19.*] Read *Daniel 2:20-28*. Here the interpretation was made known to Daniel.*9LtMs, Lt 67, 1894, par. 14*

The close application of those Hebrew students under the training of God was richly rewarded. While they made diligent effort to secure knowledge, the Lord gave them heavenly wisdom. The knowledge they gained was of great service to them when brought into straight places. The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence.*9LtMs, Lt 67, 1894, par. 15*

When the human agents shall exercise their faculties to acquire

knowledge, to become deep thinking men, when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the Seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. All nature will bear testimony as designed for the illustration of the Word of God.*9LtMs, Lt 67, 1894, par. 16*

The natural and the spiritual are to be combined in the studies of our schools. The operation of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world. Divorce God and His wisdom from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities which give power to man, so that through faith in Christ he is capable of acquiring immortality.*9LtMs, Lt 67, 1894, par. 17*

The Author of nature is the Author of the Bible. Creation and Christianity have one God. All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can. Let their field of study be as broad as their powers can compass, making God their wisdom, clinging to Him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him who only hath immortality, dwelling in the light that no man can approach unto.*9LtMs, Lt 67, 1894, par. 18*

The living witness for Christ, following on to know the Lord, shall know that His goings forth are prepared as the morning, "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] By honesty, industry, with a proper care of the body, applying every power of the mind to the acquisition of knowledge and wisdom in spiritual things, every soul may be complete in Christ

who is the perfect pattern of a complete man.*9LtMs, Lt 67, 1894, par. 19*

He who chooses a course of disobedience to God's law is deciding his future destiny. He is sowing to the flesh, earning the wages of sin, even eternal destruction, the opposite of life eternal. Submission to God and obedience to His holy law bring the sure result. "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 a knowledge of such value that no language can describe it; it is of highest worth in this world, and is far reaching as eternity.*9LtMs, Lt 67, 1894, par. 20*

"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.*]*9LtMs, Lt 67, 1894, par. 21*

When we aim at a low standard, we shall reach only a low standard. We commend to every student the Book of books as the grandest study for the human intelligence, as the education essential for this life, and for eternal life. But I did not contemplate a letting down of the educational standard in the study of the sciences. The light that has been given on these subjects is clear and should in no case be disregarded. But if the Word of God which giveth light, giveth understanding to the simple, had been welcomed into the mind and the soul temple as a counselor, as a guide and instructor, the human agent living by every word that proceedeth out of the mouth of God, there would have been no need for reproof because of the backslidings of the students after the blessing of God had come to them in rich rays of divine light to glow in heaven's holy fire upon the altar of their hearts.*9LtMs, Lt 67, 1894, par. 22*

Many allowed amusements to have the supremacy. This was not the course that Daniel pursued in obtaining the education which revealed through him the supremacy of heavenly wisdom above all the wisdom and knowledge of the highest schools in the courts of

the proud Babylon. God opens the understanding of men in a marked manner if His words are brought into the practical life of the student and the Bible is recognized as the precious wonderful book that it is. Nothing is to come between this Book and the student as more essential, it is the wisdom which brought into practical life makes men wise through time and through eternity.*9LtMs, Lt 67, 1894, par. 23*

God is revealed in nature; God is revealed in His Word. The Bible is the most wonderful of all histories, for it is the production of God, not of the finite mind. It carries us back through the centuries to the beginning of all things, presenting the history of times and scenes which would otherwise never have been known. It reveals the glory of God in the working of His providence to save a fallen world. It presents in the simplest language the mighty power of the gospel, which received would cut the chains that bind men in slavery to Satan's chariot.*9LtMs, Lt 67, 1894, par. 24*

The light shines from the sacred pages in clear, glorious beams, showing us God, the living God, as represented in the laws of His government, in the creation of the world, in the heavens which He hath garnered. His power is to be recognized as the only means of redeeming a world from degrading superstitions which are so dishonoring to God and man. Every student of the Bible, who not only becomes familiar with revealed truth through the education of the intellect but through its transforming power upon heart and character, will represent the character of God to our world in a well-ordered life and a godly conversation.*9LtMs, Lt 67, 1894, par. 25*

The entrance of the Word giveth light. The mind is expanded, elevated, purified. But many have pursued a course of action inconsistent with the knowledge of truth and the wonderful light through the descent of the Holy Spirit of God in so marked a manner upon hearts in Battle Creek.*9LtMs, Lt 67, 1894, par. 26*

Great sin and loss resulted from the neglect to walk in the light from heaven. In plunging into amusements, match games, pugilistic performances, they declared to the world that Christ was not their leader in any of these things. All this called forth the warning from God. Now that which burdens me is the danger of going into

extremes on the other side; there is no necessity for this; if the Bible is made the guide, the counsellor, it is calculated to have an influence on the mind and heart of the unconverted. Its study, more than any other, will leave a divine impress. It will enlarge the mind of the candid student, it will endow it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand and far-reaching truths. It is ever working, drawing; it is an effective instrument in the converting of the soul. If the human mind becomes dwarfed and feeble and inefficient, it is because it is left to deal with commonplace subjects only.*9LtMs, Lt 67, 1894, par. 27*

God can and will do a great work for every human being who will open the heart to the Word of God and let it enter the soul temple and expel every idol. Summoned to the effort, mind and heart take in the wonderful disclosures of the revealed will of God. The soul that is not converted will be made stronger to resist evil. But in the study of the Bible the converted soul eats the flesh and drinks the blood of the Son of God, which He Himself interprets as the receiving and doing of His words, that are spirit and life.*9LtMs, Lt 67, 1894, par. 28*

The Word is made flesh, and dwells among us in those who receive the holy precepts of the Word of God. The Saviour of the world has left a holy, pure example for all men. It illuminates, uplifts, and brings immortality to all who obey the divine requirements. This is my reason for writing to you as I did.*9LtMs, Lt 67, 1894, par. 29*

God forbid that through lack of discernment, errors should be committed through misunderstanding of my words addressed to you. I have had no other feeling than that of pleasure in knowing that students could come forth from the study of the words of life with minds expanded, elevated, ennobled, with their slumbering powers aroused to engage in the study of the sciences with a keener appreciation. They may become learned as did Daniel, with a purpose to develop and employ every power to glorify God. But it becomes every student to learn of God, who giveth wisdom, how to learn to the best advantage, for all are candidates for immortality.*9LtMs, Lt 67, 1894, par. 30*

The Lord God came down to our world clothed with the habiliments of humanity, that He might work out in His own life the mysterious controversy between Christ and Satan. He discomfited the powers of darkness. All this history is saying to man, "I, your substitute and surety, have taken your nature upon Me, showing you that every son and daughter is privileged to become a partaker of the divine nature, and through Christ Jesus lay hold upon immortality." Those who are candidates for this great blessing should in everything act in a manner to represent the advantages of their association with the Lord through His revealed truth and through the sanctification of His Holy Spirit. This will enlarge the mind of the human agent, fasten it upon sacred things, set it to receive truth, to comprehend truth, which will lead to the working out of truth through the sanctification of heart, soul, and character. *9LtMs, Lt 67, 1894, par. 31*

Those who have this experience will not condescend to engage in the amusements that have been so absorbing and so misleading in their influence, revealing that the soul has not been eating and drinking the words of eternal life. The departure from the simplicity of true godliness on the part of the students was having an influence to weaken character and lessen mental vigor. Their advancement in the sciences was retarded, while if they were like Daniel, hearers and doers of the Word of God, they would advance as he did in all branches of learning they entered upon. Being pure minded, they would become strong minded. Every intellectual faculty would be sharpened. Let the Bible be received as the only food for the soul, as it is the very best and most effectual for the purifying and strengthening of the intellect. *9LtMs, Lt 67, 1894, par. 32*

Now I must leave this subject so imperfectly presented that I fear you will misinterpret that which I feel so anxious to make plain. O, that God would quicken the understanding, for I am but a poor writer and cannot with pen or voice express the great and deep mysteries of God. O pray for yourselves, pray for me. *9LtMs, Lt 67, 1894, par. 33*

Lt 68, 1894

Prescott, W. W.; Jones, A. T.

Williams Street, Granville, N. S. W., Australia

April 16, 1894

This letter is published in entirety in *14MR 184-188*.

Dear Brethren Prescott and Jones:

You may be perplexed to know just what is the best course to pursue in reference to the writings of Anna Phillips. I would suggest that nothing should be done rashly. I feel very tenderly toward this sister. I would not say or do anything to harm her. And as the writings have been so eagerly grasped and scattered broadcast with so little test and proving, let there be no abrupt moves to call them in and destroy them as if they were poison. Where they have already been sent out with the sanction of our responsible men, let them remain. To make abrupt moves now would do harm.*9LtMs, Lt 68, 1894, par. 1*

The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and sent forth with the power of influence which gives them their force?*9LtMs, Lt 68, 1894, par. 2*

There are many things I shall not say now, which it will be necessary to say hereafter. While I would do nothing to hurt this sister, I would not dare to keep silent. I have thought that I would not speak one word in reference to these productions; I should not have done so had not the impression been given, and reports circulated, that Sister White endorsed them as of God. Then when the matter was urged more especially upon my mind by the Spirit of God that pressed me to speak, I decided to do so without further delay.*9LtMs, Lt 68, 1894, par. 3*

I am placed in a peculiar position, and this matter should never have been so treated as to make it necessary for me to speak on

such a subject. It hurts my heart to do it, and were it not that I see the future dangers, I would not utter one word in regard to the matter, but would let it develop and leave my brethren and sisters to pursue their own course in regard to these manifestations, which are not at all peculiar.*9LtMs, Lt 68, 1894, par. 4*

Now I would say, Do not place yourselves in a position of danger; do not imperil your influence unless there is a positive necessity of so doing. I fail to see in the writings of Sister Phillips anything of a character that should create such movements as have been made. And if things of this nature are to be so eagerly grasped, you will have plenty of them, varied in some respects, yet such as you could treat with as much confidence. I am so sorry, so sorry.*9LtMs, Lt 68, 1894, par. 5*

You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent in that which has been written; you have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings?*9LtMs, Lt 68, 1894, par. 6*

But I thought to pen only a few words to you, for the warning has been given us that you are both in need of moving more certainly in some things. You will need to walk very carefully, and avoid excitement and extremes I fear that you will not now move discretely. You should not repeat what you have done. Do not spread abroad writings of this character without more consideration and deeper insight as to the after-consequences of your course of action.*9LtMs, Lt 68, 1894, par. 7*

The Word of God is your counselor; the Word of God is your authority. Be very careful how you bring anything weaker to take its place. You may, my brother, feel much more certainty in regard to the movements made in Battle Creek, after reading the writings of Anna Phillips in connection with the communications from Sister

White given her of God. I deeply regret that you should make this connection. I discern the future more clearly than you do. Take your Bibles, and dwell upon the truth. Preach the Word, and let the Holy Spirit of God impress the hearts of the hearers.⁹*LtMs, Lt 68, 1894, par. 8*

I see nothing flattering in the publicity given by the secular papers to our ministers and the work they are doing. I am not at all sanguine as to the result of these productions. I see nothing in them that will remove prejudice or that will increase faith. Our work is a solemn, sacred work. While we shall work in God's lines, we should see much of the movings of His Spirit; but it is not for the human agent to use the Holy Spirit; the Holy Spirit is to use the human agent.⁹*LtMs, Lt 68, 1894, par. 9*

Fanaticism will appear in the very midst of us. Deception will come, and of such a character that if it were possible they would mislead the very elect. If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signals is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord.⁹*LtMs, Lt 68, 1894, par. 10*

If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly "preach the word." [2 *Timothy 4:2.*] We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life.⁹*LtMs, Lt 68, 1894, par. 11*

The people want a sign, as in the days of Christ. Then the Lord told

them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the word as impressive as possible. The Word of God is not a dead, dry theory, but Spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.⁹*LtMs, Lt 68, 1894, par. 12*

In the days of Christ this statement offended many of His professed disciples, so that they went back and walked no more with Him. The Lord Jesus explained His own words. He 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.*] "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." [*Verse 54.*] This living bread of which Jesus spoke is of consequence; it is His Word, which He has given us.⁹*LtMs, Lt 68, 1894, par. 13*

Teach these things; educate the people to have a sound, solid experience, and do not create in them an appetite for something new and strange and startling. These are the very things which those who are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound in the understanding of the Word. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, will be carried away, because they are not feeding on Christ. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." [*Verse 56.*] They receive life from Christ, just as the branch receives its nourishment from the vine.⁹*LtMs, Lt 68, 1894, par. 14*

God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God. "Preach the Word." [*2 Timothy 4:2.*] Compared with the Word, everything else is weakness itself. The Word of God is the weapon of our warfare. Educate, train the people to be doers of the Word, and they will

then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices.*9LtMs, Lt 68, 1894, par. 15*

I can write no more. This mail carries out more than one hundred pages that I have written. I am tired. God bless you, my fellow laborers in the Lord.*9LtMs, Lt 68, 1894, par. 16*

Lt 68a, 1894

Brn. in the SDA Faith

Refiled as *Ms 27, 1894*.

Lt 69, 1894

Representative Men in the Conference and in the Review and Herald Office

Norfolk Villa, Prospect St., Granville, Australia

October 1, 1894

Portions of this letter are published in *MRmnt* 59; *10MR* 13.

To the representative men who fill responsible places in the conference and in the Review and Herald office

Dear Brethren,

Since coming to this country I have repeatedly tried to complete *The Life of Christ* for the press, but have failed every time. Now, after I have been in this country nearly three years, there is still much to be done before the book will be ready for publication. Many branches of work have demanded my attention. I am pressed beyond measure with the work of writing out testimonies, caring for the poor, and traveling with my own conveyance 8, 11, and 13 miles to meet with the churches.⁹*LtMs*, *Lt 69, 1894*, *par. 1*

But the argument which weighs most heavily upon me is that there are those who have been tempted in regard to my work, those who know so little of my soul wearing labor, and the burdens that I carry day and night. I am constrained to write special testimonies; sometimes I cannot sleep after midnight; I rise and dress and write rapidly while the burden is upon me. Within two weeks I have been so weighted with the souls in peril that I have sometimes begun writing at one or two o'clock and generally at three. Then I have no vitality left to put upon *The Life of Christ*. As some of my brethren are so open to temptation, I propose to receive no pay from the conference for the year 1895, and to give up writing for the periodicals for one year, except an occasional article, as the Spirit of the Lord especially moves upon me to write.⁹*LtMs*, *Lt 69, 1894*, *par. 2*

I have been present in Spirit at the councils and board meetings

held in Battle Creek; I have heard the criticisms of those who have no real knowledge or spiritual understanding as to what my work is. I have heard them express the burden upon their minds lest Sister White should be paid twice by receiving royalty on her books. I will now take from you all excuse for such feelings. I cannot write *The Life of Christ* and do all the work I have tried to do. Therefore I will make an attempt to drop the work of furnishing articles for the papers. I may not succeed in this, but I will try, and will take myself from the pay list, so that if possible the imaginations and criticisms may be stopped.⁹*LtMs, Lt 69, 1894, par. 3*

I have had no help from W. C. White upon my books, except that he has heard some chapters read. When the word came that the board had decided that W. C. White should help his mother in getting out *The Life of Christ*, I thought how little that board knew in regard to the real situation, and the facts concerning which they were voting. W. C. White has had to receive help from some of my workers in keeping up his own pressing writing. Since we left Preston, Melbourne, two years ago, he has been with me but very few weeks at a time. He has had no one to help him in his work, and board meetings and council meetings [that] are a positive necessity occupy the time which he would spend in writing, so that he is obliged to do it at a late hour at night and rob himself of sorely needed sleep.⁹*LtMs, Lt 69, 1894, par. 4*

He knows nothing of the many letters I write. He has no time to hear them read. His brain is so wearied that it would be cruelty itself to bring these matters before him. The letters written to Elders Olsen and Haskell and to Battle Creek he knows nothing about. The decision of the board in regard to his wages gives evidence that you are all ignorant of the taxing work he has to do. I expect no more help in the future from W. C. White than I have had in the past. After coming to New South Wales he did for a short time devote one hour a day to the reading of matter on *The Life of Christ* which my chief worker had grouped together, gleaning from my discourses and the articles and letters I have written. This is the advancement that has been made on *The Life of Christ*. I say no more now on this subject, but may have more to say in the future.⁹*LtMs, Lt 69, 1894, par. 5*

Lt 70, 1894

Review and Herald Office.

Brighton, Victoria, Australia

January 13, 1894

This letter is published in entirety in *PC 389-395*.

Dear Brethren in responsible positions in the Review and Herald office:

I am much pleased that you have restored Henry Kellogg to his old position, who I trust is born again, not of the flesh but of the Spirit of God. I greatly feared that his long separation from the work would disqualify him to stand in the position he is now occupying; but if the Lord has indeed accepted him, and I know He is always ready to accept any soul who will return from his wanderings and accept of Jesus Christ, he will be qualified to do the work to which God has called him. The arms of Jesus are open to accept him, and He is willing to bless and to teach him. He will realize the force of the word that Christ spoke to Joshua, the high priest, "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; for if thou wilt walk in my ways, and if thou wilt keep my charge, (the Lord has in His messages shown what His charge is) 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." [*Zechariah 3:6, 7.*]*9LtMs, Lt 70, 1894, par. 1*

I long to see the righteousness of Christ upon everyone who has any official standing in the office. For a long time warnings, invitations, entreaties, [and] reproofs have been given of God in order that decided reforms should be made in those who were not revealing the life of Christ in their characters. God has sent messages in order that there might have been a transformation of the natural temperament so that men, leaning on Christ, might be laborers together with God. Men should heed the instruction, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:29.*]*9LtMs, Lt 70, 1894, par. 2*

Many moves have been made, many decisions have been carried out in your counsels, that have not been after Christ's likeness. Why? Because self has not been under the control of the Spirit of Christ. You have too often revealed in your counsels a hard, harsh, iron-like spirit, to those who differ with you, that has been as unlike the meekness and gentleness of Christ as Satan is unlike Christ. The Spirit of Christ has been grieved, and His great heart of love has been wounded because souls have been torn and bruised that might have been healed and bound up and saved, that might today have been doing acceptable service in the Lord's army.*9LtMs, Lt 70, 1894, par. 3*

A great need there is of cultivating tenderness and gentleness! None should be ashamed to manifest a tender, compassionate spirit for those who err, for those who think they make no mistakes are far from being without fault before God. No one needs to think that the manifestation of compassion is something for which they need be ashamed. Thorough and decided reformation must be made that this hard, iron-like spirit which has been so often and so easily brought to the front, and made manifest in words and measures that savor more of the attributes of Satan than of the spirit of Christ, should be overcome.*9LtMs, Lt 70, 1894, par. 4*

I have a message for the workers in both high and low position in the office, to each one of them in their several departments. It is that unless the transforming grace of Christ conforms you to His character, you will never be numbered with the family of God in heaven. Now is the testing time. Angels of God are watching the development of character. Angels of God are weighing moral <worth,> and nothing can make a man truly great in God's estimation except being truly good, being a partaker of the divine nature, escaping the corruption of the world through lust.*9LtMs, Lt 70, 1894, par. 5*

The world's Redeemer demands that those who are called by His name, who claim to stand under His banner, shall represent His character; Christianity is intensely practical. When Christianity is brought into the circumstances of actual life, it is a safeguard to the soul in all daily cares, perplexities and annoyances, and then it is that the sympathy, tenderness, and gentleness of Christ is

manifested in the deportment, and revealed in the character of those in whose heart Christ abides; then it is that the kingdom of God comes in through His representatives into the world.⁹*LtMs, Lt 70, 1894, par. 6*

The whole man is then molded after the divine likeness, and he manifests the character of Christ in the home, in the office, and in the congregation where saints assemble to worship God. Christianity then becomes a working power, and has a transforming effect upon the agents in a working world, for then men co-operate with divine agencies in their daily occupations, whatever they may be, or wherever they may be. At the present time there is not a thorough, correcting, transforming power circulating through the publishing institution, such as God requires. A deeper and more thorough work is needed in the hearts of those who hold positions, from the lowest to the highest. "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 3:17.*] Again comes the requirement, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*]⁹*LtMs, Lt 70, 1894, par. 7*

The truth of God revealed in His Word is to be a living, abiding principle. It is not to be looked upon as an influence among many others, but that which is set over all others. It will exercise a power over the life and conduct until the whole being is assimilated to the image of the perfect Pattern, and the human agent is complete in Jesus Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up," not in self, not after man's ideas, but "in him 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 traditions of men, after the rudiments of the world, and not after Christ." [*Colossians 2:6-8.*]⁹*LtMs, Lt 70, 1894, par. 8*

Your greatest danger will be that you will not see the need of contemplating the character of Christ with a set purpose to imitate His life and conform your character to His character. You are to show a marked difference between your character and that of the world. "For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him, which is the head of all principality and

power.” [Verses 9, 10.] “Epaphras who is one of you, a servant of Christ, saluteth you, always laboring for you in prayers, that ye may stand perfect and complete in all the will of God.” [*Colossians 4:12.*]9LtMs, Lt 70, 1894, par. 9

The grand truths of the Bible are for us individually, to rule, to guide, to control our life, for this is the only way in which Christ can be properly represented to our world in grace and loveliness in the characters of all who profess to be His disciples. Nothing less than heart service will be acceptable with God. God requires the sanctification of the entire man—body, soul, and spirit. The Holy Spirit implants a new nature, and molds through the grace of Christ the human character, until the image of Christ is perfected; this is true holiness. Will the workers in the office give heed to the light which the Lord has sent you in the lines which I trace this morning?9LtMs, Lt 70, 1894, par. 10

You are handling sacred things, and the spirit and word and influence you carry are making impressions upon the minds of others. The atmosphere which surrounds the soul, if it is evil, will be like a spiritual malaria which will be poisonous to those around. But it is profitable for the soul to have an atmosphere that will be as a savor of life unto life to others. When the soul is weighted with the truth which works by love and purifies the soul, a heavenly atmosphere will pervade the soul. “He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed.” [*Proverbs 13:20.*]9LtMs, Lt 70, 1894, par. 11

Every soul who claims to believe the truth should manifest uprightness of character, devotion to God, steadfastness of purpose, and represent the character of Christ in a well-ordered life and godly conversation. You should render service to God with an eye single to His glory. You should cultivate true respect for every soul with whom you come in contact, because the soul is of great value with God. Saints and sinners are to be treated with courtesy, with kindness, with love, that Christ has manifested for all souls. He died that we might live.9LtMs, Lt 70, 1894, par. 12

Satan uses human agents to bring the soul under the power of temptation, but the angels of God are searching for human agents

through whom they may co-operate to save the tempted ones. Angels are looking for those who will work in Christ's lines, who will be moved by the realization that they belong to Christ. They are looking for those who will feel that those who fall under temptation, whether high or low, are the ones who need their special labors, and that Christ looks on those who are passed by, neglected, wounded and bruised by the enemy, and ready to die, and is grieved at the hardness of men who refuse to exercise the faith that works by love, which will purify the soul.*9LtMs, Lt 70, 1894, par. 13*

Angels of God will work with, and through, and by, those who will co-operate with the heavenly agencies for the saving of a soul from death, and the hiding of a multitude of sins, that will lead them to consider themselves, lest they also be tempted. It is the sick that need a physician, not those who are whole. When you expend labor on those who do not need it and take no notice of the very ones whom your words and actions could bless, you are forming a character that is not after the likeness of Christ.*9LtMs, Lt 70, 1894, par. 14*

Christ says, "I came not to call the righteous but sinners to repentance." [*Mark 2:17.*] Let none dream that these obligations do not belong to this time, for they do rest upon all. "Moreover it is required of stewards that a man be found faithful." [*1 Corinthians 4:2.*] Those who are making it manifest that they are not faithful in doing the very work that God has enjoined upon them are working in an exactly opposite direction to Christ. "First cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye." [*Matthew 7:5.*] Be careful yourselves not to become tempters in evil things.*9LtMs, Lt 70, 1894, par. 15*

When a soul is in peril, one who knows little of sympathy and has little of the meekness and lowliness of Christ, by unadvised words may bruise where he should bind up, and fail to draw to Christ. They are likely to fail to give the words of tenderness and love that they should, to stand back in cold dignity, which is most hateful in the sight of God, and drive souls into the very snare that Satan has laid for their feet. Those who do this will have the blood of souls on their garments, because they obeyed the orders of Satan and disregarded the words of Christ.*9LtMs, Lt 70, 1894, par. 16*

When a crisis comes in the life of any soul, and another attempts to give advice, that advice and counsel will have only the weight of influence for good that the example and spirit of the adviser has accumulated for him. It is the consistent life, the revelation of a sincere, Christlike interest for the soul in peril, that will make counsel effectual to persuade and win into safe paths. Those who are quick to <censure> others, who speak words that cut and bruise the already wounded soul, are doing Satan's work, and are laborers with the prince of darkness. But the True Witness says, "I know thy works," "every work shall be brought into judgment with every secret thing, whether it be good or whether it be evil." [*Revelation 3:14, 15; Ecclesiastes 12:14.*] They will have to give an account for their neglect of those whom they might have blessed, strengthened, upheld, and healed. *9LtMs, Lt 70, 1894, par. 17*

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things 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 unto thee as a thief, and thou shalt not know what hour I shall come unto thee." [*Revelation 3:1-3.*] How many times the human agent fails and, when the urgency rises, is all unprepared to do service for Christ. Had he watched, he would have proved himself a friend indeed, and an ambassador of Jesus. But the Spirit of Christ is not in him, it is another spirit. *9LtMs, Lt 70, 1894, par. 18*

Let the tempted and tried souls remember that when chastisement comes upon them, it is the Lord who would save them from death. Let the souls to whom reproof comes, remember that "As many as I love, I rebuke and chasten." [*Verse 19.*] *9LtMs, Lt 70, 1894, par. 19*

The human agent, imbued with the Spirit of Christ, will watch for souls as they that must give an account. The claims of Christ are upon us, and we must understand our duty, and do it in the fear of God, with an eye single to His glory, and not prove unfaithful. Let no thought of self or of natural feelings be cherished to keep the lips silent. Speak, and be not afraid. With the heart full of tenderness

and love for souls, want, exhort, and entreat.*9LtMs, Lt 70, 1894, par. 20*

Never cease to labor for a soul while there is one ray of hope. Your words may cut to the soul. Oh, then be cautious, and clothe them with the love and tenderness of Jesus. Soften every accent with love and sympathy, remembering that you are not to be ignorant of the plague of your own heart, and that if Christ should mark your every word and action, there would be an array of figures written in His book, showing that you yourself are greatly out of harmony with His holy will. As you deal with others, as you judge others, so the Lord will judge and deal with you. Let the agent who claims to be a child of God, practice the lessons of Christ. If he is compelled to wound, let him feel the duty of healing as compulsory upon him. The truth is ever to be spoken in love, with the Spirit of Christ abiding in the soul.*9LtMs, Lt 70, 1894, par. 21*

God calls upon you to conquer your own spirit, to correct your own mistakes, to confess your sins before God, that pardon may be written off against your own names. With earnest prayer seek wisdom of God, and be careful how you judge and pass sentence upon your brother. God has not placed you on the judgment seat. Great and grand truths for this time are to be brought into practical life.*9LtMs, Lt 70, 1894, par. 22*

Christ says, "I sanctify myself, that as head and representative of the human family, the soul may believe on me, and may be sanctified." [*John 17:19.*] A religion that does not touch the heart cannot transform the character, and sanctify the life. Religious vigilance can never be laid to rest. We must stand as faithful sentinels over the mind and soul, lest Satan steal away the heavenly gifts. Dare not to cast the first stone at your neighbor, lest Christ shall say to you, as you parade the sins of others, presenting them in an aggravated light, "Let him that is without sin cast the first stone." [*John 8:7.*]*9LtMs, Lt 70, 1894, par. 23*

Would you not then be covered with confusion of face, as you consider the daily record of sins in your practical life, and remember what is written in the books of heaven? It is these things that are bringing the wrath of God on the children of disobedience. The

discrepancy of profession and practice is doing a baleful work, and misrepresenting the character of Christ. Oh, that all would realize what great harm is done to souls by little acts, and by sinful inconsistencies! Oh that all might see this and be converted!*9LtMs, Lt 70, 1894, par. 24*

The Lord is soon to come, and the perils of the last days are upon us. Probation will soon close. Will you fall upon the Rock and be broken? Self must die. Your heart can be made tender only by the grace of Jesus Christ. Redeem the time, and no longer pull down with one hand what you are striving to build up with the other. The influence of your words is too often destroyed by the inconsistency of your example. The power of your principles is neutralized by your practice.*9LtMs, Lt 70, 1894, par. 25*

The unsubdued passions of the human heart, the hard judgment that is meted out to others in your manner and words, does not reveal the meekness of Christ, and in the records of heaven you are judged as you have judged others, and your hard heart has become more unfit for heaven. Take away the stumbling blocks for the sake of your own soul and for the sake of the souls of others for whom Christ died. Open the door of the heart to the love and gentleness of Christ. Let it pervade the soul, and brighten the lives of others, and you will know what the blessing of God is.*9LtMs, Lt 70, 1894, par. 26*

Lt 71, 1894

General Conference Committee and Publishing Boards of the Review and Herald and Pacific Press:

Williams Street, Granville, New South Wales, Australia

April 8, 1894

Portions of this letter are published in *PM 147-148*; *CTr 179*; *11MR 273*; *PH150 18-22*.

Dear Brethren,

I would address to you words of counsel. I have received a letter from Brother C. H. Jones in reference to changes which it is proposed to make in the publication of our periodicals. Questions are asked in reference to these matters. One is, "Shall our periodicals be combined in one paper or magazine?" Brother Jones further says: "Some suggest that the *Review*, *Home Missionary*, and *Sabbath School Worker* be combined in one paper to be used as our regular church paper, have the *Review* enlarged to 32 pages, and divide it up into different departments covering the different lines of the work. All three of the papers are designed especially for our own people, and I am not sure but that this combination could be effected. Some have thought that the *Instructor* and *Little Friend* could also be combined in our church paper. Another suggestion is that the *Signs of the Times* and *American Sentinel* be combined in one pioneer missionary paper." *9LtMs, Lt 71, 1894, par. 1*

I cannot see wisdom in the policy of having all our periodicals combined in one paper or magazine. Each of our periodicals has its own place and is to do a specific work. Let our brethren inquire, Has the necessity of this work, and its object changed? If you think so, then wherein? *9LtMs, Lt 71, 1894, par. 2*

The second proposition is that the *Review*, *Home Missionary*, and *Sabbath School Worker* be combined in one paper to be used as our regular church paper. It is proposed that the *Review* be enlarged to thirty-two pages, and be divided up into different

departments, covering the different lines of the work. I cannot see wisdom in this. The *Review* is already large enough for a weekly paper; it carries a precious amount of food to our churches. To unite with it the *Home Missionary* and *Sabbath School Worker* would make it too bulky.⁹*LtMs, Lt 71, 1894, par. 3*

The small papers, each having its own field, are far more convenient for the use of those who conduct the different lines of work than one large journal would be. The change would be regretted, and after a trial it would be necessary to return to the present size of the *Review*.⁹*LtMs, Lt 71, 1894, par. 4*

The Lord has given special light in reference to these <periodicals> and the work they are to accomplish in the church and in the missionary field. Let each journal fill its own place in the great work.⁹*LtMs, Lt 71, 1894, par. 5*

Let our brethren at the *Review* office be content to let well enough alone, and put all the tact and wisdom possible into carrying out the very principles which God has made known as those that should control the work. When in all their councils and conference meetings they give evidence that selfishness is dead, and their life is hid with Christ in God, then they will see success in wise undertakings. I have anticipated that changes would be proposed that are not wise and which would create perplexity and confusion, and all because the wisdom that comes from God does not control some minds that are connected with the work. Selfish habits of thought have not been entirely corrected, nor have selfish motives been entirely eradicated from the devising and planning.⁹*LtMs, Lt 71, 1894, par. 6*

The present is a time of special peril. In 1890 and 1891 there was presented to me a view of dangers that would threaten the work because of a confederacy in the office of publication in Battle Creek. Propositions, which to their authors appeared very wise would be introduced, looking to the formation of a confederacy that would make Battle Creek, like Rome, the great head of the work, and enable the office of publication there to swallow up everything in the publishing line among us. This is not God's wisdom, but human wisdom. These matters have been coming up again and

again in different aspects, but this policy of consolidation would, if adopted, result in marring the work. God would have His work move firmly and solidly, but no one branch is to interfere with or absorb other branches of the same great work. From time to time, for years in the past, God has been pleased to give me special light on these points. I was shown that the small periodicals as well as the larger ones are to come forth from the publishing houses, <and be scattered like the leaves of autumn,> to answer the wants of the cause in its growth and extension.*9LtMs, Lt 71, 1894, par. 7*

The printing office in Battle Creek will bear the divine credentials if the workers connected with it walk in accordance with the light that God has given them. If any of them, in their devising and planning, weave selfishness into the work, the approval of God will be withdrawn. All who act any part in the work of the cause of God are to consider their own spiritual condition in the light of the Word of God. Have they considered this matter prayerfully, that not one vein of selfishness should be fed by a course of action that God has reprobated? Have they learned to lean upon Him who is a sufficiency? Do they seek Him in humble prayer, watching thereunto lest Satan should come in through their unconsecrated lives to do harm to the work of God in this period of great peril? There are persons whom the Lord has warned, setting before them their dangers, pointing out marked defects and deformities of character. Have they been earnest and zealous to reform in these things?*9LtMs, Lt 71, 1894, par. 8*

How slow were some to yield up their selfishness in the matter of wages, even after clear and definite light had been given on this subject. <Never before had there been such a delay to correct their wrong course of action.> Unholy ambition took possession of their thoughts and minds, and not having experience—as it is evident they did not have—in the workings and methods of God, they would not receive the light given them by God. Since the light was given, a long period of time has passed, time sufficient for them to make decided changes; but instead of doing this, they were continually seeking occasion to justify themselves in retaining the money they had received. They showed themselves to be untrustworthy, and they could not be left to put their mold upon the cause of God. All their excuses and subterfuges could not avail with God. The Lord

has given light which they chose not to heed. “He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.” [*Proverbs 29:1.*]*9LtMs, Lt 71, 1894, par. 9*

The question has been asked, “What does Sister White mean by saying and writing that there was in the office a confederacy that was an offense to God?” If those to whom this testimony was given had been under the enlightenment of the Spirit of God, they would have understood this. There was a confederacy in regard to the matter of wages. Certain ones agreed together not to <yield their decision> on that point, and they did not until the reproof came over and over and pressed closer and closer <home,> so that they dared not go farther without some change. Then they yielded, but <not heartily,> not because they saw the sinfulness of their course of action. Did the Lord accept the spirit and the manner of the yielding? No; He could not trust them as representatives in His cause, to advance His work. They had gone forward in their own spirit of self-sufficiency, and the work was marred in their hands.*9LtMs, Lt 71, 1894, par. 10*

They confederated together to sustain and uphold one another—in what? let them answer. I leave them with God. Sufficient is it that God would not trust His work in their hands for them to mold and fashion after their own order, <while the Holy Spirit was not molding and fashioning them.> Light has been given repeatedly in regard to the spirit that should control the Review and Herald office. No excuse can be presented for a departure from the principles that should ever be revealed in every branch of the work of God. Men are not to put their hands to the work, <to fashion it after their own ideas,> ignoring the principles that God has repeatedly declared should be maintained in the upbuilding and prosperity of His cause.*9LtMs, Lt 71, 1894, par. 11*

The Pattern, Christ Jesus, must ever be kept before us. The Lord Jesus says, “Follow me.” “He that would come after me, let him deny himself, and take up his cross daily, and follow me.” [*Luke 9:23.*] This was not done, but a new order of things was introduced into the office. The counsels of God were <too often> ruled out of your assemblies. How? With some by an unholy confederacy. “We will stand together,” they said. “You give me your support, and I will

give you my support.” This was the principle that controlled <some of the workers> in the office. God calls it an unholy confederacy. His grace and His Spirit had nothing to do with this human policy.⁹*LtMs, Lt 71, 1894, par. 12*

I have much to say, but have little time in which to write and prepare matter for this month’s mail. I wish it to be distinctly understood, however, that I have no faith in consolidating the work of publication, blending in one that which should remain separate. The blending of the *Signs* and the *American Sentinel* will not be in the order of God. Each has its distinctive work to do. <The *Signs* is a pioneer paper, to do a special work.>⁹*LtMs, Lt 71, 1894, par. 13*

The work of publication was represented to me by the figure which Christ used, the vine. In the different branches of this great work, as in the branches of the vine, there is to be unity in diversity. This is God’s plan, the principle that runs through the entire universe. In God’s wise arrangement there is diversity, and yet He has so related <each> part to others that all work in harmony to carry out His one great plan in extending their knowledge of God and of Jesus Christ whom He hath sent. However, there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom.⁹*LtMs, Lt 71, 1894, par. 14*

God and Christ are one. Christ and His disciples are one, we in Christ, and Christ in God. The Lord designs that His work shall move forward in perfect harmony without friction. Jesus said, “I am the vine, ye are the branches.” [*John 15:5.*] The branches are many and diverse, yet all are united in the parent stock, and every branch, although separate, draws its sustenance from the vine stock. “I am the vine, ye are the branches.” Jesus Christ is in God, the great Masterpiece of infinite wisdom and power and sufficiency, from whom all the diversity springs. Each branch bears its burden of fruit, and altogether make a harmonious whole, a complete, beautiful unity. This is harmony according to the Lord’s order.⁹*LtMs, Lt 71, 1894, par. 15*

Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek. Neither should the publishing house at Battle

Creek look with envy and jealousy upon the instrumentalities the Lord has established on the Pacific coast. Plans <should be carefully considered> in Battle Creek that <they may in no case> militate against the prosperity of the work in Oakland. <But> the image of jealousy was long ago set up, and has provoked to jealousy, which has grieved the Spirit of God.⁹*LtMs, Lt 71, 1894, par. 16*

I understand something about these two institutions, for my husband and I had to lead out in establishing them and carrying them forward. The Lord gave special directions as to how they should be conducted. These principles I have not withheld from those who were numbered as believers in the truth.⁹*LtMs, Lt 71, 1894, par. 17*

The work has been presented to me as, at its beginning, a small, very small, rivulet. The representation was given to the prophet Ezekiel of “waters issuing from under the threshold of the house eastward ... at the south side of the altar.” Please read *Ezekiel 47*. Mark (*verse 8*): “Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed.” This work was represented to me as extending to the east and to the north, to the islands of the sea, and to all parts of the world.⁹*LtMs, Lt 71, 1894, par. 18*

As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, <not even in> Battle Creek. Human wisdom argues that it is more convenient to build up the interests where it has already obtained character and influence; mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord’s, and the strength and efficiency are not all to be concentrated in any one place.⁹*LtMs, Lt 71, 1894, par. 19*

Already it has been proved that there was a lack of faithfulness in men placed in important positions of trust. The simplicity of the work was forgotten; the principles God had laid down were ignored; self-denial and self-sacrifice were not maintained; selfishness was

indulged because the men in positions of trust were not with heart and soul relying upon divine wisdom and power, <but walking after the imagination of their own hearts.> This Scripture was presented to me as applicable: *Jeremiah 7:1-14, 23, 24.9LtMs, Lt 71, 1894, par. 20*

Thank God, some changes have been made, but they have been made very slowly, reluctantly, and imperfectly. Now my brethren, all who have an individual interest in the work of God, before you shall feel competent to change the publications now doing their respective work in their several branches, I beseech of you to humble your own hearts before God, else the ones who have been often reprov'd and counseled, and who still choose to work in their own way, will be as described in *Jeremiah 9:3-8, 12-15*. The Lord has a great work to do in our world, but selfish men, had they had their own way, would have exalted themselves and allowed the precious cause of God to be burdened through their ambitious projects and imaginations, for they lived and worked to please themselves. God has brought about changes, yet there is need of still greater changes. It is not a light wrong that has been done, and there should be repentance and confession.*9LtMs, Lt 71, 1894, par. 21*

I have little faith in the large or small confederacy that is being formed. It looks dark and forbidding to me. There is need of great care and wisdom in carrying forward the work. Every truly converted soul will now economize. Let there be no ambitious projects to secure high wages from the treasury to invest in lands and houses. The end is near. The Lord is at the door. There are many lines in which people may economize. One of these is the matter of picture taking. Many pay out considerable sums to multiply pictures of themselves, and they gather up all the pictures they can secure from their friends. Those idols <are exhibited everywhere.> Every dollar thus invested is the Lord's money, which should be applied to the saving of the souls for whom Christ has died. All idolatry is sin. God help us to open our eyes that we may see these matters, large and small, in the true light, and may walk in the light which He has given.*9LtMs, Lt 71, 1894, par. 22*

When the Lord gives counsel, it is safe to heed His voice. Had there

been no confederacy binding together one with another, one strengthening another in a course which the Lord condemned,> a work of reform would have taken place <in the office> long ere this, but the spirit and unholy work of confederating together made manifest the very principles of Satan. Satan and his synagogue exulted.⁹*LtMs, Lt 71, 1894, par. 23*

When the temptation was worked up of bribing those in responsible places by the offer of high wages, the bribe was accepted, and the desire to receive large remuneration was communicated in a greater or less degree to all our institutions. O, if they would only have heeded the warnings that God had given, Satan would have been repulsed; but they did not resist temptations as did their Pattern Christ Jesus; <they pressed their way against remonstrance and entreaty.>⁹*LtMs, Lt 71, 1894, par. 24*

The acceptance of large wages meant the sacrifice of principles which characterized the life of Jesus. If they had prayed, "My Saviour, give me grace to resist Satan's temptations, give me strength to maintain right principles, to hold fast my integrity," then they would have been blessed. But when the door was open to the tempter, the forces of the enemy came trooping in. Hearts swelled with pride that the talents and ability <they possessed> were of so great value. <The> money <which they had coveted> was invested for display, to foster pride and vanity. Humility and meekness, ever manifested in the life of Christ, were not cherished. It was evident that the truth had not a sanctifying power upon the heart. There was a lifting up of the soul unto vanity, and the sure outcome of it all will be that, unless they repent, those who sacrificed principles for earthly treasure will lose the heavenly. They will be put to shame.⁹*LtMs, Lt 71, 1894, par. 25*

But although men may prove untrue, unfaithful, although the representative men misunderstand the holy principles of truth and righteousness, we will not be discouraged, for the voice of the True Witness is heard, "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before

his angels.” [Revelation 3:4, 5.]9LtMs, Lt 71, 1894, par. 26

Let us individually consider that whatever may be our position we are on test before the heavenly universe. Every action is weighed, and abundant encouragement is given to every soul who contemplates the life and character of Christ. Those who would accept every dollar they can grasp in connection with God’s cause, that they may carry out their ambitious projects, will be overcome by the tempting bribes of Satan. Like king Nebuchadnezzar they place a high estimate upon their human ability, <and the Lord will remove it from them.>9LtMs, Lt 71, 1894, par. 27

Nebuchadnezzar did not consider that God was his source of strength and ability, and he was warned of God not to pursue a course of self-exaltation lest God should bring judgments upon him. In a dream the Lord laid out in clear lines the future history of the vainglorious king. Nebuchadnezzar beheld a tree that reached unto heaven, and as he looked, he saw a watcher and a holy one who came down from heaven and said, “Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. ... Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.” [Daniel 4:14, 15.]9LtMs, Lt 71, 1894, par. 28

The prophet Daniel interpreted the dream to the king, and he added the solemn admonition, “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.” [Verse 27.] This warning from God was passed by as a commonplace occurrence. For twelve months the king was tested and proved. During this time his actions were weighed in the balances of the sanctuary in heaven.9LtMs, Lt 71, 1894, par. 29

One morning as he walked in his palace, “the king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?” While the king was swelling with self-importance, even “while the word was in the king’s mouth, there fell a voice from

heaven, saying, O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee." [Verses 30, 31.] See *Daniel 4:32-37.9LtMs, Lt 71, 1894, par. 30*

Here God reveals Himself as Lord over all His creatures and all His works; that which came to pass in the case of King Nebuchadnezzar, who pursued his own course irrespective of warnings and reproofs, will surely be fulfilled in the case of those who have had great light, but who, through an unholy confederacy, sustain and influence one another to do the very things God has warned them not to do. He will uproot them, and bring to confusion their ambitious projects. If they repent, and humble their hearts before God, there is pardon. If they walk in humility before God, there is peace in the forgiveness and approval of God. If they will make God their trust, and keep the way of the Lord to do justice and judgment, they will be accepted of God, and will have another trial and proving. But the Lord of hosts will not be trifled with.*9LtMs, Lt 71, 1894, par. 31*

Numbers who profess to believe the truth have sacrificed to Mammon rather than to the Holy One, and while they have a name to live, they are dead. But there are souls who have a connection with the work of God, who have held fast their integrity and have aimed to keep themselves unspotted from the world. By some, these have been looked upon as inferiors, but God has seen in them principles that have exemplified the loftiest integrity. The language of those who are striving to be overcomers will be, "Thou shalt guide me by thy counsel, and afterward receive me to glory. Whom have I in heaven but thee, and there is none on earth that I desire beside thee." [*Psalm 73:24, 25.*] Faith unfeigned must be cherished; it must become the basis of all true action. Self-denial and the cross lie directly in the pathway of all who are bending their steps after Jesus, never ashamed of Jesus, never departing from the simplicity of the faith, never ashamed to deny self, to lift the cross and to unite with Jesus, for He is the glory of the universe.*9LtMs, Lt 71, 1894, par. 32*

What can I say to open before you the dangers that present themselves to me? The fact must be apparent to every soul connected with our office of publication that in order to walk humbly

with God he must be under the control of unfaltering, steadfast integrity and truth. As one working under the eye of God, he must have supreme love to God—love that “seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” [1 *Corinthians 13:5-7.*]⁹*LtMs, Lt 71, 1894, par. 33*

Satan will leave no means untried to accomplish his object, to conceal and obscure truth and establish error. This has been done. God has been dishonored, truth and righteousness have languished through unholy confederacy. O, the deceptions that Satan will practice in order to destroy the soul! Through the love of money, conscience has been sold for gain; there has been a violation of principle, of honor, of integrity. God knows every work, and it will all be brought into judgment. O that the blind eyes may be opened!⁹*LtMs, Lt 71, 1894, par. 34*

Lt 71a, 1894

Brethren at the Review and Herald Office

Granville, New South Wales, Australia

September 30, 1894

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.

To the Brethren at the Review and Herald Office:

My brethren, will you bear in mind that the soul of Edson White is as precious in the sight of the Lord as is your own soul? Will you bear in mind the fact that Satan would have a more decided triumph should my son be left to perish in his sins, than he would in destroying some other soul? It is the enemy that prompts men to act out in words and works that which will prove a temptation to Edson White. Had you spoken words of hope and courage, they would have been influential in uniting his heart with your hearts, and did not Christ pray for this union?*9LtMs, Lt 71a, 1894, par. 1*

If those who profess the faith had long ago done the very work the Lord would have had them to do in connection with Edson White, instead of interposing their spirit between him and God's working, he would now have been a chosen vessel unto God, and would have been qualified to so have opened the Scriptures to others that many would have been saved through his instrumentality.*9LtMs, Lt 71a, 1894, par. 2*

O that men would not hinder the work of God! I shall speak out now, for I dare not hold my peace. Never did men stand more in need of the baptism of the Holy Spirit than do those who are placed in positions of trust and who are handling sacred things at the Review and Herald office. There are those in the office who know not what manner of spirit they are of. They frequently speak and act as though they were dealing with insensible marble, rather than with sensitive human souls for whom Christ has paid the price of His own life.*9LtMs, Lt 71a, 1894, par. 3*

Souls for whom Christ died, who are precious in the sight of God, have been hurt, and bruised, and wounded; but as the purchased possession of Christ, every injustice done them, every wound of the soul given to them, is charged to those who injure them as though it had been done to Christ Himself. He alone knows how strong are Satan's temptations over human souls. Every sheep and lamb of His fold that has been driven away into the wilderness, and has not been diligently sought after, and found, will be charged to the account of those who have taken an unfeeling course toward the erring and the weak. The blood of souls will be found upon those who have looked on with hardness of heart while the erring have been left to perish.⁹*LtMs, Lt 71a, 1894, par. 4*

Since coming to this country, I have aided many youth, many men and women, with my means in order that they might obtain an education and be fitted for the work of God. I realized that the souls of these youth were just as precious in the sight of God as were the souls of my own children. And do my brethren suppose that I shall be less interested and less in earnest for the salvation of my own son than for the advancement of those who are not related to me by ties of blood? Do those who are handling sacred things in the office have no God-given sense concerning Edson's salvation? Do they not feel that it is their duty to have a lively interest in my son, and to forward his spiritual interests, when I feel an interest for other people's sons and daughters and seek to aid them not only by Christ-like sympathy, but by expending my money upon them?⁹*LtMs, Lt 71a, 1894, par. 5*

My husband and myself always tried to help the fatherless and the widows in their affliction, giving them tangible proof of our interest in and love for them. Shall not those who claim to be laborers together with God have hearts of flesh that will be sensitive to understand the needs of others? Oh, let there be most earnest prayer that you may individually have a keen sense as to what are the requirements of the law of God. You will then see your own deficiencies, and will look unto Jesus, pleading for His converting power to transform your characters.⁹*LtMs, Lt 71a, 1894, par. 6*

I have been shown that I must not fail nor be discouraged in making efforts for Edson's salvation, for if I let go, who will care for his soul?

Edson White has given himself to the work just as the Lord would have him do. But when he has given himself to the work, some human agent who has been full of evil-surmising, envy, and jealousy has claimed to be very zealous for God concerning his case, [and] has set into operation a plan by which his labor was to be remunerated in so small, selfish, and unjust a way that he became discouraged, and the result was that he was several times compelled to give up the work in order to support himself.⁹*LtMs, Lt 71a, 1894, par. 7*

I know that if he had been dealt with as a Christian worker should have been dealt with, if he had been treated as a brother in the faith should be treated, who was trying to do his best in the work, Edson White would have been encouraged and would have gone on from victory to victory, and as a result of his labors many souls would have been saved to the cause of God. He is adapted for work both in the Sabbath school and in the pulpit, for he can teach the Scriptures. Today he should have stood far advanced as a worker in the cause had proper appreciation been shown to him. But when I saw what manner of spirit was manifested toward him by his brethren when he was doing a noble work, when I saw men pursue a course that would discourage him in many ways, I thought there were too many odds against us, and I had given up the thought of having him in the work.⁹*LtMs, Lt 71a, 1894, par. 8*

I have been shown that here I made a mistake, and that Edson made a mistake. He should not have left the work; he should have gone forward as one of God's human agents and resolved not to be moved by the cheap, small dealings that sometimes cause great discouragement to the worker. There should have [been] consideration on the part of those who knew that his father and mother under divine guidance had given their lives to the work, that they had struggled through poverty, and had suffered afflictions and trials, that they themselves were strangers, in order to save souls.⁹*LtMs, Lt 71a, 1894, par. 9*

My husband died of overwork. Sometimes his fellow laborers appreciated him, and sometimes they were very dull and had no sense of his self-sacrificing life. Is nothing due to his son? The Lord knows all about these things. His soul is precious, and when I see

that he is obtaining a rich experience, that there is a genuine ring to his testimony, I shall encourage him to press forward and upward in order that he may attain to the mark for the prize of his high calling in Christ Jesus. Can you who have stepped into another man's labors do any less? Shall you not work in Christ's lines? Shall you permit spiritual blindness to characterize your work in connection with the sacred cause of God? Shall self triumph, and Christ's example be ignored and shall I be silent? Never, never.⁹*LtMs, Lt 71a, 1894, par. 10*

I have told him not to be discouraged, because I have been shown that as he gives himself fully to the work, the angels of God will be by his side to open to him the treasures of the Word of God, and to cause the jewels of truth to shine forth in beauty and richness. I have now a plea to make, not only as a mother for her son, but as an ambassador for Christ, and that is, for Christ's sake keep your hearts in the tenderness and love of God. If you see that Edson needs your counsel, withhold it not; but if reports come to you of an unfavorable character, do not turn into a moral iceberg, and take up a reproach against your neighbor. Go to him if you think he is in error, not to censure and condemn him, not to thrust him on Satan's battle ground by the harsh words that spring so readily from your lips, but go to talk to him as one who binds up, heals and restores.⁹*LtMs, Lt 71a, 1894, par. 11*

We need, oh so much, physicians for the soul, who have been educated in the school of Christ, and who can work in Christ's lines. Christ has announced the mission for which He came to earth. He said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; and to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [*Isaiah 61:1-3.*]⁹*LtMs, Lt 71a, 1894, par. 12*

Who are laborers together with God in this blessed, spiritual, medical missionary work? Who have learned the trade of the Master and know how to deal skillfully with souls for whom Christ has died, and thus be a savor of life unto life to those that perish? When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through those who are sanctified to counteract the work that Christ came into our world to do. Many of you need to be thoroughly converted, and thoroughly restored, before you can be safe men in positions of trust and will have quick discernment to know how to deal with sensitive human minds.*9LtMs, Lt 71a, 1894, par. 13*

I have held my peace altogether too long. I know that my son was deserving of blame at one time; but I also know that those who were so ready to discourage and to blame were in many ways as blameworthy as he. This fact does not excuse or lessen his sin; but it points out the fact that those who are in positions of trust have need of discernment in order that they may do the very work that God requires at their hands in dealing with such erring cases as that of Edson White. Let those in positions of trust deal with him just as Christ would have dealt with him.*9LtMs, Lt 71a, 1894, par. 14*

I cannot be clear before God without presenting this matter to you as it has been presented to me. I tell you most solemnly in the name of the most high God, in whose hands is your life, your happiness, your soul, that you are in a perilous spiritual condition. Some of you have been planting thorns in your pillow, and <unless you repent,> when you shall be in need of peace and comfort, you <will> find none. You have been ready to hurt and bruise, but not to bind up. You have been ready to destroy, but not to save. I dare not let you go on without warning, lest your blood be required at my hands.*9LtMs, Lt 71a, 1894, par. 15*

I now entreat that those who form the conference, who have consented to take Edson and his fellow workers under their guardianship as human agents whom God will use for good, will be melted and subdued and transformed by the grace of God. I entreat that they reveal not the attributes of the enemy but represent Christ in their life and character by manifesting love one for another. You are to love others as Christ has loved you, and thus the world will

see that you bear the likeness of Christ. It is not only Edson White who needs your tender sympathy and care, but it is others as well.⁹*LtMs, Lt 71a, 1894, par. 16*

There are responsibilities devolving upon every man who is in the service of Christ which he cannot safely ignore. Loyalty to the Captain of your salvation demands from you a different class of work than that which has come forth from your hands. You have joined the army of Christ, you are under most solemn obligations to manifest Christ to the world in character. "Watch ye, stand fast in the faith; quit you like men, be strong. Let all things be done with charity." Love "suffereth long and is kind." [*1 Corinthians 16:13, 14; 13:4.*] "Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; 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 things put on charity, which is the bond of perfectness." [*Colossians 3:12-14.*]⁹*LtMs, Lt 71a, 1894, par. 17*

Unless the precious love of Jesus is brought into <your> life, you are not abiding in Christ. For your own soul's sake, for the sake of other souls, for the sake of Christ who died to save the souls of all, I beg of you to be kind, to cultivate Christlike politeness, to manifest respect and deference, and to deal with others as the purchased of the blood of Christ. An amazing responsibility rests upon every one who claims to be a Christian. Do not seek to pass off counterfeit coin for the genuine. Do not steal Christ's name, and misrepresent Him in character, for in so doing you injure every one who is a true Christian. Living a false life yourself, you will suspect that others are no more true to their profession than you are yourself. Having no real confidence in your own character and principles, you will have but little faith that others are better than yourself. We have duties to <do for> those with whom we associate, and we are to be to others all that the name Christian signifies. It means Christlike.⁹*LtMs, Lt 71a, 1894, par. 18*

How astonished should we be could we hear the Lord's estimate of individuals. Do you think the scribes and Pharisees upon whom Jesus pronounced His woes were pleased with the picture He presented before them? Will any who are now in positions of sacred

trust make it necessary for Christ to denounce them before the world as He denounced the Pharisees? There is need of most decided reformation in the characters of many, or else the very same denunciation will be heard by the assembled universe concerning men in our cause, as the scribes and Pharisees heard concerning themselves.*9LtMs, Lt 71a, 1894, par. 19*

Men judge of Christ by the character of His professed representatives. They estimate His mercy, tenderness, forbearance, and love by the manifestation of these same attributes in His followers. If you will receive the impression of the Spirit of God, you may have a deeper insight into what it means to be a Christian, and may become God's men of opportunity. You need to learn to tread softly before the Lord. Place this motto in memory's hall: "Watch ye, stand fast in the faith, quit ye like men; be strong. Let all things be done with charity." [*1 Corinthians 16:13, 14.*] We are a spectacle to the world, to angels, and to men. Never lose sight of the love with which Christ has loved you. "Love as brethren, be pitiful, be courteous." [*1 Peter 3:8.*] Seek the Lord while He may be found.*9LtMs, Lt 71a, 1894, par. 20*

When you as men in sacred positions of trust are brought to know the love of God, you will abhor your past life practices in many things where you have dealt hardly with the purchase of the blood of Christ. There are some who you do not regard as of value who are of value with God. Christ is preparing many for a place at His table, and for a wedding garment, whom you have no special interest in or love for, and whom you treat in a manner that is offensive to God. The religion of Christ makes men kind, makes them thoughtful for others' good. Those who have the religion of Christ are not cold-hearted and unsympathetic, but they draw with Christ. Those who have an experience in the love of Christ, who bow in penitence before Him, find that self-sufficiency no longer exists. They no longer live for self, their life is hid with Christ in God, and they can say with all their heart, "I live, nevertheless not I, but Christ liveth in me." [*Galatians 2:20.*]*9LtMs, Lt 71a, 1894, par. 21*

Brother Henry, Jesus calls upon you to die to self. Occasionally you have had a self-satisfied feeling when you have obtained some victory over yourself, and yet you have not admitted Jesus as an

honored guest into your heart. You will not honor Christ by representing Him in character until you throw wide open the door of your heart and welcome in the heavenly Guest. He never comes where He is not heartily welcome. When you open the door of your heart to Jesus, then you will know what it means to love Him who has first loved you, and has given His life for you.*9LtMs, Lt 71a, 1894, par. 22*

Your business practices need to be remodeled after the practices of Christ. You will never see the glory of Jesus Christ in His kingdom unless you see His glory, that is His character, now and reveal the same in your practical life. You need, by an experimental knowledge, to know what true religion is. There are others in as great peril as yourself. Your case represents the case of some who are associated with you.*9LtMs, Lt 71a, 1894, par. 23*

For Christ's sake, for your own soul's eternal interest, surrender to God and become as a little child, or you will never hear the welcome benediction, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Well done, thou good, and faithful servant. ... enter thou into the joy of thy Lord." [*Matthew 25:34, 21.*] That joy is the joy of seeing souls eternally saved in the kingdom of God through your instrumentality. I beseech of you, let not this present opportunity pass by. The Lord Jesus will accept of you if you come to Him just as you are. If you receive the Lord, you will be a living witness of His grace. It will be made manifest what the truth can do in remodeling defective character after the divine similitude.*9LtMs, Lt 71a, 1894, par. 24*

Lt 72, 1894

Rousseau, Sister

Camp Ground, Middle Brighton, Australia

January 1894

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 Rousseau:

Are you going to let this meeting pass and not set your heart in order? Will you not seek the Lord, and be converted? My heart is sore on your account. I am unable to sleep nights, for I am burdened over matters that have been vividly impressed upon my mind. Sister Rousseau, you need the work of the Holy Spirit upon your heart. You have come to this country, and your influence should be such that those connected with you shall not be led into habits and customs and practices which God cannot approve.*9LtMs, Lt 72, 1894, par. 1*

There were two reasons why I objected to your teaching dressmaking to the students in our school. One was that your health would not admit of your doing this. You need to preserve every spark of physical vitality, that you may be strengthened and established in the present truth, that you may be calm, collected, and reasonable in your consideration of what the truth demands of you in these last days. You need to heed the message to the Laodicean church, to heed the counsel of the Alpha and Omega, the first and the last, the beginning and the end: "Buy of me gold tried in the fire, that thou mayest be rich." [*Revelation 3:18.*] The gold is faith and love. Oh, you need both so much, so very much.*9LtMs, Lt 72, 1894, par. 2*

You need to cultivate love that is of a different order and quality from that which you now possess. This matter has been, and is, urged upon me in so distinct a manner that I cannot rest until I shall tell you [that] you need the love of Jesus to take the place of the

love which you now cherish. Your love is mingled with selfishness and dross, and if you do not exchange it for that which emanates from Jesus, you will feel the furnace fire upon soul and body until you are refined as silver and gold. "As many as I love, I rebuke and chasten: be zealous therefore and repent." [Verse 19.] You want an unselfish love. You place your affections upon objects that give you no spiritual strength, and withdraw them from objects that would be a benefit and a blessing to you. *9LtMs, Lt 72, 1894, par. 3*

Jesus counsels you to buy of Him white raiment, "that thou mayest be clothed, and that the shame of thy nakedness to not appear." [Verse 18.] Oh, that the Lord would present before you the necessity of all this before it shall be forever too late. You have had and are having great light, precious opportunities and privileges of knowing God and Jesus Christ whom He hath sent. If you open your heart to the light now shining upon you, and close it to Satan's suggestions, you will then see your need of being clothed, not with your own righteousness, but with the righteousness of Christ. Oh you do need so much the divine eyesalve to anoint your poor diseased eyes, that you may see. *9LtMs, Lt 72, 1894, par. 4*

I come to you now with a message which God has given me for you. You need to have your tendrils severed from every human being and object. Let your tendrils entwine about God. You have a work to do for yourself, in purifying the soul temple, a work that no one else can do for you. When you seek the Lord with all your heart, He will be found of you. *9LtMs, Lt 72, 1894, par. 5*

My sister, you are certainly self-deceived. You judge of matters as you view them with the mind's eye. "If thine eye be single, thy whole body shall be full of light." [Matthew 6:22.] Some things have been presented before me which I must present before you. If your mind were in unison with the Holy Spirit, your ideas and suggestions in council meetings would not so often differ from those of your husband and your brethren and sisters. It is plainly revealed to all present that there is not unity between you and your husband in your views and decisions. Too often you feel at liberty, before others, to express yourself in opposition to the suggestions of your husband, and the impression is given that you are not in agreement with him. *9LtMs, Lt 72, 1894, par. 6*

Let me tell you how the Lord looks upon this spirit which you have so often manifested. This I know to be truth: better, far better, would it be if you had no connection with the school, for you are a detriment, a hindrance. You do not submit to the discipline of the Spirit of God; you are not educating yourself to be in harmony with the working of the Holy Spirit, and another spirit comes in and prompts you to speak things that are not wise.*9LtMs, Lt 72, 1894, par. 7*

You need to cultivate affection for your husband. Your love flows in a wrong channel. It should be given where it belongs—to your husband. The confidence and affection you bestow upon others is not given because of really valuable qualities in them, it is not <because they have> a depth of experience or loveliness of character which wins your love, but there is on your part a selfish covetousness that reaches out for the dross of human sympathy. Deceptive influences satisfy the covetous longing of the soul for praise and appreciation. The door is open for the entertainment of ideas that <will exalt your judgment but> give the soul less and less moral elevation, less power to resist selfish inclinations.*9LtMs, Lt 72, 1894, par. 8*

Wishes and desires grow by that which you give them to feed upon. Your thoughts take a wrong channel, and you are growing apart from your husband <and from God.> You are coming to regard yourself as of finer <texture of character,> and your judgment more correct than his. You are in some respects an unsatisfied, lonely woman, because you view things in a false light. Your husband is not perfect; <he has made mistakes,> he needs the grace of Christ every moment, but the Lord loves you both. Brother Rousseau is beloved of God for his steadfast integrity. Solid principles have been brought into his character-building. <And yet, he needs much more of the softening, subduing grace that was so abundantly manifested in Jesus Christ our Pattern.>*9LtMs, Lt 72, 1894, par. 9*

The association you have had with Sister Daniells has not done <either of> you the good spiritually that you think it has. Your mind has been supplied with a class of thoughts and a quality of affection that is not favorable to the spirituality, the growth in grace, <or elevation of character> of either of you. Sentimentalism is the true

name for this close attachment. In its power for good it is as froth to the pure milk. My sister, your soul needs to be enlarged. The covetous propensity of the heart must be overcome. Self has, in some respects, been made a center. It is impossible for me to present your case as I would be pleased to do. I must hold up the mirror before you as it is.*9LtMs, Lt 72, 1894, par. 10*

There is, my sister, a principle that must be maintained at any cost to self, <if we maintain our loyalty to one another.> Temporal things may be used so as to become a blessing or a curse. You need not stand outside your husband's love except as you choose to do so. But there is something to be done on your part. <Do not educate yourself to be firm and set in your own way and walk in the fire and sparks of your own kindling.> Cherish love, and do not feel it your duty to manifest variance with your husband. When you have given your opinion in opposition to his, you have been, I am sorry to say, <often> on the wrong side. Do you think you have the mind of Christ? If in spirit and principle you had been under the control of the Spirit of God, you would not have pursued this course. You need to be a diligent student in the school of Christ.*9LtMs, Lt 72, 1894, par. 11*

Among the things which we must carefully consider is included our relation to our friends and relatives. While it is right to give them love, tender affection, we should not manifest an unbecoming or selfish fondness. God alone must possess the supreme place in our hearts. The large confidence and tenderness bestowed upon human beings often runs into a selfish idolatry of the human. If indulged, it will kill the love of God in the soul. The love and confidence so freely given to special ones belongs to One who does not receive it. Be jealous of yourself. Where we do not love as we ought, we shall soon love as we ought not.*9LtMs, Lt 72, 1894, par. 12*

I do not expect that you will understand my words unless you receive the divine enlightenment. The affection that should flow out in the proper channel is barred by misconceptions and sympathy for yourself which will continue to strengthen while you give it food by constantly cherishing ideas and fancies of your own creating. You will never become what God would have you [become] unless you

are a laborer together with God. “Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do (not your way, not after your ideas, not according to your sentimentalism, but) of His good pleasure.” [*Philippians 2:12, 13.*]*9LtMs, Lt 72, 1894, par. 13*

The affections are sacred, and they should be kept in subordination to the Spirit of God, else they will be constantly wandering away from God, interfering with our duty to Him, and creating in the soul coldness toward the objects upon which they should center. The passionate affection created for individuals is not reasonable, neither is it sanctifying, in its indulgence; its influence tends to place an idol where God should be. You have a deeper experience to gain. <I beseech of you to forever cease your comparisons of former days with the present.>*9LtMs, Lt 72, 1894, par. 14*

Fasten your affections upon God. Supreme love for your Saviour will lead to true, sensible affection for the servant of Christ whose life is characterized by sound principles, [who] will be of service in any place where he may be. [Your husband] is a sound, sensible man. Your habit of differing with him is growing upon you, your ideas and sentiments often prove misleading, because you are not learning your lessons in the school of Christ. You entertain and follow principles which are not after the divine likeness.*9LtMs, Lt 72, 1894, par. 15*

The solemnity of the day of God is upon us. The apostle admonishes us, “This I say, brethren, the time is short: it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.” [*1 Corinthians 7:29-31.*] Consider these things.*9LtMs, Lt 72, 1894, par. 16*

The wife and the husband are not to regard themselves as the principal object of each other’s thought and the burden of the mind. They should not seek to engross each other’s sympathy and affection, and feel a soul hunger because of their desire <in this> respect is not appreciated or realized. Selfishness upon this point is

a terrible tyrant. You need to be transformed in character, then your selfish ideas will not become supreme; you will see things in a new light. You cry out in your soul, "Come back, my early days, come back." This is the selfish yearning of the soul. You can never be sanctified through the truth unless you are willing that your life should be controlled by <Christlike> principles. Self-renunciation, self-sacrifice, is the true law of life.*9LMS, Lt 72, 1894, par. 17*

All the nicety and exactness which you have thought essential in regard to your outward appearance, it is of far greater consequence for you to exercise in regard to the inward adorning. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands." [*1 Peter 3:3-5.*] "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with plaited hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [*1 Timothy 2:9, 10.*]*9LMS, Lt 72, 1894, par. 18*

My sister, you would not be qualified to teach dressmaking to the students of our school until you conformed to the lessons given us in the Word of God. You would bring in some things which would be in accordance with your taste, but which would reveal that you had not an eye single to the glory of God. Your instructions, carried away from the school and given to others, would not be <in all respects> the kind of education God desires His people to have. You need to learn in the school of Christ lessons which, if you have ever learned, have been forgotten. Little do we individually consider the result of our failure to obey conscientiously the teachings of the Word. Many are, by their example, leading others to meet a false standard. When we devote much labor to that which concerns the outward appearance, the mind is diverted from matters of eternal consequence, the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price.*9LMS, Lt 72, 1894, par. 19*

When those who claim to believe the truth spend time and money merely to make the outward appearance attractive, they do not put forth strenuous effort to cultivate the beautiful traits of character which are of value with God. These little things which savor of self-indulgence and self-pleasing <form themselves into> stumbling blocks; they bar the way to prevent the human agent from walking in safe paths and <by their example> leading others in safe paths, even the way cast up for the ransomed of the Lord to walk in. These things that tend to gratify pride and foster love of <appearance and> praise obscure the vision, so that the faults that mar the inner life and stain the soul are not discerned, and the fragrance of Christian character, which is always acceptable to God, a meek and contented and quiet spirit, is not appreciated. To consume God-given time and means in pleasing our fancy is a species of idolatry of self.*9LtMs, Lt 72, 1894, par. 20*

Every teacher of youth, every one who labors in the missionary work, needs to learn and to practice daily the lesson of self-denial. We are not to follow our own ideas and imaginings as to what we may or may not do. We are to follow the Pattern, Jesus Christ. The principles that characterized the life of our Lord <it> is safe for us to copy.*9LtMs, Lt 72, 1894, par. 21*

Lt 72a, 1894

Martin, Chrissie

Refiled as *Lt 51, 1894*.

Lt 73, 1894

Rousseau, Sister

No. 3 George's Terrace, Melbourne, Australia

March 2, 1894

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 Rousseau:

I have received and read your letter, and wish to say [that] in the position you now are, I cannot help you, I cannot do you the least particle of good. I would not undertake to mingle, in your mind, a "Thus saith the Lord" with your ideas <and imaginings> of what Brother and Sister Starr have said and done. As long as you view these things as you now do, I have nothing to say. When the Lord urges me to speak, it will be to both yourself and your husband. I shall have no secrets from him; everything must come to the light of day. If you think I have published the matter of your position in regard to your husband, I am sorry. I have not done this, but it would make no difference in your mind whether I do or do not deny the charge.⁹*LtMs, Lt 73, 1894, par. 1*

There is very much to this matter, both in your case and in that of Sister Daniells. Satan has been weaving his web about you both; he is jubilant, and the Spirit of the Lord is grieved. I have neither time nor strength to devote to this matter. When you shall fall upon the Rock and be broken, then the Holy Spirit of God can make you new in mind, in soul, and in body; but I have no hope of saying or doing anything that will help you, until you are melted over and changed, decidedly changed. In order to have the mind of Christ, you will need to be converted as thoroughly as the sinner who has never known the Lord.⁹*LtMs, Lt 73, 1894, par. 2*

Brother and Sister Starr may make mistakes, but this fact does not justify your course toward them. The church militant is not the church triumphant. Every individual member has a battle to fight, a

close, hard conflict before him. There is no release in this warfare. Your expressions before others, in meetings and out of meetings, <which is an implied> thrust at your husband <is an offense to God;> you give the impression that you are undergoing great trials of which others know nothing. Is this the way you are to travel heavenward? Did they have the matter laid open before them <as it is,> they would see things in a different light, but you give them food for surmising. You are working on Satan's side, and know not what you are about. You exercise your tact and ingenuity in weaving a web that clothes you in the garments of a martyr. If you only knew, if you could turn your eyes from yourself long enough to see the other side of the question, you would be entirely disgusted with your history since you have been connected with the school.*9LtMs, Lt 73, 1894, par. 3*

Sister Starr was unwilling to stand as matron of the school, for she did not think herself sufficient for the place. We <knew how hard we had to> urge her to do this, for it was our only resort. We told her that Sister Daniells and Sister Rousseau would help her, and she might consider that the three together might possibly make one. The outlook was not favorable or pleasant, but Sister Starr consented and has far exceeded our expectations. But she soon saw she had no encouragement in her position or work from Sister Daniells or Sister Rousseau.*9LtMs, Lt 73, 1894, par. 4*

Can you look at this side of the question long enough to see that Sister Starr was much disappointed? Was it not grief and trial to her for these two sisters to become criticizers? Had it not been that the Lord understood the situation, and braced her for the duties she had consented to do, she would have refused to bear the responsibilities that must necessarily come upon her. There was much praying done by Brother and Sister Starr. Everything did not move like well-adjusted, well-oiled machinery, but the Lord was at the helm.*9LtMs, Lt 73, 1894, par. 5*

Sister Rousseau and Sister Daniells linked their forces together and opened to each other the secrets of their hearts, which should never be revealed outside of the family circle. They bound themselves together, sympathizing with each other. I have been shown that the Lord had a great blessing for you three, but you

dissolved partnership because everything did not meet your ideas. You left Sister Starr to bear heavy responsibilities, while you stood off to question and find fault. Had you in the name of the Lord taken hold with her, uniting your interests as one, you would have realized a blessing, not only spiritually, but physically. You would have had the sustaining power of God, the presence of One who hath said, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] Your linking up together, in the Spirit of Christ, would have been health and sufficiency to all three. <You have missed a rich blessing.> *9LtMs, Lt 73, 1894, par. 6*

When Sister Daniells and Rousseau linked their interests together, and freely opened to each other their feelings, they thought it was the most happy association for both, but God did not bless them in this companionship. <There was a Witness present.> The Lord has witnessed in you an increase of suppositions and of deceptive imaginings that have become more and more perverted, and that have leavened others. You have been sowing seed which has not been springing up unto everlasting life. It is yielding a harvest which neither of you <will> care to garner. But you have both been reaping somewhat of that which you have sown. The deceptions become yet stronger, and as the harvest appears, you accredit to another hand the sowing of the seed which has caused Sister Rousseau so much sorrow. *9LtMs, Lt 73, 1894, par. 7*

Sister Rousseau has nourished false ideas, and if she cannot be made to see and forever discard them, she will continue to have all this terrible agony to the end of the chapter. She will never bring her husband to see things from her standpoint as long as he has Christ for his teacher. She cannot make her husband over so that his identify shall be submerged in hers. God does not lead him into that channel. He must individually act his part for himself. He must look to God for himself, and trust in His guidance. He is in a responsible position, and God has given him favor with the students; while he is firm, he may always be kind; but to yield and consent to things which are not for the moral interest of the school would be the betrayal of a sacred trust. *9LtMs, Lt 73, 1894, par. 8*

In every emergency which Brother Rousseau has had to meet, there has been a Witness ever present to render help when it was

needed. This Witness has seen that Brother Rousseau did not receive sympathy and encouragement from one who might have given him great courage. But instead of doing this, you were led by the temptations of the enemy to brood over your own supposed wrongs. Satan deepened the impression upon your mind, and thus you have brought a discouraging burden upon your husband which the Lord alone can understand.*9LtMs, Lt 73, 1894, par. 9*

These things have greatly injured your health; the association with Sister Daniells has been a detriment to you both, and should never have been. There have been sharp and bitter jealousies, envyings, evil-surmisings, making a mountain of difficulty out of a molehill, and there has been real hatred, as the result of evil thoughts that had no foundation in truth. This has been just as Satan desired it to be, because of the depressing influence it would have upon Brother Rousseau in addition to his many burdens.*9LtMs, Lt 73, 1894, par. 10*

But while Sister Rousseau has not had the Spirit of Jesus and the sustaining power of God, I saw the Lord looking pityingly upon her. I heard these words: "O that she would love and fear me! If she would look away from herself to me, then she would be wise and a blessing; but pride is her handmaid, and selfishness her leader. She is wasting her energies on mere suppositions, fastening her affections upon the unreal, and cultivating a disrelish for that which is enduring and satisfying."*9LtMs, Lt 73, 1894, par. 11*

God has given you powers that if exercised, baptized in sanctifying grace, would make you wholly useful; but under the power of an intense imagination, words and actions are misconstrued, interpreted to mean alienation and doubt and censure and reproach. Through this self-deception, numberless hours are passed in sadness and sorrow. God will not hide Himself in these wonderful secrecies which have a deceiving power to act and react upon the human agent.*9LtMs, Lt 73, 1894, par. 12*

The sharp, two-edged sword of God's Word must cut away these supposed disappointments, and pierce the joints and marrow, before there will be correct thinking and correct acting. The fault is not that which has been supposed. It is not with the circumstances,

but with a perverted mind and a mistaken view of things. You expect happiness to come to you through others instead of going to work to make happiness for yourself by surrendering soul, body, and spirit unreservedly to God. This getting the feelings worked up, tormenting yourself with supposed troubles, fears, and forebodings, is a species of insanity. Satan is at work to create morbid fancies and exquisite anguish, until any blessing God might place within your reach would be interpreted into a curse.*9LtMs, Lt 73, 1894, par. 13*

Sister Rousseau, you covet some fancied good which selfishness craves, while you are constantly overlooking and under-valuing the good that is proffered you. You have precious treasures, but cast them aside for things less valuable. You do not recognize the present duties and obligations, but the mind's eye is looking far off for something to alleviate misery which is a creature of your own fancy. You shadow the present with discontent, while duties that lie close at hand are left undone. The reveling <in> memories of the past, while you forget the advantages of the present and dwell upon possibilities and unreal creations of fancy, unfits the mind for real, practical life. Everything that transpires is thought to conceal a hidden evil which must be unmasked. You think that things are conspiring against you, and you work yourself up until you harbor insane fancies. You think you have seen more trouble than any other being, and you charge all your unhappiness upon someone who, you suppose, is working you harm. You do not dream that you are the author of a large share of your own sufferings.*9LtMs, Lt 73, 1894, par. 14*

You are, you think, very conscientious, very discerning and righteous. Your ideas of your superior goodness and blamelessness make it next to impossible to help you. While you possess traits of character that are valuable if under the control of the Spirit of God, you do not realize that you lack anything. All the failure is on the part of others, <of> those who love you best. You judge them unrighteously. If you yourself were faultless, you would not suffer so terribly through the supposed faults of others.*9LtMs, Lt 73, 1894, par. 15*

My sister, you throw the blame of your unhappiness upon Brother

and Sister Starr. In doing this you bear false witness against them, and cast upon them the blame that is due to your own want of judgment. You have been guilty of doing the very work that you have charged upon others. The work which God approves as noble, you have made contemptible in the eyes of others by casting suspicion upon the motives of those connected with you. You have charged Sister Starr with coldness. But what has been your attitude toward her? Have you not estranged yourself by coldness and distrust, by cherishing feelings that made you uncomfortable and unable to see anything good or valuable in her?*9LtMs, Lt 73, 1894, par. 16*

Sister Rousseau and Sister Daniells, I tell you in the fear of God, your association together, marking and commenting upon the deficiencies of others, and exalting your own merit and aptness is a terrible snare. Had you possessed true refinement, you would not have done this. If the Lord should take all the unfavorable things that are true of you, my sisters, and make a scourge of them to punish you with, you would be wretched indeed. Yet you would, by your charges, inflict exquisite suffering on others because you imagine they have purposely inflicted suffering upon you.*9LtMs, Lt 73, 1894, par. 17*

Your words may be unjust, but they do not fail to cause suffering. It would be painful and humiliating to anyone to think others had such an estimate of them. Oh, look at your words, consider what spirit caused their utterance. All the excellencies have been passed by, but every little thing that could be looked upon as faulty has been interpreted to mean a great deal. Thank God, many things that human beings would comment upon as evil do not appear thus on the books of God. Every one has imperfections, but let each look to himself, and see the faults in his own character, rather than in the character of others.*9LtMs, Lt 73, 1894, par. 18*

I was brought by the Spirit of God into a room where I heard expressions in regard to Sister Starr. <There was> a repetition of what the different individuals had said and how the students expressed themselves. Then I saw a curtain lifted, and One was standing with a book, tracing the words spoken, while deep sadness was upon his countenance. My Guide spoke solemnly,

“Bear to them the message that God saith, Neither will I be with you any more until ye put away the accursed thing from among you.” [See *Joshua 7:12*.] All such confederacy, such surmising and evil speaking as has been indulged in, is from beneath, from him who is the father of lies, an accuser of the brethren, and a murderer. *9LtMs, Lt 73, 1894, par. 19*

Satan has been gaining victories that must be seen in their true bearing. The root of bitterness has been springing up in hearts, and thereby many are being defiled. The thoughts that have been cherished are unjust, false, and cruel. The evil must be seen, its deceptive influence must be broken, or the pestilent matter will gather and burst forth again, and the evil will become incurable. *9LtMs, Lt 73, 1894, par. 20*

I know whereof I affirm, for God has presented these things before me in various ways. I know the peculiar material with which we have to do. When these sisters enter upon a wrong course, it is difficult to correct them; it is exceedingly hard to change the current of thought, to purify the stream and make the bitter water sweet. *9LtMs, Lt 73, 1894, par. 21*

Lt 74, 1894

Rousseau, Brother and Sister

Williams Street, Granville, Australia

April 19, 1894

Previously unpublished.

Dear Brother and Sister Rousseau:

I have been through the labor of getting off another American mail. As soon as I can do so, I will send you a copy of some things in which you will be interested. The mail has been a severe tax upon me, and now I must again take up the work of writing upon the life of Christ. We have now thirteen in our family, as Brother and Sister Lawrence remain here by invitation until it is decided where they are to locate, whether in Gisborne or on the school premises, if the vexed question of the school location can itself be decided. May the Lord direct is our prayer.⁹*LtMs, Lt 74, 1894, par. 1*

We have been busy, trying to settle, and yet are still unsettled, because there is a constant flow of visitors; much of the time there are several at the table, and one or two to be provided with lodging for the night, after our large family has been cared for. So our time has been filled up with settling and rearranging for some one to be entertained. Maude and May have to sleep on a spring cot in the dining room, and take up their bed in the morning and set it up on the back veranda against the house.⁹*LtMs, Lt 74, 1894, par. 2*

We are running over full, but when people come we must make a place for them. I feel sorry for Maude, for she had no idea for cooking for such a family as this; but it has come around just as it has, and we must accept the situation gracefully. However, I can but feel a little anxious as to whether we are to have it this way continually. If the tide of visitors continues, we shall have to locate somewhere off the railroad line, for I must have retirement if I undertake to write on *The Life of Christ*. We have just read a letter from Elder Olsen, urging that *The Life of Christ* be undertaken at once, and be completed before we leave for Africa.⁹*LtMs, Lt 74,*

1894, par. 3

Dear Brother and Sister Rousseau, I am now prepared to send you the matter which I promised before leaving Melbourne. The communications need no comment. You both have a decided interest in these matters, and I wish you each individually to know the contents of these testimonies. I desire you both to read them carefully and prayerfully. It is not according to the light given me to conceal from one that which I would open to the other. You are one, and as such I present this matter to you. I should not be fulfilling my duty should I do otherwise. I love and respect you both, and the light given me of God is that you should love each other. You have both had trials to bear for each other; neither of you has reason to feel that your own course has been faultless.*9LtMs, Lt 74, 1894, par. 4*

At times in the past Brother Rousseau has expressed the expectation that his wife would do this and that, which she was not able to do and preserve her health. Here he has erred, and Sister Rousseau's physical suffering has been largely due to this, but not wholly; there are other causes. Wrong has been committed ignorantly. The influence of the truth upon the human heart is to refine, elevate, and ennoble, and the mind and heart will regulate all matters. The Lord God of Israel is to be our fear and our dread. We should fear to grieve the Holy Spirit of God. But light is shining, the Lord is your helper. I do want you both to be happy in the love of God. Be kind, tender, thoughtful to each other.*9LtMs, Lt 74, 1894, par. 5*

Now as I mail these communications, I lay down my burden. There will be reasoning in regard to them, and it may be that the imagination which has been so largely cultivated will put its own coloring upon them, but this is not safe, for the sure result will follow as in the past, exaggerated impressions will be made on other minds of the same character.*9LtMs, Lt 74, 1894, par. 6*

The Lord will work wonderfully to heal soul and body if you will seek Him with all the heart. You will find Him to be a present help in every time of need. But you do not want to retain one vestige of the attributes of Satan. Turn your attention from self to Jesus. "Behold

the Lamb of God, which taketh away the sin of the world.” [John 1:29.] My dear sister, do not keep your mind upon yourself, and grow weak in moral power. Look to Jesus and live. Do not permit your mind to be ensnared by the enemy through any of his devices.*9LtMs, Lt 74, 1894, par. 7*

The principles and motives which the Lord is presenting to you, you have accustomed yourself to resist, and in doing this you have been acquiring the habit of resisting all that He ever will bring to bear upon you. You have deceived yourself strangely, and when I left Melbourne I could but hope and pray that you would have your eyes anointed with the heavenly eyesalve, that you might see all things clearly. The Lord will make your influence good and true if you will accept the light which He has given me for you, and will practice the principles set before you.*9LtMs, Lt 74, 1894, par. 8*

The devil has come down in great wrath, knowing that he hath but a short time in which to harm and disorganize and destroy. Every soul that is overcoming his temptations, obtaining victories through the grace given of God, increases his determination to work with intensity malignant beyond our power to comprehend. He will work even upon the minds of those who know the truth, that through his subtlety they may be led to cherish elements that will result in resistance of Christ. The power of satanic agencies is waxing stronger and stronger, testifying that we are fast approaching the last phase of the controversy between the Prince of heaven and the prince of the power of darkness.*9LtMs, Lt 74, 1894, par. 9*

The great day of God is nigh upon us, when it will be demonstrated that the righteous displeasure of God will be none the less terrible because of the long forbearance exercised for centuries. Instead of appreciating the goodness and mercy of God, men have made his forbearance an excuse for going into deeper and still more marked transgression, treasuring up wrath against the day of wrath. May the Lord grant you of His free grace day by day, that you may be refined, purified, ennobled, fitted for an inheritance among the saints in light.*9LtMs, Lt 74, 1894, par. 10*

April 20

Dear Sister Rousseau: I have received the dress and your letter in

reference to it. The dress fits well. The sleeves are a perfect fit. The skirt has more fullness in the back than I would have had, but I shall not change it. I am much pleased with the pattern; it will be of much service to me. I request Brother Rousseau to pay you one pound for your work on the dress, and if you can find a yard and a half of the same goods, or something like it, please purchase it for me. Coarser material at three shillings a yard will answer the purpose. You can send it to me when someone comes. He [Brother Rousseau] may pay for that also, and charge both to me or draw from the Echo office on my account.*9LtMs, Lt 74, 1894, par. 11*

My dear sister, I do not blame you at all in regard to the dress. I made a mistake in leaving it for you to do when you were so hurried. I did this because there are so few dressmakers who can fit me, and I thought it would be a burden to have a stranger working over me. I thank you most heartily for what you have done, and should not be deterred from soliciting your skillful labor because of this mistake. I need not less than two pairs of sleeves for garments in which the sleeves are badly worn, so I shall not take to pieces the sleeves already made. Carrie Hickox can let me have cloth enough for one upper, and I have enough for the under part, and that will make a sleeve to match the one already made. So do not vex your soul over this matter. It will be alright. Bear in mind, I shall insist on your being paid for what you have done on this dress, and I thank you for doing it for me.*9LtMs, Lt 74, 1894, par. 12*

In love.*9LtMs, Lt 74, 1894, par. 13*

Lt 75, 1894

Rousseau, Sister

George's Terrace, St. Kilda Road, Melbourne, Australia

March 1894

Previously unpublished.

Dear Sister Rousseau:

You are not a happy woman, and never will be until you shall see things in an altogether different light. I have great pain of heart for you. Satan has worked upon the imagination of both yourself and Sister Daniells, until you both have been unable to view matters in a clear light. Do you think that God has placed you on the judgment seat to detect the motes in the eyes of His workers and pass censure upon them? Did you suppose He had given you such discernment and nice discrimination that you were to decide what was just, pure, selfish, or unselfish in the character of your brethren and sisters? The course of both of you has been an offense of God. You have worked on Satan's side of the question in this matter, and have communicated your thoughts and feelings to others. God will tolerate no such spirit as you have indulged.⁹*LtMs, Lt 75, 1894, par.*

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The watching for evil, the sharpness of eyesight to detect a mote in another's eye, is evidence that you have a beam in your own eye. Everything may not be done in just the way you suppose that you would have done it, but if you were, in mind and heart and character, submitted to the control of the Spirit of God, you would see that the Lord's way and His thoughts are as much above your way and your thoughts as the heavens are higher than the earth. As far as your influence upon each other is concerned, it would have been far better for you both had you never become associated together in the school building. Neither of you has been the blessing to the school that you might have been, for God cannot bless any evil work. You might have exerted your influence with a purpose to help rather than to hinder.⁹*LtMs, Lt 75, 1894, par. 2*

When Sister Starr was placed in the position of matron, no one supposed that she was infallible and would never make a mistake. But here were three sisters in the faith, wives of ministers, missionaries from America, living in the same building, who should have been helps to one another; they should have strengthened one another with encouraging words, that all might be a blessing to the school by precept and practice. But how has it been? Decidedly the opposite from that which God designed. Through two women, professed disciples of Christ, a little leaven of evil has been leavening the lump.*9LtMs, Lt 75, 1894, par. 3*

Now God calls upon you both to get the beam out of your own eye before it shall be forever too late. Until you do this, you cannot see clearly to pull out the mote out of the eye of your brother or sister. Oh how much you both need to learn lessons daily and hourly in the school of Christ. You both need a better knowledge of yourselves. You need to talk far less and to learn that the important part of true education is self-discipline. The feelings, the thoughts, the passions are to be under the control of the Spirit of God. You talk so much you do not know what you do say, and Satan laughs in triumph.*9LtMs, Lt 75, 1894, par. 4*

The tongue is a fire, a world of iniquity; it needs to be guarded and restrained. But you have drawn away the shoulder from advice, reproof and counsel. God is dishonored. You have drawn away from Christ to Satan's side. New principles of action must be supplied—principles that are true, pure, refined, Christlike. Motives such as inspired our Saviour must be implanted in your hearts.*9LtMs, Lt 75, 1894, par. 5*

There should be no boasting of fine sensibilities; this savors of sentimentalism, while good common-sense is not appreciated. Those who have a proper education will appreciate knowledge as a means of discipline and guidance in all their conduct, in mental exercises as well as physical. It is of little advantage to learn more and more of either science or the Bible, unless the learner appropriates his knowledge for his own improvement and for the good of others. To be good and to do good, which is the real end of education, is an object that but few appreciate.*9LtMs, Lt 75, 1894, par. 6*

Your tongues must be sanctified, for they are God's property; but the work must begin at the heart, the seat of affection. You have given yourselves to a work of suspicion, of distrust, of talkativeness, hinting to some, while you speak more plainly to others. Jesus is grieved. I have been conducted into your presence, I have listened to remarks made, to secrets poured into each other's ears. There has been a confederacy of evil, and suspicions have become so common that scarcely a word can be spoken in perfect innocence but it is misconstrued by Sister Rousseau as something evil against her.*9LtMs, Lt 75, 1894, par. 7*

Be it understood, the Lord has read the secrets of your hearts far more accurately than you have read the secrets of the heart of your sister. As you have leagued with each other, envious, jealous feelings have burned in your hearts against Sister Starr, and have extended to me because I was in counsel with Elder Starr and his wife. Truth has been distorted into falsehood, good works into evil, innocence into crime. But you have taken it for granted that you are truthfulness itself.*9LtMs, Lt 75, 1894, par. 8*

Lt 76, 1894

Rousseau, Sister

George's Terrace, St. Kilda, Melbourne, Australia

March 1894

This letter is published in entirety in *13MR 137-147*. ⁺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 Sister Rousseau:

I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words: "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted <in Eden.> After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him a help meet" suitable "for him." [*Genesis 2:18*.] When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow, does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a real happy union, if each will give to the other true heart affection.⁹*LtMs, Lt 76, 1894, par. 1*

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion in order to alienate your affections from each other. Life is a real matter, and it can be

made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, how they can make the married life what God would be pleased to have it.*9LtMs, Lt 76, 1894, par. 2*

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things all over together. Renew the early attentions to each other; acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon himself to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two.*9LtMs, Lt 76, 1894, par. 3*

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God supremely.*9LtMs, Lt 76, 1894, par. 4*

But the fact is, in many cases where these difficulties are thought to exist, the cause is imaginary. Mistakes are made through ignorance, and the result that is sure to follow is misunderstanding and alienation. If the husband and wife would freely talk over the matter with each other in the Spirit of Christ, the difficulty would be healed. But too often they remain apart, and brood over the trouble, and it wounds them continually. If they loved God supremely, their hearts would be so filled, so satisfied, with His love, that they would not be consumed with longing for affection to be manifested in acts toward themselves. Many have mistaken the true duty of the wife to the husband and the husband to the wife. Self becomes all-absorbing, and Satan can manage the matter to suit himself. He has his net all ready to draw about the human soul, to get it so entangled by human imagination that it seems impossible for human wisdom to disentangle the meshes of his finely woven

snare*s*.*9LtMs, Lt 76, 1894, par. 5*

But what human wisdom cannot do, the wisdom of God can do through the surrender of the will, the mind, the soul, the strength, the entire being, to God. His providence can unite hearts in bonds that are of heavenly origin. But the result will not be a mere external interchange of affection in soft and flattering words. There will be a new experience; the loom of heaven weaves with warp and woof finer, yet more firm, than those of earth. The material is not a mere tissue fabric, but a texture that will bear the wear and test of trial; heart is bound to heart and in the golden chain of a love that is genuine. There is a love that it is cruelty to feed or to give vent to. It is regarded as very fine, very elevated, yet it absorbs so much that God cannot be glorified in the life of the ones He has purchased by the sacrifice of His own life to unite them with Himself.*9LtMs, Lt 76, 1894, par. 6*

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its place, it may be made productive of harm to both the married and the unmarried. There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage.*9LtMs, Lt 76, 1894, par. 7*

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life companion. She gives real, unvarnished proofs of her love, and does not think it essential to exhibit sentimentalism as the evidence of a happy union.*9LtMs, Lt 76, 1894, par. 8*

It is the high privilege and the solemn duty of Christians to make each other happy in their married life, but there is positive danger of making self all absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All

this savors of selfishness. Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only begotten Son.⁹*LtMs, Lt 76, 1894, par. 9*

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family. That love is beautifully presented to us by Christ Himself: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water ... Whosoever drinketh of this water shall thirst again: but 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."⁹*[John 4:10, 13, 14.]LtMs, Lt 76, 1894, par. 10*

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not <breathe into another's mind> the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. In my experience many cases have come before me that were most difficult to deal with. Fictitious reading has confused the mind, and marriage is falsely colored. As Christians we should discard all this <class of> reading that creates so much unhappiness in the marriage life. Persons do not realize their expectation, and nothing that the companion can do is pleasing. The one in this dangerous position should center the affections upon God, and drink of the water that Christ shall give,

which will be as “a well of water springing up into everlasting life.”
[Verse 14.]*9LtMs, Lt 76, 1894, par. 11*

How anxiously I watched during the camp meeting to see who would give heed to the Saviour’s invitation, and seek unto Him for the water of life. I watched to see who would fall on the Rock and be broken. Some of our sisters who might have been helped and blessed were not helped because they were in a condition very like that of those at the Minneapolis meeting. They had the same spirit; they were doing a similar work in seeking to find spot and stain in others. I longed to see the work of the Spirit of God upon their hearts. But there was no perceptible change. I knew that when the divine enlightenment came to them, there would be such an emptying of self that there would be a vacuum to be supplied by the Holy Spirit working in the <human> heart with saving power.*9LtMs, Lt 76, 1894, par. 12*

When after the camp meeting it was urged upon me by the Spirit of God to bear a testimony and do a work which was not pleasant, I dreaded to undertake it. After the case of one was touched and I had done all that I could do to change the order of things, Brother Starr said to me, “I hope now you can lay down this burden and rest. You cannot continue to pass wakeful nights and suffer thus in mind without decided injury to her health.” I said, “Oh Brother Starr, the work is but just entered upon. You know not the true condition of things.” That which I looked upon as the most difficult to attempt to set in order is the case of Sister Rousseau and Sister Daniells. I would leave for New South Wales if I dared to do so, but I greatly fear and tremble to touch a matter which has been working deeper and deeper under the specious training of Satan, until the meshes of his net have entangled these souls in a self-conscious righteousness and a satanic deceiving that makes falsehood appear as truth <and truth appear as falsehood.> It is no easy matter to break this <deception of the artful deceiver.>*9LtMs, Lt 76, 1894, par. 13*

Brother and Sister Starr have not brought these matters before me. It has been here as at Minneapolis. Supposition is taken for fact because our sisters have not walked in the light of the Word of God and been doers of that Word. Satan has insinuated his awful,

deceiving suggestions, and they have believed a falsehood. They have not opened the mind to the very ones they should have spoken to. They have allowed their mischievous confidences to lead them into false paths. Satan has put his construction upon matters, and they do not discern the truth. A malarious atmosphere has surrounded their souls.⁹*LtMs, Lt 76, 1894, par. 14*

How much greater would have been the manifestation of the Spirit of God in the working of the school had the atmosphere been pure and holy, <that the Holy Spirit could have worked with these sisters to do good and only good, and> if all who have come into the school <had> cherished a pure missionary spirit, faithful to the interest of the One who has given them their work to do. How much time has been wasted in <false> sympathy <in pitying> self, and in evil surmising and evil speaking, time which might have been turned to profit, the thought purified, the heart opened to the bright beams of the Sun of Righteousness. What an exalted satisfaction <would it be> to all the heavenly intelligences to see those who had long had knowledge and light and experience, the wives of ministers, closely united, answering the prayer of Christ that they might be one in heart and in purpose. <Loving God supremely, they would have loved their neighbors as themselves.>⁹*LtMs, Lt 76, 1894, par. 15*

In the school our sisters were surrounded by active, inquiring minds, quick to discern and to draw conclusions. The state of the mind is easily read, as revealed in little actions, in a word <which is a seed> dropped now and then. It is manifest whether or not one is on the side of order and obedience to rules and regulations. Unless these rules are respected and obeyed, the school would speedily become demoralized. When those who carried the burden of responsibility feel the necessity of requiring correct deportment, respect, [and] obedience, it is a sad thing that Sister Rousseau should be on the wrong side, feeling that those who disregard the rules should be treated in such a way that the rules would mean nothing to them. <Sister Rousseau does not regard her words and attitude thus, but thus God regards it.>⁹*LtMs, Lt 76, 1894, par. 16*

The discipline of the school is not to be lowered; but all who have any part to act in relation to the school are required to come up to

the right standard. They must maintain propriety of conduct in every line, and stand shoulder to shoulder. Those who profess to be followers of Christ are to draw with all their power in even cords.*9LtMs, Lt 76, 1894, par. 17*

Every worker in the school needs to learn daily in the school of the chief Teacher, Jesus Christ, how to control the feelings, how to subdue the passions. We must live in obedience to the words of Jesus Christ, adhering strictly to His rules, heeding His injunctions to the letter. One may possess fine sensibility, but unless this is balanced by sanctified common sense, it becomes a wearisome burden in every council. It is as a ship without a helm to guide it.*9LtMs, Lt 76, 1894, par. 18*

Under such an influence the students would soon override all government, and the school would fail of accomplishing the object for which it was established. It could not become elevated and ennobled, giving character to the work of present truth by showing what the truth can do for the students through knowledge of and obedience to its principles. It must be impressed upon the students that they are to make a proper improvement of their time, that they should keep clear from every influence that would divert their minds from their studies. If those who are working in the interest of the school neglect this point, they are unfaithful stewards. Parents and friends are paying out their money to support the pupils in school. They do this because they have high hopes that the students for whom they have this special interest shall repay them by doing their very best.*9LtMs, Lt 76, 1894, par. 19*

The school is not to be regarded as a place for courtship or marriage, but as a place where the youth are to be educated and disciplined for practical life. Flirtation or special attentions between young ladies & young men cannot be permitted in the school. Were the rules so lax as to admit of this, the education and home training of many have been so entirely different from what they ought to have been that the school would become demoralized, and parents would feel no safety in sending their children to the school.*9LtMs, Lt 76, 1894, par. 20*

Education means all that the term implies; it cannot be acquired

without painstaking effort and patient application. It requires all there is of the human mind to dig for the precious ore, and by persevering effort hold all that is gained. Every grain of knowledge is to be regarded as of high value, because it enables the student to understand better his own capabilities, and to use his powers to the glory of God. The period of school life is full of great opportunities and privileges. The students should improve every moment to increase their knowledge, that they may put it to practical use as laborers together with God for the help and blessings of their fellow men.*9LtMs, Lt 76, 1894, par. 21*

Education is of no special benefit unless it has for its end true goodness and purity, preparing the student for the service of the Lord. He who studies to be good, that he may do good, will, like Daniel, come into possession of the richest treasures of knowledge. Let not one be content with superficial knowledge, trying to combine pleasure-seeking with the student's life, for he will meet with great loss.*9LtMs, Lt 76, 1894, par. 22*

The parable of the ten talents is given for our study, and it may be considered with great profit to the soul. The fear of the Lord is the beginning of wisdom. Heaven bestows upon us very large gifts when it give us opportunities. Those who are ever desiring greater opportunities seldom show that they appreciate the opportunities they do have. The precious opportunities are appreciated when the small advantages are eagerly seized upon and improved. The talent of time is a precious gift of heaven. So the power of speech is a talent entrusted of God, to be wisely used in trading with the Lord's goods. We cannot possibly do this unless we are closely connected with Christ. Those who are vitalized by His divine nature can and will work in Christ's lines.*9LtMs, Lt 76, 1894, par. 23*

In Christ crucified we behold the manifestation of the wisdom and power of God, daily converting the soul and divinely adapted to meet all the obstacles and trials that come to us all in our daily experience. There is very little genuine faith in a personal Saviour who will help the soul in every emergency. Christ was crucified to take away our sins. Risen from the dead He is our Intercessor, our chosen and appointed Advocate, our Substitute and Surety in God's presence. Through His blood every soul may have access to God.

In Him humanity and divinity are combined. It is enough; all sufficiency is provided for every soul. The follower of Christ is fitted for every work and every trial. In his desire for virtue and holiness he is opposed at every step by the synagogue of Satan, and he has to engage in a personal, spiritual conflict. "For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." [*Ephesians 6:12.*]9LtMs, Lt 76, 1894, par. 24

Lt 77, 1894

Scazighini, Brother

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 3, 1894

Previously unpublished.

Dear Brother Scazighini:

I send you copies of letters which I have sent to different persons, because I think you may be interested in them. Elder Haskell writes me that you have encouraged him to think that you will or have pledged \$5,000 for foreign in missions, and for Australia, I think. O how thankful we should be if we could receive some of the Lord's entrusted goods. Viewing your perplexities, we often think of these words, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the fields are mine. If I were hungry, I would not tell thee, for the world is mine and the fullness thereof." [*Psalm 50:10-12.*] "The gold and the silver are the Lord's." [See *Haggai 2:8.*] The Lord is not destitute of resources, although we do need means with which to carry on the work in this mission field; but the Lord knows all about it. My husband and myself wrestled hard to establish the work in California, and God blessed our efforts. For two years we labored earnestly in Europe, and the Lord has put His blessing upon His work there. *9LtMs, Lt 77, 1894, par. 1*

In the providence of God we are in this new field, where, as it was in other places, the work is struggling for an existence. It has been hard work to move our brethren in America to think that it might be their duty to bind about their supposed wants where the work has been established and has gained influence. It is so hard to get our brethren to lift up their eyes and to see the necessity of the work in foreign fields. A few missionaries are seeking to enter new fields, and to unfurl the banner of truth in cities and villages that have not yet even heard that there was a third angel's message. In this country, though it is a foreign field, we do not have to meet with some of the difficulties that we meet in many foreign countries. In

Australia and New Zealand, English-speaking people have settled, and the great drawback of having to speak through an interpreter we do not have to wrestle with here. Very much more ought to be done for this country than has yet been done. Little can be done in our large cities in beginning the work there without considerable expense. Halls are high in expense, and when companies are raised up to take their position under the banner of truth, then we are met with the question, "Where shall we worship?" *9LtMs, Lt 77, 1894, par. 2*

Our ministers labor long in bringing conviction upon these souls and in causing those who [are] newly come to the faith to take a decided stand. The ministers of other denominations talk to the people who come to the faith, and say to them, "When these new ministers leave you, this interest you now have will all die out. You will have no place to worship. You leave the church to which you have belonged, and have no other place in which you can assemble for worship." These statements are a great temptation to those who are either convicted, or have just decided to obey the truth. I would that there were sufficient workers to follow up the interest already awakened by personal labor, and who would continue to open the Scriptures to these souls whom Christ is seeking to draw to Himself. A good work might be done. Those who are converted to the truth will be instrumental in leading others to a knowledge of the Scripture. I have been gratified to see how soon the converted soul catches the same interest for other souls as was manifested for him. He experiences a deep love to all souls who are out of Christ. The worker who is successful in winning a soul to Christ has his sympathy enlarged, and his interest deepened toward all sinners, and thus the work goes forward. He knows that the Lord Jesus is very precious and that He hath power on earth to forgive sins, for he is rejoicing in the love of Jesus. The converted soul catches the bright beams of the Sun of Righteousness, and he knows, this is just what the sinner needs and must have in order to be saved. *9LtMs, Lt 77, 1894, par. 3*

But there is no time to be lost. One week, one month's delay and precious souls such as I have been describing may be beyond our reach. We have companies here in Australia and New Zealand who have had some ministerial labor, and have been left without a place

for worship, and without an experienced laborer to bind about the work. While our brethren are thinking that a short delay will not make much difference in sending their means or in coming as missionaries, they should be making earnest efforts in order that perishing souls may have the benefit of their help. Delays are dangerous. We must not think that help will do as well one time as at another time and excuse ourselves from doing what we could on the plea that it will be more convenient for us to spare time and money at some other time. If through any neglect on our part souls are lost, when they might have been saved, will we not be accountable for not making the venture of risking time and money and personal effort?*9LtMs, Lt 77, 1894, par. 4*

We are laboring in this distant field. Our brethren in America have manifested some interest in this field, and have expended, and are still expending, some money to keep workers in the vineyard of the Lord. They may feel that they have done very much, but from the light that God has given me, they have not done all that they should have done, nor all that God requires of them in opening new fields. The slow, tardy movements that are made, are not in harmony with the purposes of God. Who are responsible for the fact that the work is not advanced more decidedly in these fields? Time is passing. We were to have remained here two years, and now three years have nearly expired, and we have only made a beginning in a few places. I have been catching the very longings of the Spirit of Jesus Christ, and have felt His love for souls who know not God, and Jesus Christ whom He hath sent. My spirit has no rest day nor night.*9LtMs, Lt 77, 1894, par. 5*

Those who accept the truth in the love of it will know what it is to have the Spirit of Christ take possession of them, for the love of Christ constraineth them. Saved from sin through the belief of the truth, they will be endowed with Christlike energy, and their one purpose will be to save those for whom Christ has died. Every soul saved means many souls saved through trading upon the talents which the Lord has given. Every soul who has been quarried out from the world through the mighty cleaver of truth will do the same work for others as has been done for him.*9LtMs, Lt 77, 1894, par. 6*

It is the Christian's privilege to connect himself with Christ, the Light

of the world, and improve every opportunity to catch the bright spiritual beams from the Sun of Righteousness. Every ray of light that is improved upon will increase capacity to gather light and to shed it forth again to the world. The Christian does not fulfill the purpose of God unless he is continually receiving grace for grace, and gaining increased spiritual apprehension of the value of the eternal truths applicable for this time. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The Christian is to develop in spiritual knowledge, to have a comprehension of the science of the plan of salvation. He is to develop, through learning in the school of Christ, until he shall have breadth of comprehension and know how to adapt himself to the people in introducing and presenting the truth. This he may learn from the great Teacher until in Christlikeness he may present the truth and not repulse or be repulsed. Spiritual inaptitude, spiritual ignorance and inability, is a sign of spiritual slothfulness.*9LtMs, Lt 77, 1894, par. 7*

Christ is the Light that lighteth every man that cometh into the world. The light now shineth, and the spirit of truth is given to every man to profit withal. The wisdom of God will guide every true, every humble, devoted worker. Let the professed followers of Christ behold the Lamb of God who taketh away the sins of the world. Let them look upon Christ as the Center, the Lifegiver, and then let them arise and shine for the glory of God is risen upon them.*9LtMs, Lt 77, 1894, par. 8*

The Lord is soon to come, and every soul who would turn from error to truth will have a fierce conflict in order to cut loose from Satan's chariot car and stand free, free indeed in Christ Jesus. O what a gift God has made to our world! The Word was made flesh and dwelt among us. God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.*9LtMs, Lt 77, 1894, par. 9*

The Lord Jesus was a priceless gift to our world and I am greatly burdened because so few estimate this wonderful gift. If we appreciated this gift in its true value, a far different principle would be brought into the life and character of those who profess the

name of Christ, for we would realize that He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.⁹*LtMs, Lt 77, 1894, par. 10*

Lt 78, 1894

Starr, Brother and Sister [G. B.]

George's Terrace, St. Kilda Road, Melbourne, Australia

March 20, 1894

Portions of this letter are published in *OHC 169, 183; 2MCP 800.*

+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 Starr:

I am troubled, much troubled. I see that in many things there must be a reformation in Brother and Sister Rousseau and Brother and Sister Daniells; and some things have been presented to me in reference to you. In your manifestation of affection for each other be guarded when in the presence of others. Do not regard your love for each other as something to be revealed and made so prominent to the view of others. You will be misapprehended. In this endearing attention to each other you have fallen into habits that in many respects are not beneficial to those who witness it.⁹*LtMs, Lt 78, 1894, par. 1*

There are the young men and women who think married life is all bliss and sunshine, and that it must be the earnest effort of their life to bind up their interest in marriage, when they have not a knowledge of what constitutes marriage obligations. Others look on these special love tokens as intended for effect. By others whose life has been destitute of that love which should have been cherished, you are looked upon as examples of what married life should be, and you inspire feelings that do not produce precious fruits of love, but envy, jealousy, and discontent. The husband is jealous that his wife does not give him such expressions of love as he sees you receive, and the wife feels that her life is a great blank, destitute of the love she ought to have. Let these special attentions and expressions of affection be restricted to the privacy of your own room.⁹*LtMs, Lt 78, 1894, par. 2*

This overflowing affection for each other must be guarded. Sister Starr is in positive danger of placing her husband where God should be. This quality of affection grows into selfishness and blind idolatry. There is a snare in all this. Its diverts the affections from God. Sister Starr and Sister Daniells both need to consider carefully what is the real texture of their love. Is Christ placed first? "I the Lord thy God am a jealous God." [*Exodus 20:5.*] He will not accept a divided heart; He must be worshipped with the undivided affections, then nothing will be missing in our life. The joy of grace makes the life even; it gives hope to the hopeless; it gives assurance to faith, for its foundation is Christ, the solid Rock. God commands us, "Thou shalt have no other gods before Me." [*Verse 3.*] And Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]*9LtMs, Lt 78, 1894, par. 3*

A certain man asked of Christ, "What shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." [*Luke 10:25-28.*] This is the great test for every soul, for every character. It points directly to the inner sanctuary of the soul's affections, and claims for God the first place, the first thoughts, the first action. The claims of God are to take no second place.*9LtMs, Lt 78, 1894, par. 4*

Now, my sister, I have a few plain words to say to you, which may surprise you. You have not been, in all respects, a doer of the words of Christ, which specify your duty—supreme love to God, and love to your neighbor as yourself. Closely examine yourself by this standard, and see if there has not been a manifest deficiency on your part. You have not pursued the wisest course towards Sister Daniells and Sister Rousseau. If you had taken a less rigid course, you could have won them both, you could have helped them both. You have lacked much in true Christian sympathy and tenderness toward them. You have not come near to them in the spirit of Christ, with His patience and love. That overflowing tenderness which you both express in so many ways to each other should have been revealed in Christlike sympathy for those very sisters who needed

your help. Oh, had there been united prayer offered to Heaven daily, all this estrangement would not have been.⁹*LtMs, Lt 78, 1894, par. 5*

Mistakes were made in Sister Rousseau's case. You both misjudged her physical condition, and what a train of evil has grown out of your mistakes the judgment alone will reveal. You have selfish attachments and selfish love. If persons fail to estimate you as you think they ought, you do not come near to them, irrespective of their attitude toward you, and do the work which God has laid upon you to do. During the past night I was shown, by a representation, some of the things which have taken place. Sister Daniells and Sister Rousseau were in a proper manner asking favors of you, and had you cherished for them the love that is so abundantly outflowing to your husband and your relatives, you would have complied with the request, even if it had not been really convenient to do so; but your attitude manifested a spirit which was read by them as disobliging, and which they contrasted with what their own action would have been under similar circumstances. You did not take special pains to show these sisters that you wanted to be one with them, and thus answer the prayer of Christ for His disciples.⁹*LtMs, Lt 78, 1894, par. 6*

The Lord is not pleased with those who profess to be His followers if they do not study diligently and work in harmony with the heavenly intelligences, that they may become perfect in character, complete in Him who has enjoined this on every son and daughter of Adam. A neglect to work according to the example given in the life of Christ is a neglect of the great salvation which Christ suffered and died to make it possible for every human being to obtain. By faith we are to take hold of the assurance of Him who cannot lie. "Thou shalt call his name Jesus; for he shall save His people from their sins." [*Matthew 1:21.*] It is neglect to be a doer of His Word that has separated the soul from God, divided the affections, and established human idols where God should be supreme.⁹*LtMs, Lt 78, 1894, par. 7*

I call your attention to the positive necessity that you cherish love and sympathy, and do not pronounce judgment upon those who fail to come up to your ideas. Through this misjudging, you have failed

to help Sister Daniells and Sister Rousseau as you ought to have done. The same coldness and hardness of spirit that has been reproved in this brother, Willie Sisley, exists, in a degree, in yourself, and God reproveth it in you. You did not cherish mercy and a conciliatory spirit. You did not love your neighbor as you loved yourself. You want respect, you want love, and you should give to all as you would receive. Sister Starr, it is largely due to yourself that this sad condition of things has existed in the school building. In many instances you selfishly kept yourself to yourself, when you might have given kind words, and manifested the sympathy which ever dwelt in the bosom of Jesus.*9LtMs, Lt 78, 1894, par. 8*

Many times you could have taken special pains to gratify the wishes of these two sisters, the wives of our ministers, missionaries in the same field. Both have suffered much physically. You had responsibilities upon you, and that very fact should have been enough to make you feel the necessity of encouraging the confidence of these sisters, in sympathy and tenderness striving to be one, obeying the law of God, the great standard of righteousness. If God spared not His own Son when He assumed our fallen nature and became our Substitute and Surety, then He will not spare those who have no divine oneness with the Father, and who have no participation in His councils because of sin. If we neglect to avail ourselves of this great salvation, it is our own loss. If over Him, the only begotten Son of God, who became a partaker of human flesh and blood with the rest of the brethren, was laid the law of righteousness, exacting obedience in every jot and tittle of its holy, just, and good commands, shall these requirements be ignored or disobeyed by Sister Daniells, Sister Rousseau, or Sister Starr? Shall any of these specifications be passed by?*9LtMs, Lt 78, 1894, par. 9*

We are individually to represent the love and tenderness of Christ for one another. God expects more of you, my sister, than you have given to these sisters in the faith. Sister Starr, your position of trust, instead of authorizing you to keep at a distance from these sisters, required you to give them every kindness and attention in your power to make it pleasant for them. They did not meet your ideas, and you misjudged them. You might have been a great blessing to them, but your distance, your coldness, established such a

condition of things that they were blinded. Satan distorted everything to their imagination in regard to yourself and, yielding to temptation, they lost all confidence in your religion. Finally there was nothing which you did that was right in their eyes. They made mistakes, and the enemy gained victories where he might have been resisted and defeated.*9LtMs, Lt 78, 1894, par. 10*

But as the matter was presented to me, you could have made the path of these sisters much smoother, you could have gratified them by complying with their desires, pleasing their tastes as you would wish your taste to be gratified. A willingness to meet their wishes would have done no harm to the school, but would have been a real advantage in bringing means to it by their patronage. This is a work of mismanagement by those who were responsible.*9LtMs, Lt 78, 1894, par. 11*

You felt contempt for the course of Sister Daniells and Sister Rousseau, when a little conciliation now and then as circumstances demanded, and deference to their position, would have saved them from being thrown on Satan's battleground and cherishing feelings that reacted upon yourself. This is a line of work you will have to see and take up in a more earnest, decided manner than you have hitherto seen or understood was your duty. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." [*Matthew 5:42.*] This principle comes in the line of our duty in our association with one another. This was your great lack in the school; your overflowing love needed a much broader channel, but you prescribed it to certain limits. You perseveringly carried out your way, and some of the students cannot look upon their association with you and the school as they ought to, and might have looked upon it, if you had let the love of Jesus, in soft, melting rays, break up the icy coldness which ought never to exist in the heart of any Christian.*9LtMs, Lt 78, 1894, par. 12*

Sister Starr, let us see what the Lord seeth: "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 that 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. For if ye love them which love you, what reward have ye? 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 perfect." [*Verses 43-48.*]*9LtMs, Lt 78, 1894, par. 13*

Now, my sister, this cast-iron is a part of your character; shall it not melt away under the blessed beams of the Sun of Righteousness? You can and do embrace certain ones in your affections, and you will do many things for them; but those who do not please you, whom you think faulty, need that love which Christ manifested for poor, sinful man in that while they were yet sinners He gave Himself for them. We all need the divine touch. The Lord loves and pities the weak and suffering ones, and we that are strong ought to bear the infirmities of the weak. The fact that Christ took human nature upon Him means much to every one of us. We are to be taken into complete union with the human nature of Christ, into oneness with Christ, in spirit and in His work of redemption. Joining ourselves to Christ, we have His Spirit, we are branches of the living Vine stock, and in Christ we are to bear the fruit of Christlikeness, for the branches bear fruit like that of the parent vine.*9LtMs, Lt 78, 1894, par. 14*

If the Lord has quickened you by His grace, if love is stirred within you for special ones, that love is to grow and embrace the very ones who need it most. Please bear in mind that your brother Willie is set in his own ways. He knows but little by experience of that divine love which embraces those who need it most, that love which does not turn from, and refuse its healing influence to those who are defective or who do not exactly meet one's ideas.*9LtMs, Lt 78, 1894, par. 15*

The religion of Jesus can bless only where it influences; if we exclude its influence, we fail of the blessing. In little things as well as great, we must have the accommodating spirit of Jesus. Do you know, my sister, that you have something to do to cultivate tender compassion in word and in action? The expression of a healthful tenderness will have a controlling power. A negative position will never melt and subdue hearts. A gracious influence on your part

would have changed the whole last year's history of several. The little things of life possess an importance beyond our conceptions. It is the little things that are training the soul, disciplining for progress and sanctification. Selfishness must die. Every species of selfishness must be rooted out of the heart.*9LtMs, Lt 78, 1894, par. 16*

We are in great danger of misapprehending the purposes of God and His claims upon us. Many things might have been improved in your association with the school. There was no need that you three sisters should be so far separated in your feelings and sympathies. If all selfishness had been uprooted from the heart, and you had individually loved God supremely, and your neighbor as yourself, you would have been in unison. The idols must be expelled from the heart, and the idol self is hard to kill. The Lord Jesus has been grieved with you all three. You have all dishonored His name by your want of love and kindness and Bible courtesy. Now you each need to go to the very bottom of this matter, and cleanse the soul temple from every species of selfishness. Let Christ abide in each heart, and then the Spirit of Christ in one will recognize the same Spirit in another.*9LtMs, Lt 78, 1894, par. 17*

During the past night I have had scenes presented before me, and the burden of a message laid upon me, and I have taken my pen, hours before daylight, to write these lines. In other pages I have presented some perils and warnings and reproofs to which the Lord would have sisters Daniells and Rousseau take heed. Now I address Sisters Daniells, Rousseau, and Starr, as I have had your cases presented before me in connection with your experience at the school. That experience might have been of an altogether different order; but thank God it is not too late for wrongs to be righted. One mind, one judgment, could not be sufficient to devise plans and direct the work.*9LtMs, Lt 78, 1894, par. 18*

No one mind is alone sufficient to exert a healthful, well-balanced influence in the school. In the providence of God you three sisters, with your different temperaments, were brought in connection with the school that you might unite in the work. Unity in diversity is God's plan. Among the followers of Christ there is to be the blending of diverse elements, one adapted to the other, and each to

do its special work for God. Every individual had his place in the filling up of one great plan bearing the stamp of Christ's image. God is one.*9LtMs, Lt 78, 1894, par. 19*

There are grievous mistakes and misapprehensions among those who claim to be Christians. To every man, woman, and child, God has given a work to do in His moral vineyard. One is fitted to do a certain work, another has a different work, for which he is adapted, another has a still different line; but each is to be the complement of the others. When you three sisters came in connection with the school, you should have put forth special effort, in union with the Holy Spirit of God, to blend together in the work. All three were needed, and not one was to regard herself individually as capable of being a complete whole. From the very first you should have taken time to understand each other, instead of standing apart to watch and criticize and judge each other. If each had tried to find points of resemblance in each, and to be a help to each, one supplying the lack of another, how different would have been the outcome. One may have keener perceptions in some things than another, let this be accepted and appreciated; there is nothing amiss in giving due credit to each one's ability.*9LtMs, Lt 78, 1894, par. 20*

It would be the greatest misfortune if one man's mind or one woman's mind should exert a controlling power in any of our institutions. The Spirit of God, working in and through the diverse elements, will produce harmony of action. There is to be no master spirit, regarded as in itself sufficient for the situation. There is to be only one master spirit—the Spirit of Him who is infinite in wisdom, and in whom all the diverse elements meet in beautiful, matchless unity.*9LtMs, Lt 78, 1894, par. 21*

How great the diversity manifested in the natural world. Every object as its peculiar sphere of action; yet all are found to be linked together in the great whole. Christ Jesus is in union with the Father, and from the great Center this wonderful unity is to extend through the different orders of being, through all classes and diversities of talents. We are all to respect one another's talent; we are to harmonize in goodness, in unselfish thoughts and actions, because the Spirit of Christ, as the living, working agency, is circulating

through the whole, even as the sap flows from the parent stock through every branch, every fiber of the leaf, and produces fruit of the same character as that of the vine stock. Jesus declared, "I am the vine, ye are the branches." [*John 15:5.*] Every branch centers in the vine stock and is to do its appointed work, not in imitation of another, but in its own capacity.*9LtMs, Lt 78, 1894, par. 22*

This is a small portion of the lessons that have been given to me for each of us to study. The Lord had a work for each of you to do; the connection of the different characters would scarcely make a perfect whole; but if all were working under the supervision of Christ, the great Unit, there would be harmonious blending, each fitting into her position, no one wrestling for supremacy, seeking to be the highest. This was God's plan, but it was spoiled because there was a failure to learn of Jesus His meekness and lowliness, and to find rest in wearing Christ's yoke and bearing His burden. Self has been struggling for recognition.*9LtMs, Lt 78, 1894, par. 23*

It is so hard for us to learn that the little things supply the actual discipline of life. This training of the soul by the Holy Spirit's working through the human agent, is the progressive sanctification of the Spirit, a growth from glory to glory, unto the perfect likeness of the character of Christ. It is not striking actions that produce unity; it is the mold of the Holy Spirit upon the character. The grace of Christ works in the education and training, using every principle on which a well-balanced education is founded. It is a continual, persevering influence that trains the soul after the likeness of the character of Christ. The enemy worked by his spirit upon human minds when the door was opened to him.*9LtMs, Lt 78, 1894, par. 24*

Sister Starr might and should have pursued a different course. But her own traits of character bore sway, and led her to separate herself from these sisters. She looked upon them as in the wrong, and would not concede to their ideas and plans, or favor them in regard to diet. This she could have done with little inconvenience had her mind and will been in harmony with the Spirit of Christ. Arrangements were not made for providing the most healthful articles of food, and the food was not prepared in the most healthful manner, in abundance for the needs of all. The influence of other minds was needed to correct this deficiency. The wisdom and

counsel of others should have been regarded in the preparation of articles for the table, that all might have their wants supplied, with wholesome, substantial food.*9LtMs, Lt 78, 1894, par. 25*

There was need of continual improvement in the matter of diet, that none might feel compelled to withdraw from the table and obtain supplies for themselves, in order to have food to sustain health and life. Those who had money to use supplied the deficiency, in a large measure, with extras in their rooms. This was not a correct principle, and led to incorrect habits.*9LtMs, Lt 78, 1894, par. 26*

Sister Starr, in the position she occupied and with her lack of experience, needed counsel in regard to the preparation of food, which she did not feel willing to receive from these sisters. Although not placed in her especial position of trust, they could have helped her by combining their knowledge and experience with hers, and she should have been willing to receive suggestions, which would often have made decided changes.*9LtMs, Lt 78, 1894, par. 27*

There must be a radical change in the table supplies. Students pay a good price for their board, and they should have their food prepared in a different style from that in which it has been prepared; this may be done with no more expense. Knowledge, experience, and adaptability have been the great want.*9LtMs, Lt 78, 1894, par. 28*

The human agencies needed the Spirit of God every hour in the day, that would be molding the spirit into the image of Christ. Differences of character exist by nature, but our unity depends upon the degree in which we yield to the transforming influence of the Spirit of God. Through the grace of Christ, some persons possess precious traits of character, a kindly and genial disposition; their very rebukes are imbued with tenderness, for the Spirit of Christ seems manifest in them. Others manifest opposite traits of character. The Lord has need of Christians in this great work. The power of His grace will mold and fashion character according to the divine Model, renewing it in softness and beauty, in conformity to His own blessed image.*9LtMs, Lt 78, 1894, par. 29*

What we all need is a more pure, Christlike sympathy; not sympathy for those who are perfect—they do not need it—but sympathy for

poor, suffering, struggling souls who are often overtaken in fault, sinning and repenting, tempted and discouraged. The effect of grace is to soften and subdue the soul. Then all this cold unapproachableness is melted, subdued, and Christ appears. The love of God alone can open and expand the heart, and give to love and sympathy a breadth and height that is without measure. Those who love Jesus will love all the children of God. The sense of personal infirmities and imperfections will lead the human agent to look away from self to Christ; and the Saviour's love will break down every cold, Pharisaical barrier; it will banish all harshness and selfishness, and there will be a blending of soul with soul, even with those who are opposite in temperament.*9LtMs, Lt 78, 1894, par. 30*

The goodness and forbearance of God, His self-sacrificing love to sinful men, must lead all who discern His grace to manifest the same, to give sympathy liberally to others. The wonderful example of the life of Christ, the matchless tenderness with which He entered into the feelings of the oppressed soul, weeping with those that wept, rejoicing with all that rejoiced in His love, must have a deep influence upon the character of all who love God and keep His commandments.*9LtMs, Lt 78, 1894, par. 31*

They will give sympathy, not grudgingly but liberally; by kindly words and acts they will try to make the path just as easy for weary feet as they desire the path to be made for their feet. As we receive daily and hourly the blessing of God, we can do no less to show our gratitude than to have a kindly unselfish interest in those for whom Christ has died. Have we blessings? Yes, we have. Well, Christ says, Pass them along to others, not to a favored few, but to all with whom we come in contact. We must give grace for grace; for the Holy Spirit will remove light and blessing which is selfishly enjoyed, and not diffused to others.*9LtMs, Lt 78, 1894, par. 32*

Lt 79, 1894

White, J. E.; White, Emma

Per Ardua, Williams St., Granville, New South Wales, Australia

May 2, 1894

Portions of this letter are published in *4Bio 132, 144-145*. +^{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, Edson and Emma:

Your long letters are received, and I was much interested in both of them. I have just read them to Bro. Starr. He says to tell Edson that "I and my wife are where you and your wife ought to be, and when Edson is ready to take our place, we will welcome him; for it is the very arrangement that ought to be made."⁹*LtMs, Lt 79, 1894, par. 1*

In regard to the boat, I can only say, "The will of the Lord be done." [*Acts 21:14*.] If this is the Lord's plan, I have not a sign of an objection to it; but I feel deeply over the fact that you are not with us in the work. I am more disappointed than I can express. There are places that I know need you very much, and I need you. I have not been able to get over this disappointment without tears. I am getting old in years. I cannot expect to have many more years of life, and when I am mostly surrounded with those who are of no kith or kin for the most of my time, a longing desire is begotten in my heart to have my children united with me in the work which it seems ought to be done. I am longing for retirement and rest, and yet I see no way to obtain it.⁹*LtMs, Lt 79, 1894, par. 2*

We cannot possibly leave here for Africa or for any other place, short of one or two years, as far as appearances would indicate; and I did so much hope that the Lord would grant me the desire of my heart and permit me to have the association of my children in my labors. Brother and Sister Starr are a great help to me; but my soul cries out for my children. But there, I will stop crying now, and leave all to the Lord.⁹*LtMs, Lt 79, 1894, par. 3*

We have been very busily at work, and I see not a particle of time for rest. I enjoy the work, for the Lord blesses me in it.*9LtMs, Lt 79, 1894, par. 4*

Brother Starr was sincerely in hope that you would come to this far off country. The climate is all that you could desire. If one location fails to be favorable for health, another location can be sought where the climate is favorable, and where there is just as much need of workers. As far as America is concerned, I do not as yet feel to turn my face that way.*9LtMs, Lt 79, 1894, par. 5*

I am pleased that you are not to enter a field of labor without someone with you. If you put your trust in God, and go where He directs, I will say, "The will of the Lord be done." [*Verse 14.*] I am in a large family; but nevertheless I feel as one alone, needing that blending with elements that are not with me. W. C. White is so fully taxed with burdens in his line of work that I have not much of his company, and I see no prospect of its being otherwise. But this will not be for long. If I can do the work which devolves upon me with faithfulness, I will be so grateful to my heavenly Father.*9LtMs, Lt 79, 1894, par. 6*

We have been here in this new place, Granville, about five weeks. There are four places in which we are called to labor. Sydney is thirteen miles from Granville. In Sydney at one time there was quite a large church; but many have moved away. Others have joined the church; but they need a vital connection with God. Kellyville is another place, which is twelve miles from Granville. They have all newly come to the faith, and have built them a little church free from debt. They number, I think, about thirty members. Parramatta is about two miles from Granville, where there is a church of sixty members, who have been in the truth about one year and a half.*9LtMs, Lt 79, 1894, par. 7*

Seven Hills is about eight miles from Granville. Brother Hickox has been laboring there since the camp meeting at Middle Brighton. He has a large tent, which accommodates the people, and a family tent in which he lived alone until a few weeks ago when he married Carrie Gribble. The marriage ceremony took place at our house, and I think I have written you about it. He has labored most

faithfully, and O how I have wished that you were here to unite with him. He is soon to leave for Queensland.⁹*LtMs, Lt 79, 1894, par. 8*

May 6th. Brother Starr, Brother Lawrence, and Willie have taken Brother Belden's pony and trap, and have gone to Seven Hills this morning. Brother and Sister Belden, Sister Starr, and I will go this afternoon, when, if I am able, I shall fill my appointment. We regard every meeting that is held now as of great importance. Souls are convicted. They come out to the Sabbath meetings, as those before them did who afterward took an open stand for the truth. We have planned a general gathering at Seven Hills today, and expect the brethren from Kellyville, Parramatta, and Sydney to meet with us.⁹*LtMs, Lt 79, 1894, par. 9*

They held meetings all day. The people brought their lunch and spread it on the grass, and took their refreshments together. The question <with me> was, Could I go eight miles, and speak to the people in the afternoon? Well, I ventured. The Lord strengthened me, and I spoke as usual. Several said they had never heard Sister White speak with greater clearness and power. I felt both last Sunday and this Sunday (May 6th) that the Lord had a message for the people and that He used me as His instrument. His name shall have the glory. "I can of mine own self do nothing." [*John 5:30.*] Thus said Christ when His divinity was clothed with humanity. Christ said to His disciples, "Without me ye can do nothing." [*John 15:5.*]⁹*LtMs, Lt 79, 1894, par. 10*

I rejoice more over the fact that you are seeking to be a diligent student in the school of Christ than over any thing else. Time is short, very short, and we desire that you should walk humbly with God, and that His impress may be seen upon your character. You may reflect the character of Jesus Christ.⁹*LtMs, Lt 79, 1894, par. 11*

Two brothers named Firth, who reside in Kellyville, were converted to the truth from the world. The eldest is married. His wife is with him in the faith, and he has one child. He has a small place on a few acres of land upon which he makes his living. He gave the lot upon which the church has been built. It is a nice little church, and is a great gratification to them, for the people acted a part in

building it.*9LtMs, Lt 79, 1894, par. 12*

The brothers live quite a distance back from the road in <an orchard of orange and lemon trees.> We were much surprised to learn that they were summoned last week for working on Sunday. They were working upon their land, so you see the same satanic agencies that are at work in America are stirring with power from beneath to do a similar work in this country.*9LtMs, Lt 79, 1894, par. 13*

These men are to come before the <police> authorities today to answer for the charges against them. They say they will refuse to pay the fine. These men are young in the faith, they are active, capable men, and how it turns with them will mean a great deal to our people in Kellyville and in other places. May the Lord hold in check the powers of darkness, and may the truth bear away the victory, is our prayer. The dragon power is stirred against the people of God, but God lives and reigns.*9LtMs, Lt 79, 1894, par. 14*

Brother Steed began a work at Castle Hill, eight miles from Parramatta; but the people were so prejudiced, that they would not come out to hear him, and would not allow our brother <even> to take water from their tanks or wells. He was compelled to drink ditch water. <He> saw <that> it would be no use to waste time in this place, and <so> took down the tent. But two or three are keeping the Sabbath in Castle Hill, and those who were so bitter are greatly modified in their prejudices through reading publications on the truth, and they are now <requesting> that the tent shall come to Castle Hill. Another effort may be made there at some future time. I have an appointment at Castle Hill one week from next <Sunday.>*9LtMs, Lt 79, 1894, par. 15*

Next Sabbath and Sunday there is to be a general meeting at Parramatta. The brethren from Sydney and Kellyville, and those who have newly accepted the faith in Seven Hills, and the day will be devoted to religious services. All will bring their dinners and remain through the day. This plan worked very favorably yesterday at Seven Hills, where all assembled who could conveniently meet there. Many things are to be considered in regard to the best plan of working for the health and encouragement of the church. There is a great work to be done in Sydney; but we have no means <with>

which to start to work. We must wait God's time, and as He knows all about the matter, He will open the way when He thinks best.*9LtMs, Lt 79, 1894, par. 16*

Our brethren Firth from Kellyville, who were arraigned for breaking the Sunday law, were today sentenced by the court either to pay the fine of five shillings, or to be placed in the stocks. They brought an old law made in Charles the Second's time to bear upon this case of Sunday breaking. Our brethren refused to pay the fine, and therefore will be put in the stocks. But as the people have been <[so]> well behaved in New South Wales, these instruments of torture have fallen into disuse, and there are no such instruments as stocks at the command of the prosecutors. The stocks will have to be made for the occasion to punish the heinous crime of working on the first day of the week.*9LtMs, Lt 79, 1894, par. 17*

We think now that our people will conclude that it is time to go to work in earnest and present the light of truth to those who are living and acting under the laws made in the dark ages. There was quite a representation of our brethren and sisters in the court room: Brethren Hickox, McCullagh, Starr, Lawrence, Belden, White, and several of the residents of Kellyville and Parramatta. Sisters Hickox, Starr, and Emily Campbell were also in the court room. The judged looked at them keenly, as also did his coadjutors. We have now had the beginning, and before the end we shall have an interesting history of process of this ridiculous persecution.*9LtMs, Lt 79, 1894, par. 18*

Lt 80, 1894

White, J. E.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

November 6, 1894

Portions of this letter are published in *4MR 262-263*; *11MR 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.

Edson White

Dear Son:

I feel burdened this morning to write some things of which I have been dreaming during my sleeping hours. Abraham was a representative man, he manifested courtesy, kindness, and love to his fellow men. Daniel was also a representative man. The religion of Christ influenced him to be courteous in the midst of idolatrous associates. He spoke no harsh words, and he won the favor and tender regard of those with whom he came in contact. He educated himself to be obedient, to practice kindness, and to conform himself to every practice of the Babylonish court that did not reflect dishonor upon God. Though he was thus obedient, he never bore himself as a slave, but acted as one who had the right to stand in constant integrity and manhood. God gave him knowledge and understanding. I need not dwell upon this case, for you are well acquainted with it.*9LtMs, Lt 80, 1894, par. 1*

You have written to me expressing the fact that at times you are sorely tried because your brethren do not encourage you or give you the kind of help that Christians expect from each other. Let not any course that your brethren in the faith may pursue toward you, however much it may try your soul, have any influence upon you to lead you to distrust your Saviour. You may not be praised or flattered, you may never receive the encouragement you expect from some men, because they are not laborers together with God and do not wear the yoke with Christ. Several times in your life you

have suffered from misrepresentation, and have felt the sting of words of discouragement, and you cannot expect that Satan will not attack you again in these same lines.*9LtMs, Lt 80, 1894, par. 2*

Men may face courageously a grave peril, but become cowards in meeting petty annoyances. Satan knows how to prepare his temptations in such a way that they will wear upon the nerves, and irritate the temper, and cause men to lose their self-control. Satan triumphs when he can use to do this work men who claim to be Christ's chosen servants. He delights to make men who are professing to keep the commandments of God his agents in breaking these commandments. But men who become his agents do not love God supremely, or their neighbors as themselves. They do not give evidence that they love one another as Christ has loved them. They have lost sight of their Leader, and are following another leader who directs them to bruise and wound the souls of those who need their help.*9LtMs, Lt 80, 1894, par. 3*

Your only course is to lean your whole weight upon Christ. Ever bear in mind that we are now upon trial. In this life we are to form a character either after the divine similitude, or after the similitude of the rebellious one who lost his glorious estate and forfeited his exalted position in the heavenly courts. You have experienced what it means to have no arm reached out in tender Christlike pity and compassion, and [you] also know that "his own arm brought salvation." [*Isaiah 59:16.*] Christ invites you to wear His yoke, to lift His burden, He says, "Learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:29.*]*9LtMs, Lt 80, 1894, par. 4*

There is one thing which you will always be safe in doing, and that is in loving God supremely, and in loving your fellow men. Your hardest conflict will come in making [a] success of keeping the straight and narrow path which leads to eternal life. In order to do this, you must die daily. You will meet with prejudice, you will meet with opposition; if you are seeking to serve God you will meet with treatment that will be contrary to your natural disposition. Paul said, "I die daily." [*1 Corinthians 15:31.*] Do not become provoked when you suffer wrongfully. Hold fast your integrity in Jesus Christ.*9LtMs, Lt 80, 1894, par. 5*

There will be, and there are those in positions of sacred responsibility who do not maintain a vital connection with God. From them an influence comes forth that would weaken your faith in your brethren. It is not your place to combat their prejudices. They need a Saviour to save them from themselves as much as you need a Saviour to save you from yourself. They have educated themselves to criticize and to pick to pieces until criticism has become a part of their character. They criticize me. They are continually questioning my course of action, and they will question the course of anyone who has any relation with me. Poor souls, they are self-deceived, and know not what manner of spirit they are of.*9LtMs, Lt 80, 1894, par. 6*

It is for you to carry through the work that you feel <convicted> God has given you. If I had become discouraged under the petty criticism that has been made upon me by those who claim to believe the truth, I should have left the work long ago. This is God's work, and it is positive and aggressive, and must be carried steadily forward against the oppositions and suppositions of finite men. There are souls who will hear criticism from men in responsible positions, and they will accept these criticisms as true on account of their source. They would not cherish the reports as true if they knew they were false. They bear no special malice to Edson White, but because they have formed their characters in such a way that they live on the supposed faults and shortcomings of others, they are ready to catch at words of misrepresentation, when these words come from men who, they suppose, know what they are talking about. They repeat their suspicions however unjust they may be, and thus the leaven works, and brings about circumstances that are hard to meet, and trying to bear.*9LtMs, Lt 80, 1894, par. 7*

Men who are not in vital connection with Jesus Christ will receive wrong impressions. The work of God has been retarded because so many have taken up misrepresentations. They have been too cowardly to go to the one who is the subject of suspicion, and tell him about it, <and point out the facts,> but they have gone to others, and repeated what somebody has told them.*9LtMs, Lt 80, 1894, par. 8*

Now, my son, I counsel you that no matter who shall attempt to

weaken your hands, to look away from every human agency to God. I have no doubt but that the Lord is working in a wonderful manner in your behalf, and that Jesus Christ has opened the way for you to do a work <in His service> which Satan would do his uttermost to hinder. He may seek to block up your way, but be not discouraged. <Watch unto prayer. Cling to [the] hope set before you in the Gospel. Hold fast your confidence in Jesus.> It is the work of God to save souls who are ignorant, helpless and hopeless.⁹*LtMs, Lt 80, 1894, par. 9*

<You may be having this experience to make your heart tender and helpful to many who need comfort and pleasant words.> Pay as little attention to the annoying part of this matter as possible, and set your face as a flint toward Zion. Let those who enjoy criticizing, who choose to suspect you, pursue their own course of action, but do you press on in the meekness and lowliness of Christ, nor by spirit nor by word, retaliate on them. <Be pleasant toward all.>⁹*LtMs, Lt 80, 1894, par. 10*

Do your work with steadfast purpose, with purity of heart, putting into <the work> your whole might, mind, soul and strength. Lean alone upon the arm of God. Time and again you have tried to do the work that God has signified was your work, but you have longed so much for human sympathy and human recognition that when you did not obtain it, you withdrew your hand from the hand of Christ, though he was the very One in whom you could have trusted implicitly, and who has promised to be a present help in every time of need. He says, “Lo, I am with you always, even unto the end of the world.” [*Matthew 28:20.*] “I will never leave thee, nor forsake thee.” [*Hebrews 13:5.*] God has chosen you from the beginning of your life to salvation through sanctification of the Spirit and belief of the truth. Therefore stand fast.⁹*LtMs, Lt 80, 1894, par. 11*

We shall all be tempted; but woe unto him who gives himself up to be Satan’s agent to tempt and discourage souls. My son, do nothing, either in thought or action, that is of a retaliatory nature. “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.” “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in every time of need.” [*Hebrews 2:17, 18; 4:15, 16.*]9*LtMs, Lt 80, 1894, par. 12*

“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 suffering. For both he that sanctifieth, and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.” [*Hebrews 2:10, 11.*] “Seeing you 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 1:22.*] “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 12:9, 10.*] “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling.” [*1 Timothy 1:5, 6.*]9*LtMs, Lt 80, 1894, par. 13*

The peace of Christ is of great value to each one of us, but this peace comes not from the human agent. It is necessary that we rest in the love of Jesus. I sincerely hope and pray that you and your boat’s family or crew may everyone be in living connection with God. It is of the highest importance that each one shall obtain an individual experience in the things of God. Let every one look to God for counsel and obey the leadings of His Spirit, and counsel with your brethren. God is pleased when His workers are united.9*LtMs, Lt 80, 1894, par. 14*

But ever bear in mind you must be in harmony with God. You must hear His knock at the door of your heart. Jesus says, “I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed and 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 3:18-20.] The Lord says, “If any man thirst let him come unto me and drink.” [John 7:37.] No human agent can supply that which will satisfy the hunger and thirst of the soul. *9LtMs, Lt 80, 1894, par. 15*

It is right that I should tell you <and encourage you> that the Lord designs that you should be His messenger, and that you should open the Scriptures to others. This work He designed that you should fulfill when you gave yourself into His hands to be controlled by His will, to be molded and fashioned after the similitude of His character, for then He could use you as a vessel unto honor. *9LtMs, Lt 80, 1894, par. 16*

A great work is to be done in our world. And I feel burdened and distressed when I see men and women exerting an influence that will place obstruction in the way of those who <have a burden to work> and are willing to work. I know that they do not know what spirit is inspiring them. <You may pity them, but do not retaliate.> *9LtMs, Lt 80, 1894, par. 17*

I would say to you and your company, as you go to your field of labor, go in the name of Jesus of Nazareth. Those who feel a religious zeal to block your way are moving blindly, and cannot see afar off. I have written much to be prepared for the next American mail, of which I will send you copies. *9LtMs, Lt 80, 1894, par. 18*

There are many families who could be a great blessing if they would take their belongings and settle in some of our town or country locations. Many should move into regions beyond, and become just what Christ has said that those who believe in Him should be. “Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden underfoot of men.” [Matthew 5:13.] *9LtMs, Lt 80, 1894, par. 19*

In His lesson of the vine and the branches, Jesus 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.” [John 15:5.] “Every branch in me (those who claim to believe 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.” [*Verses 2, 4.*] <We must pray for grace to endure the purging.>9*LtMs, Lt 80, 1894, par. 20*

<Consider my children,> Christ is the vitalizing power. Those who do not day by day eat the flesh and drink the blood of the Son of man cannot bear the image of Christ. The nourishment of the branches comes from the parent stock. Though every branch is separate and distinct, yet all are united in the <parent> vine, and are nourished by the vine, and bear the same fruit as does the vine. But those who simply unite with the church, and are not united with the living vine, are as branches that are tied on, and not grafted in the vine. As they have no living connection with Christ, as they are not partakers of the divine nature, their hereditary and cultivated tendencies to evil appear in their lives. They are still wild scions, and bear no fruit to the glory of God, and they become a burden to the church. They hang upon the church side, but they bear fruit upon the world’s side.9*LtMs, Lt 80, 1894, par. 21*

Christ has told us plainly, so that we may not be deceived, that we shall know them by their fruits, and adds, “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 bringing not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” [*Matthew 7:16-20.*]9*LtMs, Lt 80, 1894, par. 22*

Christ has defined the relation that believers should maintain towards unbelievers. Concerning their work to the world, Jesus declared, “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth.” [*Acts 1:8.*] Through the work of His disciples the great plan for the saving of man was to be completed, and the divine signature placed upon missionary work. The Captain of their salvation left the truth in their hands, and it was to be presented to the world and multiplied in the world by the saving of men. Souls were to know the

only true God, and Jesus Christ whom He had sent.⁹*LtMs, Lt 80, 1894, par. 23*

The character of Christ is to be reproduced in His followers. The grace of Christ was to be bestowed in rich abundance, producing in men a character after the divine similitude. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [*John 15:8.*] "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [*Galatians 5:22, 23.*] Those who have vital connection with Jesus Christ will bear this quality of fruit.⁹*LtMs, Lt 80, 1894, par. 24*

Jesus Christ is one with the Father, and the whole heavenly universe is bound up with God and Christ. Heavenly intelligences manifest respect and love one for another, while giving their adoration to God. The family of heaven represents what the family on earth should be, and what it will be when every follower of Christ is fully identified with Him, when each one identifies his interest with that of his brethren. Then the prayer of Christ will be answered, when He said, "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." [*John 17:20, 21.*] The church will then be "the salt of the earth." [*Matthew 5:13.*]⁹*LtMs, Lt 80, 1894, par. 25*

The world needs the influence of every believer, as salt which has not lost its savor. Believers need the work of sanctification wrought in the soul by the operation of the Holy Spirit; they need a daily transformation of character, a renewing of the divine image, a growth in righteousness and true holiness. This must be experienced in order that the attributes of Christ may be revealed in His followers. Of His church the Lord Jesus says, "Ye are the salt of the earth." [*Verse 13.*] Then why is it that the church does not realize that <through the grace given> she is to be a saving power in the world? When the church understands its position in the world, the missionary power of Christianity will be multiplied according to her light and knowledge.⁹*LtMs, Lt 80, 1894, par. 26*

As a people we are responsible for souls that are perishing out of

Christ. Every soul joined to Christ is to be a living, active representative of the Saviour of men. Every one who have been born again has a work to do for Jesus. Souls are crying out, "Send us help. We are starving for the bread of life, we are thirsting for the waters of salvation." Will our church members be content to sit and feed upon the Word of life, and feel no burden to carry the precious truth to those who are in the darkness of error? Will they be content to feel that they have the truth, when others are cherishing strong delusions, and are believing a lie? Have the professed followers of Christ any conception of the infinite price that has been paid to ransom souls from the power of Satan?⁹*LtMs, Lt 80, 1894, par. 27*

We realize that there is great need of a strong united influence to co-operate with the Captain of our salvation in order to take the spoil from the power of Satan, to release souls from the servitude of the evil one, and to make them free men and women in Christ Jesus. Shall not every one seek to stimulate some other one in working for their neighbors, and for their own church members? Shall not our people pray earnestly, unitedly, and perseveringly for spiritual vitality? The fountain of grace and knowledge is overflowing from the inexhaustible abundance of the fullness of God. Shall we not repeat the invitation, "Come unto me," (not unto any human agent) "all ye that labor, and are heavy laden, and I will give you rest." [*Matthew 11:28.*]⁹*LtMs, Lt 80, 1894, par. 28*

At every opportunity shall we not echo the words of Christ? Shall we not bear in mind that religion can bless only where it influences? Shall we exclude ourselves from the privilege of giving to our <household and> neighbors and to the world the last message of mercy? Shall we not rather show by <our> earnestness that we believe just what we profess to believe—that the Lord is soon coming? This is our work, and to every man God has given his work. Selfish interests are not to intervene between us and the work. The Lord says, "Seek first the kingdom of God and his righteousness; and all these things shall be added unto you." [*Matthew 6:33.*]⁹*LtMs, Lt 80, 1894, par. 29*

If the church members, in the place of standing in the marketplace idle, would listen to the voice of Jesus and take heed to His command as He says, "Go work today in my vineyard" [*Matthew*

21:28], there would soon be less ignorance of how to do work for the Master. Those who believe the truth must soon be arrayed before the judgment seat of Christ to give an account of the way in which they have traded upon their Lord's entrusted talents. The Lord has given talents to men and women, and they have misappropriated them <selfishly.> *9LtMs, Lt 80, 1894, par. 30*

Many feel that they do not know how to go to work. The Saviour says, "Have salt in yourselves." [*Mark 9:50.*] Work as Christ has given you an example. It is the business of every believer to salt the earth with His influence, to let the light of truth shine forth to arouse the attention of those who are dead in trespasses and sins. It is evident that many have a mere casual faith. They have no living experience. There is no growing up into efficiency and power to do the work that is everywhere demanded. *9LtMs, Lt 80, 1894, par. 31*

A dead, saltless religion will never be a savor of life unto life. I beg of you to take heed to the warning, lest you be placed with the indolent servant who hid his talent in the earth. A working church will be a living church. But while many are listeners, there are others who may go forth from our churches, not in their own strength, but in the strength of the Lord of Israel. Those who will not disseminate the light that God gives them will not have increased light. God will not give idlers His rich grace to feed upon. "If any would not work, neither should he eat." [*2 Thessalonians 3:10.*] *9LtMs, Lt 80, 1894, par. 32*

Shall the members of the church come up to the judgment unprepared because they have no sheaves to bring to the Master? One and another will say, While I was busy here and there he was gone. Who was gone? Some soul was gone away from your influence where he can never more be reached, he was dropped into the grave unprepared. Every one has talents of value to use in winning souls to Christ. But whether you are ministers or laymen, if you claim to have a connection with Christ and do not possess Christlike attributes, you are not fit for service. You are as salt that has no savor, that is fit only to be cast out and trodden under the feet of men. *9LtMs, Lt 80, 1894, par. 33*

We ourselves must be saved by the grace of God; but when we feel

the quickening influence of the divine life, when the soul is thoroughly warmed by the grace of God, then the impulse comes to tell <others> what God has done for your soul and communicate that which you have received. Those who have never experienced the tender, winning love of Christ can never lead others to the Fountain of life.*9LtMs, Lt 80, 1894, par. 34*

To comment upon the gospel in a lifeless, commonplace way, to give a lifeless testimony, wearies rather than edifies. But the love of Christ in the heart is a constraining power, and causes men to speak forth in sincerity that which they really believe. The words of a believer will be a savor of life unto life. He will not give a stone, but bread, precious bread. Christ in the heart is a working, powerful agency. He will be revealed in the conversation, in the tender, pitiful spirit, in the uplifting, in the elevating of the soul with whom the Christian associates.*9LtMs, Lt 80, 1894, par. 35*

“Let your speech be alway with grace, seasoned with salt.” [*Colossians 4:6.*] I entreat our ministering brethren to “preach the Word” in short discourses that can be easily understood. [*2 Timothy 4:2.*] Carry your message with you in house to house labor, and roll upon men and women the responsibility, not only of hearing the Word, but of practicing it, and of communicating it to others. In harmony with Jesus’s instruction, the early disciples went everywhere telling of Christ and His resurrection from the dead. Every conversation should be seasoned with the grace of God, and all lightness, all joking, should be excluded. The Lord is at hand. Be cheerful, be thankful, but be not light and <trifling, cheap and> jovial.*9LtMs, Lt 80, 1894, par. 36*

There is not only danger that those in positions of trust will fail to encourage individuals in trading upon their talents, but there is also <danger> that those who do little or nothing themselves for Christ will also seek to discourage someone who is trying to work in the Lord’s vineyard. Keep your hands off! Educate every one who is drawing from Christ the streams of salvation. It is not necessary that the Word of God should be disseminated only by a few ordained ministers. The truth must be sown beside all waters.*9LtMs, Lt 80, 1894, par. 37*

The grace of God will not long abide in the hearts of those who have opportunities to communicate it, and yet whose lips are silent. They will soon find that they have nothing to tell. The grace of Christ is not private property. It must go to those who know not the truth as it is in Jesus. O, if the people of God would but realize how great is their accountability, they would deny self, they would lift the cross, they would go everywhere seeking to save souls that are perishing. God has given this promise for our encouragement, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [*Psalm 126:6.*]⁹*LtMs, Lt 80, 1894, par. 38*

Lt 81, 1894

White, J. E.; White, Emma

“Norfolk Villa,” Granville, New South Wales, Australia

November 16, 1894

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 Children:

Let us daily study to keep the law of God in the spirit as well as in the letter. Christ you believe to be your surety, your example; from His youth to the close of His life He suffered wrongfully, but He took it all patiently. There will be nothing harder for you to bear than injustice from your brethren. It brings a feeling of humiliation when you know that you are guiltless, undeserving of censure. But please bear in mind when tempted to assert your rights, that Christ our Redeemer suffered, bearing our guilt when He was blameless, that we, although guilty and deserving of punishment, might go free through faith in His merits; and that He might present us to the Father as innocent, He imputed to us His own righteousness. <No man can take this from you. Watch unto prayer.>*9LtMs, Lt 81, 1894, par. 1*

Let us learn from our Saviour that He received power from God to endure patiently anything which appeared unjust. For our sake Christ made Himself of no reputation. And He was the Majesty of heaven, the King of glory. We read that He was made perfect through suffering. [*Hebrews 2:10.*] This will be our experience if we are continually looking unto Jesus, who is the Author and Finisher of our faith. We receive strength from God as Jesus did. And we must not allow ourselves to be discouraged because things trying and irritating to human nature press in upon us. We must be careful not to be restive and impatient to be delivered from perplexities and unjust suspicions. We are bidden to “study to show thyself approved unto”—men? No, for their judgment may be wrong,

controlled by their natural feelings. "Show thyself approved unto God, a workman that needeth not to be ashamed." [2 *Timothy 2:15.*] Seek to glorify God in all these temptations.⁹*LtMs, Lt 81, 1894, par. 2*

This will enable you to bear disappointment, whether in great or little things, and <your trial> will surely come. Hold firmly to the hand of Christ. Do not wrench yourself away from your Saviour. Ever believe that He has passed through all your trials, and that God will have a care for your rights, for He loves justice and judgment. The more closely you view the character of Jesus, the more readily can you leave yourself in His hands who judgeth righteously. Your soul is precious in the sight of Jesus, for you have been purchased by the blood of His [God's] only begotten Son. Keep your mind uplifted in a prayerful frame. Trust in God every moment, leave your rights, your honor, and your justification in the hands of One who says to both the highest and the lowliest of human beings, "I know thy works." [*Revelation 2:2.*]⁹*LtMs, Lt 81, 1894, par. 3*

You must be partakers of the divine nature, or you will surely fail in the work of overcoming. Seek to honor Jesus; set your face as a flint Zionward, and endure as seeing the Invisible. "Them that honor me," said Christ, "I will honor." [*1 Samuel 2:30.*] It will give you rest and peace to trust Jesus implicitly; never doubt His love; never doubt that God has a mission for you, a work that He has given you to do, though the powers of darkness may oppose.⁹*LtMs, Lt 81, 1894, par. 4*

Satan is well aware that he can employ men who think that in discouraging you they are doing God service; he <has been continually working to> cast an arrow into my soul, and if he can in any way cause me soul anguish <in discouraging you, my son,> his object is gained, even if it be through ministers or laymen.⁹*LtMs, Lt 81, 1894, par. 5*

But you have victories to gain. I do not refer to your past mistakes, because Jesus has taken these errors and mistakes and has imparted to you His righteousness. I should dishonor God, were I to leave you to perplexity and uncertainty in this matter. <Have faith in God.> Live circumspectly, watch unto prayer; whatever offenses

your brethren may commit against you, meet them in firm trust to God. Commit all to Jesus.*9LtMs, Lt 81, 1894, par. 6*

Be sure never to respond in kind to any injustice. True religion never fosters ideas or develops character after the attributes of Satan. False religion teaches men to place a cheap estimate upon human beings whom Christ has regarded of such value as to give His own life for them. False or mistaken Christianity is always careless of human needs, sufferings, and rights.*9LtMs, Lt 81, 1894, par. 7*

God is our Father; and Christ has revealed Himself to the world as the representative of the Father. A religion that develops a cold, iron, hard-heartedness is a false religion. God revealed to Moses His character: "The Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [*Exodus 34:5-7*].*9LtMs, Lt 81, 1894, par. 8*

Praise the Lord that we have a sympathetic God, a God whose character is <revealed> in Christ as possessing qualities represented to us by the highest, purest, holiest elements in human nature. He is represented as a tender Shepherd, a husband to the widow, a father to the fatherless. The fruit of true religion is love, never high handed oppression, never neglect of the needy and suffering; it never prompts men to gather everything possible to <glorify> self, regardless of the result to others. The Lord will be unto us a present help in every time of need.*9LtMs, Lt 81, 1894, par. 9*

The converting power of God must come into our churches. The only safety for you or me is <not to be discouraged, but to do right because it is right,> [and] to walk in all humility of mind before God. The religion that is born of love is simple in its operations, always kind, always courteous, always just, always pure <and uplifting,> seeking to please God by righteousness. Our God is the same that revealed His attributes to Moses. Although some who claim to

believe in God and in the truth may by their course of action represent Him as a despot, such is not His character. <This is Satan's work.> He [God] calls upon all to correct this misunderstanding of Him by practicing the lessons of the sermon on the mount.*9LtMs, Lt 81, 1894, par. 10*

Christ lived every phase of that sermon before He gave it to His hearers. The Beatitudes represent His deeds. The Jews misunderstood, and disobeyed Him, and their ruin was the result. Many who claim to believe the truth today are in a similar position; they are passing over the same ground, and unless they speedily repent they will have the same history.*9LtMs, Lt 81, 1894, par. 11*

Lt 82, 1894

White, J. E.; White, Emma

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 1, 1894

Portions of this letter are published in *8MR 133-140*.

Dear Children Edson and Emma:

I have just read your letters. I am glad Edson, you have written me so fully as you have written. I will not say ought to bar your way, though I could have wished that you could have felt that duty indicated you should join us in our work in this far-off field, even though we should have to leave the field to go to Africa. There are fields opening all around us which you could enter, and under the direction of God you could do a much-needed work. There are so many places demanding labor that we are greatly perplexed to know what to do to keep the opening fields supplied.⁹*LtMs, Lt 82, 1894, par. 1*

The wonderful truths which open to us from the inspired page fill our souls with reverence of God, and we realize the sacredness of His work to such an extent that we feel unworthy to act a part in it. The missionary work has been originated by the greatest Missionary that has ever worked in our world. We rejoice to see that hearts are opening and that men and women in America are ready to give gifts and offerings in addition to their tithes. God will bless every soul who has given willingly.⁹*LtMs, Lt 82, 1894, par. 2*

The *ninth chapter of Second Corinthians* is full of sound principles and contains lessons that should be learned and practiced. "But this I say, He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." [*Verses 6-8.*]⁹*LtMs, Lt 82, 1894, par. 3*

We are working to the very best of our ability. Since making my home in Granville, I have worked fully as hard as I am able. The first Sabbath after coming here, Brother Starr and myself attended the meeting at the Parramatta church. This church has been raised up since we first came to Sydney. A few days after arriving in Sydney, December 11, we took a boat ride up the Parramatta River, and had a picnic in an extensive park in Parramatta. We said then what a pity it is that there is no one in this place keeping the Sabbath, and we wondered whether our voices would be raised in proclaiming the message of warning to the people. Since then a church has been raised up of about fifty members, though we have a much larger congregation. A convenient church has been built, in which I have spoken several times, and I often drive with my horse and phaeton through the beautiful grounds in which we first talked about the dissemination of truth in this place. The Lord be praised for the work that has been done in Parramatta. Twelve miles from Parramatta another church has been raised up of about thirty-five members, and a neat little church has been built. Eight miles from here, at Seven Hills, a company has been raised up by recent tent labors.⁹*LtMs, Lt 82, 1894, par. 4*

Dora Creek

May 24

Dear Children:

Last Wednesday we left Granville for Dora Creek. We were two hours and a half coming seventy-nine miles. We accomplished the journey very comfortably. Brother McKenzie, whom we met at the cars, came on with us. I am writing by the light of the candle set in a tin candlestick, and placed on a tall tin box in my folding chair. We did not think of taking lamps with us; but by this morning's experience in writing before daylight, they would have been of excellent service to us. We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, McKenzie, and Collins seated themselves in one boat, Brethren Daniells, McCullagh, and Reekie in a still larger boat, and Willie White, Emily Campbell, and myself in another. We rode several miles upon the water. Though the stream

is called Dora Creek, yet it has the appearance of a river, for it is a wide, deep stream. It is somewhat salt, but loses its saltiness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this is no creek, but a deep, narrow river, and the water is beautiful. *9LtMs, Lt 82, 1894, par. 5*

I did considerable walking yesterday in going from the station to the house which is occupied by Brother and Sister Lawrence, recently from Battle Creek. After dinner I walked to the water to take the boat. The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land. Some of the places are for sale, but are altogether too high in price. From one settlement several small children were at the water's edge, and as there is no beach, they could easily fall from the high bank into very deep water, where only an experienced swimmer could save them from drowning. *9LtMs, Lt 82, 1894, par. 6*

When we landed on the ground to be explored, we found a blue-gum tree about one hundred feet long lying on the ground. There was a fire in the center, and the smoke came out of the forked ends, and the main trunk, which united together to form three chimneys; several feet of one fork was a burning mass of glowing coals. The day before, Willie and Brother Reekie had taken their dinner at this place and had kindled a fire in a knot of wood, and it had been burning ever since. There was no danger of setting the woods on fire, and it was a pretty sight. Willie, Emily, and I rested here for a little while, but the rest of the party took their shovels and went on to examine portions of the land that they had not yet passed over. The place where we tarried had a very nice grade. It was a ridge, not abrupt, but slightly elevated. Around us were immense trees that had been cut down, and parts were taken out which could be used. I thought if one of these trees could lie in our dooryard at Granville, we should not need to question as to where our fuel would come from, for we would have an abundance for a long time. *9LtMs, Lt 82, 1894, par. 7*

We looked at a piece of swampy land; it did not look to be more than ten acres, but they say it covers about fifteen acres of ground.

This objectionable feature may be a blessing in disguise, for it is three feet above the level of the river, and by employing the right methods it could be drained, and thus become the most valuable piece of land in the whole tract. The Creek, as they call it, bounds the tract on two sides. Willie prepared me a comfortable seat with my cushions on a large log and then he walked a short distance to see the river on the other side of the tract of land. I had an opportunity to meditate and pray. We are much pleased with this place as a location for the school.*9LtMs, Lt 82, 1894, par. 8*

The clearing of the land does not appear to be as formidable a task as we supposed. Some spaces are already cleared; some spaces have nothing on them but charred underbrush, with a few large monarchs of the forest still standing. There are trees of smaller growth which are as straight as an arrow. I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality. I am sure that were the pains taken with this land, as is customary to take with land in Michigan, it would be in every way as productive. If the people in this country would take the same pains in cultivating as in America, they would be able to grow as excellent fruit, grains, and vegetables as are raised there. If they would put forth the same effort, they might take the wild land in hand, and plough and sow it with grass seed for grazing cattle.*9LtMs, Lt 82, 1894, par. 9*

While sitting on the log, my mind was actively planning what could be done. The swamp land could be used for cultivating cranberries, alfalfa might be sown to feed the cows, and some kinds of vegetables could be grown. I could see nothing discouraging in prospect of taking the land.*9LtMs, Lt 82, 1894, par. 10*

But our party returned, and broke up my future faith-prospecting. They gathered up my pillows, and we moved on our way back, as far as it would be prudent for me to walk. Again we halted and a seat was made for me to rest awhile, and we did some more talking and planning. Again we moved on, and did not pause till we reached the burning tree. They rolled over a large log, and a seat was made for me, where I could sit on my spring cushion and lean against a tree. I was facing a large, cheerful fire that was made by the burning tree. After I was comfortably settled, Willie went in

search of lemons which grew on the trees bordering the fence which bounded the farm. He brought back some nice specimens, and said he had picked the best there were. The rest were too green to eat. There are oranges growing wild, planted by someone years ago but left uncultivated, which will yield a good crop without cultivation. We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us.*9LtMs, Lt 82, 1894, par. 11*

They came from their investigations with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole the day of prospecting had made them much more favorable to the place than they had hitherto been.*9LtMs, Lt 82, 1894, par. 12*

While I was riding in the boat, the words of this scripture were in my mind: "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." *John 21:4-6*. I was impressed with the fact that these words symbolized our adventures and experiences in seeking a location for our school. We needed our faith strengthened, in order that we might cast our nets on the right side of the ship, which was the faith side, and we should be successful in seeing advantages in the very things which looked, at first sight, forbidding.*9LtMs, Lt 82, 1894, par. 13*

But the night was drawing on, and we were again placed in our position in the boat, and were soon returning from our tour of inspection by the light of the stars. Everything about the place had impressed me favorably except the fact that we were far from the great thoroughfares of travel, and therefore would not have an opportunity of letting our light shine amid the moral darkness that covers our large cities like the pall of death. This seems the only objection that presents itself to my mind. But then it would not be

advisable to establish our school in any of our large cities. In the first place we have but little money and could not afford to purchase high-priced land; and in the second place there would be many temptations in such a locality that would be likely to lead the youth to become demoralized, and it is best to be far away from the cities. This is not so far from the city, but that the light can shine forth in clear, bright rays. There are souls perishing everywhere for the truth of God, and the light must shine in the highways and the byways.*9LtMs, Lt 82, 1894, par. 14*

We desire to have our school so located that the students shall have plenty of opportunity to exercise their physical powers, as well as to exercise their mental abilities. We desire that every facility may be afforded for educating and training the students to use their muscles as well as their brains, that we may have well-developed men and women who are sound in body and mind, and who have a good spiritual understanding.*9LtMs, Lt 82, 1894, par. 15*

We are much pleased with the climate. It seems to be even and very pleasant. The weather here at present could not be better. Yesterday was a beautiful day, and last night was a beautiful night. This morning the sky is cloudless, the atmosphere cool and bracing. It is healthful and invigorating in the locality where we think of locating the school. The owners of the property offer us fifteen hundred acres of land, good and poor mingled, for four thousand, five hundred dollars. This is, I consider, a rare opportunity, and in the providence of God offered to us, and we ought to have the land. Much of it is poor and cannot be cultivated.*9LtMs, Lt 82, 1894, par. 16*

I have seen the committee since writing the foregoing page, and I understand that the decision has been made to purchase this property as soon as we can possibly do so. Of course, we cannot do this without means, and we have none. God in His great goodness provided means for us to make connection with our necessities; but human judgment and ideas cut off the channel which would have done something toward relieving our difficulty and would have furnished us means to have made the first payment. But we will trust in God and try not to be discouraged because human judgment interposed between the channel and us.

The means has been diverted, and consequently we are left without the money, which we so much needed.*9LtMs, Lt 82, 1894, par. 17*

May 22, we were presented with a list of household necessities; but not one of us had money with which to supply the want. Brother Belden said he was two months behind at the grocery store, and he did not want to run the bill any longer. We were very thankful to borrow a couple of pounds, which enabled Elder Starr, Emily, and myself to come to this place and meet Willie and the committee. We cannot see why it is that our brethren at any time lay their hands upon the ark to steady it, as though the God of heaven could not manage His own work in His own time and in His own way. We are not able to see as yet how we can obtain money to make even the first payment on this place; but the Lord can do all things, and we will not distrust Him. O Lord, increase our faith, I was praying in the night season. I thought we were upon an island, and I saw a man who seemed much pleased, holding out a pocketbook to us, and saying, Help is coming. He was waiting for a boat. Then some person we could not just discern in the long distance reached out his hand and took the pocketbook and put it in his inside coat pocket, and the hand which had held the pocketbook was stretched out to us empty. This dream caused me great disappointment, and I groaned aloud. I awoke and could sleep no more. This was about one o'clock in the morning.*9LtMs, Lt 82, 1894, par. 18*

On Thursday morning, May 24, we all prepared to get in the rowboat to go again to the tract of land for a further investigation. Before starting we had a most solemn season of prayer. My heart was drawn out in earnest prayer for the Lord to guide us in judgment. He alone could indicate to us what was His holy will. The discussion of this day meant much to every one of us; for it would be settled whether or not the school should be located in this place. I also felt most earnestly for Brother McCullagh who has been quite feeble, and prayed that the blessing of God might rest upon him. Our hearts were melted with the softening, subduing influence of the Spirit of God. We did believe that we received the things we asked of the Lord. All present seemed deeply moved and several earnest prayers went up to the throne of grace. My faith increased, and I knew the Lord would teach us and lead us, and this He did do.*9LtMs, Lt 82, 1894, par. 19*

There was perfect unity in making the decision to purchase the fifteen hundred acres of land at the price of four thousand, five hundred dollars. Our investigations on Thursday confirmed every one of us in the belief that we had done the will of God in deciding to accept the land for the location of our school.⁹*LtMs, Lt 82, 1894, par. 20*

Lt 83, 1894

White, J. E.; White, Emma

Campground, Ashfield, Australia

October 27, 1894

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 Children:

I awoke about three o'clock this morning and how my soul longed for the outpouring of the Holy Spirit, that I might communicate the rich grace freely as I receive. In the early morning meeting I met the young people, about forty, in the children's tent. I felt that God gave me words to speak to them. Many excellent testimonies were borne. Then I went into the morning meeting in the large tent and spoke for a short time; here also many excellent testimonies were borne.⁹*LtMs, Lt 83, 1894, par. 1*

After a breakfast the Sabbath school convened; there were two hundred and seventy-five present, including the children. The intermediate division and the older children of the primary division were gathered in the children's tent, and the little ones in my large family tent for kindergarten. In the large tent Brother Cole spent a few moments in giving an account of the work in Norfolk Island, and a collection amounting to over four pounds was taken to aid in providing a house of worship for our people there. This donation was very gratefully received by Brother Cole; he will [need] tangible help in other lines.⁹*LtMs, Lt 83, 1894, par. 2*

Brother Corliss spoke at 11 a.m., and a revival effort was made. About seventy-five responded. Then opportunity was given for testimonies, and the meeting continued until about two o'clock. This was a most blessed meeting. I spoke at 3 p.m. from (*John 15*)—the vine and the branches. The Lord gave me freedom. There was fully as large an attendance as we had last year on the Sabbath at Middle Brighton. There was a large number present who were not

of our faith, and many of them seemed deeply interested.*9LtMs, Lt 83, 1894, par. 3*

After a discourse the meeting was divided. Those who desired special help and those who wished baptism were requested to go to my large tent for an inquiry meeting; the young people and children went to the children's tent and the canvassers to the dining tent; the others remained in the large tent, and we had an excellent testimony meeting. Many outsiders remained until the very close of the meeting, which was a season of praise and thanksgiving to God. This was a very precious occasion, and we all, both ministers and people, needed this encouragement.*9LtMs, Lt 83, 1894, par. 4*

Sunday morning

I have just lighted my lamp to write a few lines to you. On Monday the steamer leaves for San Francisco, and I have written very little. There has been so much to do to prepare for camp meeting, and so much to do in the meetings, that it has taxed all my powers. Then there are many poor families that we have helped to this meeting, moving them and their goods down to the place, providing food for them while here, and working diligently to make every one comfortable. This has been no small matter. Then I have been writing for the subject of education, and have been reading portions each day. This I hope to be able to send to you.*9LtMs, Lt 83, 1894, par. 5*

We have decided to extend the meeting one week longer than was at first appointed. I am thankful that I am more free in spirit since hearing two, yes three, decided testimonies, one of a personal character, in the ministers' meeting. I think that all were doers of the Word of Christ. We see a better state of things.*9LtMs, Lt 83, 1894, par. 6*

Jesus says, "A new commandment I give unto you, That ye love one another" (not love those merely who love you and agree with you in all your ideas, but love your brethren, notwithstanding they do not extol you as perfect). How should we love one another? "As I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*] This then is the witness to the world, the testimony

beyond any controversy, that those who profess to believe the truth have love one for another.*9LtMs, Lt 83, 1894, par. 7*

Can you be surprised that Satan works with all subtlety that this union shall not exist, when it is to the honor and glory of God? <It is the demonstration that God has sent His Son.> Unity and love should be cherished and cultivated. When hearts are opened to it, we shall see the deep movings of the Spirit of God in the midst of us. The power of truth will be manifest in its work upon human hearts; characters will be refined and elevated, for this unselfish love is of God.*9LtMs, Lt 83, 1894, par. 8*

Actions speak louder than words. There are many things that tell directly against Christ in the manifestation of unlovely actions. The great apostle Paul loved the truth; he was a successful winner of souls. He proved to the world, to angels, and to men that “I live, yet not I, but Christ liveth in me.” [*Galatians 2:20.*] His life was hid with Christ in God. It was a living epistle, known and read of all men. He had educated his tongue to glorify God.*9LtMs, Lt 83, 1894, par. 9*

The Lord would have every one of His followers reach a higher standard in words, in spirit, and in action. A noble life is the living preacher. Let your feet be shod with the preparation of the Gospel of peace, that wherever they may take you, you may carry Christ, represent the character of the meek and lowly Jesus. “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the enemy.” [*Ephesians 6:16.*]*9LtMs, Lt 83, 1894, par. 10*

My son and daughter, I hope that you will not place your dependence upon any human being, but ever be looking unto Jesus. He can help you, and you will increase in grace and usefulness while you look unto Him who is the Author and Finisher of your faith. Time is altogether too short for us to allow ourselves to be attracted, and our experience to become fluctuating, through the fitful movements of any living soul. If others hurt and wound and bruise our soul, Jesus can restore. He can heal. All men have not faith, all men have not grace, all men are not followers of Christ; but that does not by any means make it necessary for you or me to let go our hold of Jesus.*9LtMs, Lt 83, 1894, par. 11*

Let your rest be in Christ. If you are “rooted and built up on him,” the sudden blasts of temptation will not affect you. [*Colossians 2:7.*] He says, “I am the vine, ye are the branches.” [*John 15:5.*] Jesus communicates the current of spiritual strength to every believer, even as the vine stock sends its life, in the sap, to the outermost twig. As long as you and your associates in your mission reach down into Christ and draw your supplies from Him, there is no danger that you will wither or decay. *9LtMs, Lt 83, 1894, par. 12*

Look unto Jesus, talk of His love, tell of His power. He hath done great things for you, dear children; I embrace you all <in my arms of faith> as children in Christ Jesus. Be of good courage in the Lord. By beholding Jesus you will become changed into His likeness. Your faith will be tested, but hold fast, never let go. The hewing, squaring, and chiseling, chipping off a sharp point on one side and then on another, the burnishing and polishing, is a trying process. It is hard to be pressed down to the grinding wheel. But the Lord brings forth the stone, and thus prepared, it finds its place in the building, to emit light as a living, polished stone. The trial, however sharp and disagreeable, will impart a bright lustre. The Master does no such careful, thorough work upon useless material. Only His jewels are polished after the similitude of a palace. *9LtMs, Lt 83, 1894, par. 13*

Lt 84, 1894

White, J. E.; White, Emma

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia,

November 14, 1894

See also *Ms 51, 1894*. Portions of the letter are published in *HM 08/1896*; *10MR 127-128*; *16MR 37-38*. +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 Edson and Emma:

We have now returned to our home in Granville. I left the campground on Sunday evening. On Sunday evening we had a very interesting meeting in considering the Islands of the sea, and in planning as to what should be done in sending laborers to these fields. Brother Cole, who has been laboring at Norfolk Island, has been with us during the camp meeting. Norfolk Island is said to have a good, healthful climate, and the weather is never very hot or cold. The people wear the same clothing all the year around. There are many advantages to be found on this island. Fruit of almost all kinds grows there. Oranges are abundant, and are of a superior quality, as are also bananas, strawberries, and coconuts. There are about thirty keeping the Sabbath on this island.⁹*LtMs, Lt 84, 1894, par. 1*

A minister by the name of Knot has embraced the truth. We expected him to be with us at the camp meeting, but he was detained by some unforeseen circumstances. Brother Cole has talked concerning the interests of this island until he has interested several others in the welfare of the people. He thinks your Uncle Belden and his wife are just the ones to go to the island. The general knowledge that your uncle has of mechanical work of all kinds is just the knowledge that the natives need. He can be an educator, and it is settled that they are to go. They leave New South Wales in one month in the company of Brother Cole, [and] Brother Anderson and wife and little ones.⁹*LtMs, Lt 84, 1894, par. 2*

For years Brother Belden and his wife have had a desire to go to the islands. Soon after we came here, they expressed a desire to go to Fiji, but I could not consent to their going because I knew on account of its great heat that it was a trying climate for Americans. I feel reconciled to their going to visit or reside in Norfolk Island, for they will there have an abundance of fruit and vegetables. They will not need money, for they could not use it if they had it. Your uncle's mechanical genius will be exactly what they will need, and he can exchange work for provisions. He will be able also to raise vegetables so that he can have an abundance without being obliged to toil very hard. I shall furnish them with clothing that will last them for some time, for wearing apparel is hard to procure on the island.*9LtMs, Lt 84, 1894, par. 3*

A strong desire has been expressed that Byron and Sarah Belden should go to Lord Howe Island. This island is half way between Sydney and Norfolk Island. I am not willing that Byron shall go there. It is necessary that he become a strong and able worker, and he is needed in other localities. We shall miss Brother and Sister Belden very much; but if they can become missionaries to the Islands of the sea, I shall not hold them back one moment.*9LtMs, Lt 84, 1894, par. 4*

There is a great work to be done in this country. I have spoken to the people upon the campground and have told them that the work cannot be done by the ordained minister alone. God will accept any of those who love and serve Him in their efforts to educate those who are in the error of darkness, and thus win souls to Jesus. Hundreds and thousands who profess the truth, who are now idlers in the market places might be engaged in the work of the Lord. The voice of Christ speaks to them, asking, "Why stand ye here all the day idle?" And adds, "Go work today in my vineyard." [*Matthew 20:6; 21:28.*] Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside of the pulpit.*9LtMs, Lt 84, 1894, par. 5*

God calls upon all who have been drinking of the Water of life to lead others to the Fountain. 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.] “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” [Revelation 22:16.] Christ is to be your light; Christ is to be your sufficiency and power. If you make finite man your dependence you will certainly fail. *9LtMs, Lt 84, 1894, par. 6*

Christ is the Root, and He sustains every branch by His power. He is the bright and morning star. He says, “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] “And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely.” [Revelation 22:17.] This commission to bid others to come embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And of his fulness have all we received, and grace for grace.” [John 1:12, 16.] *9LtMs, Lt 84, 1894, par. 7*

Every converted soul has a work to do. We are to receive grace in order to freely give grace. We are to let the light shine forth from the bright and morning star, to shed forth light in works of self-denial and self-sacrifice, following the example that Christ has given us in His own life and character. We are to draw from “the Root” that substance that shall enable us to bear much fruit. Every soul who has heard the divine invitation is to echo the message from hill and valley, saying to those with whom he comes in contact, “Come.” *9LtMs, Lt 84, 1894, par. 8*

From the moment of conversion those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning star. Jesus would impress upon His church the fact that they are His brethren, that they are to unite with Him as laborers together with God. They are to be a brotherhood for the saving of humanity. Christ expects a very different work from the churches than that which has been given Him. The people of God will not answer the expectation of Christ until they are converted

and prepared to obey the commandment that Christ has given, He says, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." Again he says, "By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*]*9LtMs, Lt 84, 1894, par. 9*

When this commandment is obeyed, then envy, evil surmising, evil thinking, and evil speaking will be banished. In the character of those who love God, these evils will have no part. Love means spiritual growth after the divine model. Christ has given us a pattern in His own example. He would bind His followers one to another and to Himself. Their oneness with Christ makes them love one another; for love is the sure fruit of unity with Christ. Christ declared that their love one for another was a badge of their discipleship. He is the root, His disciples are the branches.*9LtMs, Lt 84, 1894, par. 10*

I would that I had power to present this subject to others as it has been presented to me. Just before He descended to the greatest depths of humiliation, just before He offered up His life on the cross, the Saviour lifted up His eyes to heaven and prayed that His disciples might be one. He said, "Neither pray I for these alone, but for them also which 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.*] <Can we be surprised that Satan will work with all his power by his various methods to root out the beautiful plant of [love] and plant the root of bitterness and hatred?>*9LtMs, Lt 84, 1894, par. 11*

The church will never as a whole receive the latter rain unless they shall put away all envy, evil surmising, and evil speaking. Those who have cherished hatred of heart until it has strengthened and become a part of their character, must have a different experience if they would share in the latter rain. Many are not awake to the fact

that the Lord is testing and proving them to make it manifest whether or not they really love Jesus. The spirit and attitude manifested to their brethren <reveals> their spirit and attitude toward God. Great dishonor is done to Jesus Christ by those who claim to be His disciples. Those who are not branches of the divine root, who are not partakers of the divine nature will not, and cannot, love those for whom Christ has given His life.⁹*LtMs, Lt 84, 1894, par. 12*

The evidence that we are accepted in the Beloved, that we have passed from death unto life, is that we “love the brethren.” [1 *John 3:14.*] “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, because the darkness hath blinded his eyes.” [1 *John 2:10, 11.*] “He that loveth not his brother abideth in death.” [1 *John 3:14.*] This is the decision of One who cannot lie. “Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in him.” [*Verse 15.*] But notwithstanding these positive utterances how little love is expressed among those who profess to be sons and daughters of God!⁹*LtMs, Lt 84, 1894, par. 13*

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” [*Verses 16, 17.*] The inference to be drawn from this question is that it is impossible for one to have the love of God, and fail to have compassion for his fellow man. The love of Jesus in the heart will always be revealed in tender compassion for the souls of those for whom Christ has paid so dear a price.⁹*LtMs, Lt 84, 1894, par. 14*

“Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. ... And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” [*Verses 18, 19, 22.*] There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life and action, bears the living testimony that he has the mind and

Spirit of Christ. Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world.*9LtMs, Lt 84, 1894, par. 15*

Every true believer catches the bright beams from the Morning Star, and transmits the light to those who sit in darkness. Not only do they shine amid the darkness in their own neighborhoods, but as a church they go forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ, diffusing the bright beams of the Morning Star and becoming the light of the world. Christ and His people are to be co-partners in the great work of saving the world.*9LtMs, Lt 84, 1894, par. 16*

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the ministers to pray and to open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God, and go to work for the Master <to become a blessing to the world.> Thousands might be at work who are not ordained to preach the gospel, <but are commissioned of Christ to do His work. To every man He has given his work.> If the love of God was a living, abiding element in the soul, there would be love among brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistake, <would work the works of Christ,> and draw into fellowship. God has made every provision for better things.*9LtMs, Lt 84, 1894, par. 17*

God's people have close, severe battles to fight; but these battles are not to be against their brethren. All desire to hurt and weaken and destroy the influence of even the weakest of God's workers is registered in the book of heaven as desiring to weaken the influence of Jesus Christ. The warfare we are to undertake is to be waged against the confederacy of evil, which is arrayed against the people of God. But woe unto those who shall turn their implements of warfare against their own brethren. God reminds us that we are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare.*9LtMs, Lt 84, 1894, par. 18*

The Holy Spirit, Christ's representative, arms the weakest with might to press forward unto victory. God has organized His instrumentalities to draw all men unto Him. He sends forth to His work many who have not been dedicated by the laying on of hands. He answers objections that would arise against this method of labor, even before they arise God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency.⁹*LtMs, Lt 84, 1894, par. 19*

If finite men to whom He commits His work do not bar the way, God will send forth <many> laborers into the vineyard. To every converted soul He says, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] It is not necessary that the Lord should first sit in earthly legislative councils and enquire of those who think they must plan for His work, Will you permit men whom I have chosen to unite with you in working in some part of My moral vineyard? Christ was standing only a few steps from His heavenly throne when He gave His commission to His disciples, and included as missionaries all who should believe in His name. Jesus wants every minister to whom He has committed a sacred trust to remember His injunctions, to consider the vastness of His work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs.⁹*LtMs, Lt 84, 1894, par. 20*

"Thus it is written, and thus it behoved Christ to suffer, and arise from the dead the third day, and that repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem." [*Luke 24:46, 47.*] The power of God was to go with those who proclaimed the gospel. If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.⁹*LtMs, Lt 84, 1894, par. 21*

God hath appointed a day in which He will judge the world. Christ tells us when that day will be ushered in, and says, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." [*Matthew 24:14.*] Satan has worked in such a way as to blind the understanding of men,

and to cause those who profess to be followers of Christ to neglect their weighty responsibilities, and to lose their first love. He has worked in such a way that a hard, selfish, satanic spirit has taken possession of many who have loved souls for whom Christ has died. They might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the heart of those who were thirsting for the waters of life.⁹*LtMs, Lt 84, 1894, par. 22*

God would have imbued the worker with His Holy Spirit as he sought to diffuse the light that God had given to him. He who works with an eye single to the glory of God, will have increased light as he imparts light. He will see and realize the value of souls, and contact with an unconverted soul will lead him to kindle his taper at the divine altar and bear its light to his fellow men. God will use the most humble men, even if they have not been ordained. Let all open the heart to the voice and the knock of Jesus and let Him in. The Lord has waited long for the missionary spirit to pervade the church, so that every one would work as in the sight of the <universe> of heaven. "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 in the uttermost parts of the earth." [*Acts 1:8.*]⁹*LtMs, Lt 84, 1894, par. 23*

Determined efforts to oppose the spread of the message will be aroused, but we are to remember that Jesus who is our example did not fail and was not discouraged. His method of labor must be our method of labor. He did not hesitate or sermonize, but He instructed men with authority, as a Teacher sent from God.⁹*LtMs, Lt 84, 1894, par. 24*

Lt 85, 1894

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, Australia

July 27, 1894

Portions of this letter are published in *4Bio 137, 156-157*.

Dear Children:

I awoke this morning about half past two o'clock, and as I could not sleep, I arose and prepared for writing. During the week past, I have not been as well as usual. A strange weakness has come over me, for which I cannot account. Our folks say it is rising so early, and beginning to write so long before day. This may be the case, I cannot tell. I do not dare to entertain the idea that this exhaustion will continue long.⁹*LtMs, Lt 85, 1894, par. 1*

I received your letter Tuesday, and was very glad to hear from you and Emma again. The preparation of mail to send to America, and the reception of mail from America, are stirring times in our history, and if we are not very careful both the going out of mail and the coming of the mail has a telling influence upon me that is not the most favorable. Your last letter brings also a letter from the colored [brother], Bro. Buster. I read your account of him, and also his own intelligent, well-written letter. I cannot help but be pleased with the letter and I would advise our brother that, if possible, he take up the burden the Lord seems to lay upon him, ever bearing in mind that Jesus is a safe Counsellor. He never makes a mistake. Men may reason from policy principles, and judge from a human standpoint; but this is not the Lord's way, "for my thoughts are not your thoughts, neither are my ways your ways; for as the heavens are higher than the earth, so are my ways higher than your ways." [*Isaiah 55:8, 9*].⁹*LtMs, Lt 85, 1894, par. 2*

I recommend to our colored brother that he continue to keep his case before God, that he continue to search the Scriptures in order that he may hear the voice of the True Shepherd and appreciate His Word as spirit and life, as the flesh and blood of the Son of God.

The truth as it is in Jesus is a refreshing portion. All may rejoice in the study of the truth. With earnest purpose they may seek to know what is truth. The truth received changes the heart, inspiring the faith that works by love, and purifies the soul. "The entrance of thy words giveth light, it giveth understanding unto the simple," to all who will be humble enough to be doers of the Word. [*Psalm 119:130.*] How do we live on the flesh of the Son of God? By searching His written Word, by digging deep for the hidden treasures contained therein. Whenever a question was brought to Christ, His inquiry was, "Have ye not read? What saith the Scriptures? How readest thou?" And His command was "Search the Scriptures." [*John 5:39.*]*9LtMs, Lt 85, 1894, par. 3*

Christ could have answered every perplexing question that troubled the heart of man from the depths of His own divine wisdom, but He did not do this. He directed the minds of the inquirers to that which was written in His own inspired text book. When tempted of the devil, He met Satan's artful insinuations with, "It is written." That which is brought to us as truth upon the authority of popes, ministers, or synods' decisions, is not the sure Word, the unerring Word of prophecy. A thus saith the Lord is of more value than the most eloquent assertions of men. The Psalmist saith, "Thy word standeth sure." It is as unailing as the everlasting hills, and upon it we may rely. Be sure that you have the Word of God then follow its teachings implicitly.*9LtMs, Lt 85, 1894, par. 4*

I [say] further to this colored brother, God has a work for you to do, and I will not venture to say what that work shall be. God will tell you that; but lean not to your own understanding, and you will have a sure and safe guide.*9LtMs, Lt 85, 1894, par. 5*

Another Sabbath is past. Willie and myself were to attend the meeting at the Parramatta church, and Brother McCullagh was to attend the meeting in Kellyville, but Brother Colson came on horseback to inform us that Willie must take the meeting at Kellyville. It was decided that I must fill the appointment in the afternoon at three o'clock at Parramatta without his assistance.*9LtMs, Lt 85, 1894, par. 6*

The day seemed pleasant and sunshiny; but about the time we had

to start to church a severe sand storm arose. By keeping my face covered I got through alright, and just as I was about ready to start I was happily surprised to see Willie come into the barn yard. He had ridden eleven miles and back with Brother Belden's pony and trap.⁹*LtMs, Lt 85, 1894, par. 7*

Although some were down with influenza, and could not come to the meeting, yet on the whole we had a very good attendance. I spoke from *Matthew, seventh chapter*, dwelling especially upon the promise, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [*Verse 7.*] I presented to the people some thoughts upon the willingness of God to give the Holy Spirit to them that ask Him, showing them that He is more willing to give them the Holy Spirit than parents are to give good gifts unto their children. The most of those present followed me with their Bibles, and seemed much interested as I presented the case of Moses as he pled with God for one spiritual blessing after another, advancing step by step, not selfishly, but taking the people with him. He made intercession for the people, encircling them with the arm of faith, and like our merciful Saviour, laying hold of the throne of God, he presented the people sinful as they were before the mercy seat. "And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." [*Exodus 32:31, 32.*]⁹*LtMs, Lt 85, 1894, par. 8*

An intensity of feeling overwhelms the man of God. He is so burdened for sinful Israel that he can scarcely give utterance to his thoughts. How similar was his earnestness and burden for sinful Israel to the burden felt by the world's Redeemer when He wept over Jerusalem, speaking in broken utterances, "O Jerusalem, Jerusalem, ... how often would I have gathered thy children together as a hen gathereth her brood under her wing but ye would not." [*Luke 13:34.*]⁹*LtMs, Lt 85, 1894, par. 9*

Again on the crest of Olivet he beheld the city, and wept over it, crying, "O that thou hadst known, even thou, in this thy day the things that belong unto thy peace;" here comes the pause. [*Luke 19:42.*] How hard for Jesus to pass the irrevocable sentence upon

the doomed inhabitants of Jerusalem. Jerusalem had not known the day of her privilege, the day of precious opportunities, when Christ was in the midst of her. Mercy had long hovered over the impenitent, stubborn, rebellious people; but she is about to depart. It was not yet too late as Jesus looked upon the city; but when the sun had set behind the hills, the day of mercy and reprieve for Jerusalem would be ended. Jesus pronounced the irrevocable sentence, "But now they are hid from thine eyes." [Verse 42.]*9LtMs, Lt 85, 1894, par. 10*

In pleading with God Moses continued, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them." [Exodus 32:32-34.] This lesson is for the admonition of all believers. God has made known His purpose that if men continue in transgression, if they do not return unto the Lord with repentance and confession, forsaking their sins, even their special sins and transgression, they will receive according to their works.*9LtMs, Lt 85, 1894, par. 11*

The man Moses was not yet satisfied. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou has not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." [Exodus 33:12.] We read that "The Lord spake unto Moses face to face, as a man speaketh unto his friend." [Verse 11.] But though so manifestly favored of God, Moses still pleads for further revelation of His divine favor. He says, "I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: (he will not separate himself from the people) and consider that this nation is thy people." [Verse 13.]*9LtMs, Lt 85, 1894, par. 12*

Did the Lord's rebuke rest upon Moses as upon one that had been presumptuous in pressing his case before the Lord? To Moses the situation was one that demanded urgency. He realized that his only help was in God, and he will not allow the transgression of Israel to

cut them off from God. The Lord continues to test and prove the quality of Moses' love and faith. The Lord shows no displeasure because Moses holds firmly and steadily to the point but He answers his appeal and says, "My presence shall go with thee, and I will give thee rest." [*Verse 14.*]9*LtMs, Lt 85, 1894, par. 13*

Those who commit their burdens to the Lord, as did Moses, will find that God will give them rest. But though Moses is assured of the presence of God, he is not ready to cease his petitions. He desires to become more thoroughly acquainted with him who shall be the invisible Leader to Israel, and he still holds his own and Israel's case before the Lord. "And he said unto him, if thy presence go not with me, carry us not up hence. For wherein shall it be known here (at this present time) that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." [*Verses 15-17.*]9*LtMs, Lt 85, 1894, par. 14*

In (*Deuteronomy 7:6*), it is recorded that the Lord did hear and did fulfil His covenant with Moses in regard to Israel. And yet when the Lord had made such abundant promises to him, he still desired larger things, and ventures to make a marvelous request. And he said, "I beseech thee, show me thy glory." [*Exodus 33:18.*] Was this presumption? Was he asking too large things of God? He held the Lord with a firm hand of faith, and would not cease his importunings. The Lord does not turn from him, or rebuke him; but still favors his request. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." [*Verse 19.*]9*LtMs, Lt 85, 1894, par. 15*

"And he said, thou canst not see my face; for there shall no man see me, and live. And the Lord said, behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passes by, that I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts, but my face shall not

be seen ... And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation.⁹*LtMs, Lt 85, 1894, par. 16*

“And Moses made haste, and bowed his head toward the earth, and worshipped, and said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff necked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, behold I make a covenant: before all thy people will I do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing which I will do with thee.” [*Exodus 33:20-23; 34:6-10.*]⁹*LtMs, Lt 85, 1894, par. 17*

O what love, what wondrous love, God has revealed to His people in all ages. From generation [to generation] He hath made His love known. His wondrous works declare His majesty and His power. To Moses He revealed His glory, portraying before Him His character, and when Moses failed on one occasion to give Him due respect, God was greatly displeased. The natural passions of the man were excited, and he who should have given all glory to God by the manifestation of patience, meekness, and forbearance was angry with a rebellious people. Will men in high positions of trust remember this lesson from God, given to all the inhabitants of the earth, to be studied as long as time shall last? The Lord has done great things for His people, and they should send back to Him praise and thanksgiving.⁹*LtMs, Lt 85, 1894, par. 18*

July 29. Last Sabbath morning Elder Corliss came up from Sydney, he said Willie had sent him a card from Melbourne with the suggestion that he go to Seven Hills on Sabbath. Elder Hickox left a week ago. They are building a meetinghouse at Seven Hills for the little church he has left. Twenty have embraced the truth since camp meeting, and though they are most excellent people, they are poor in this world's goods. Willie thought that they should have every encouragement now, as they had been but recently baptized

and organized into a church. They are babes in the truth and need to be fed their portion of meat in due season. Brother Corliss was depending upon my horse and carriage to take him to Seven Hills which is about eight miles from Granville. I was very weak, but Emily and Marian both thought it best for me to go, as the ride in the open air would be the best medicine I could take. Emily would accompany me, as May would have to teach two classes in the Sabbath school, for several teachers were sick. We had a pleasant drive.*9LtMs, Lt 85, 1894, par. 19*

The meeting was held in a small private house. I dared not go in and remain through the meeting; it seemed so difficult for me to get breath. Elder Corliss said that he does not preach any more, he teaches. He takes his Bible and gives a Bible reading. He had them all deeply interested. He called upon them to read the texts of Scriptures, and then asked them questions, and they answered very aptly. As he was about to close, I went into the house and talked to them for about thirty minutes. The melting Spirit of the Lord was upon the hearers. Opportunity was then given for all to take a part; but some are very new in the faith, and are very timid. Brother Corliss turned the meeting into a class meeting and called upon them one by one to be Christ's witnesses. All spoke, but one, and bore good witness for the Master whom they serve. This was a precious meeting. Their Sabbath School numbers about forty. We felt the blessing of the Lord. We bade them goodbye and started on our homeward journey.*9LtMs, Lt 85, 1894, par. 20*

We did as we have done when Willie and I were alone, that is, ate our lunch as we were riding along in the phaeton. Brother Corliss seemed to enjoy the occasion of the meeting, and also the refreshment which we had coming home. That night Elder Wilson came from New Zealand. He and Brother Teasdale had been delayed on the water for twelve hours. Their steamer was signalled by a wrecked vessel and had to tow it into harbor. Brother Wilson came on business matters. He wished to consult in regard to future plans for the work. If it is God's will that we remain here, I should be pleased to have you with us. Brother Wilson leaves Tuesday to see the school grounds, and will then return to Sydney, going at once from there to Melbourne to meet Willie, Elders Daniells and Rousseau.*9LtMs, Lt 85, 1894, par. 21*

July 30. It is a very busy time; we have been consulting together. Brother Lawrence has been purchasing a horse and cart for the school grounds at Dora Creek. He came to our place from Sydney last Friday. Brother Collins, our state canvassing agent, who is afflicted with sore eyes at present, and Jimmie Gregory, are to drive the horse and trap to Dora Creek. We are supplying them with provisions for a three-days' journey. We are expected to entertain all the saints who come and go, to shelter and feed all the horses, to provide provisions for all who go out, and to lunch all who come in.*9LtMs, Lt 85, 1894, par. 22*

This would be all very well if it were only an occasional thing; but when it is continual, it is a great wear upon the housekeeper, and upon those who do the work. They are continually tired and cannot get rested, and besides this our purse will not always hold out so that we can keep a free hotel. But what can we do? We do not wish to say No, and yet the work of entertaining all who come is no light matter. Few understand or appreciate how taxing it can be; but if this is our way to help, we will do it cheerfully, and say Amen. But it is essential that we donate large sums of money to the work, and that we lead out in benevolent enterprises lifting every jot that we possibly can. The question arises, Is it our duty also to keep a free hotel, and to carry these other burdens? May the Lord give us His wisdom and His blessing is our most earnest prayer.*9LtMs, Lt 85, 1894, par. 23*

July 27. Yesterday and today have been hard, trying days to me; for exhaustion is upon me. One week ago I took cold, and the result is physical exhaustion. My head was painful; but the worst symptoms have disappeared. I dare not write, I dare not use my brain, and feel too weak to breathe. Tomorrow is the Sabbath, but I shall not venture to go to meeting. I have been [doing] considerable riding today. We have a beautiful park in which to ride; it is free for all. The roads are nice and hard, and smooth as a floor, and wind among the evergreen trees. When nervous, it rests me to ride through the public park. There are but few carriages in the park in the forenoon, and I would like to live there if I could.*9LtMs, Lt 85, 1894, par. 24*

Willie left for Melbourne last Wednesday in response to an earnest invitation to be present at an important council meeting. I was very loth to have him go, but dared not influence him to remain. All think much of his far-seeing judgment, and find his counsel sound. He has not been well since he was last at Melbourne. His stay will be short this time, for he has to bear many responsibilities in regard to the school land. Fifteen hundred acres have been purchased, and there are several hundred acres located close by the school land which ought to be purchased. But as money is very scarce, and the adjoining lands are high priced, we shall not purchase at present. They were purchased by landowners during the time of the great boom; but the boom has passed off, and now the men are unable to dispose of it, yet they value it at the price they paid for it and hold it fast. [For the continuation of this day's writing, see *Lt 105, 1894.*]*9LtMs, Lt 85, 1894, par. 25*

Dear Children, I arise to write you while others are sleeping. We are glad to see a work going forward in this country, even though there has been a very great dearth of means. Through the failure of the banks the people have been robbed of money, because of large speculation in land and sheep, and there is much suffering and great destitution everywhere. Our own people are losing their all in this world because they cannot meet their obligations. The canvassing work moves slowly because of this, and it is necessary that the greatest care should be exercised to bind about the wants of the people as much as possible in every part of the Lord's vineyard. We must help the unfortunate, the distressed, the unfortunate ones among our own people, and not live to please ourselves.*9LtMs, Lt 85, 1894, par. 26*

O how carefully should we move now, when we are in the very shadow of that time of trouble which is fast approaching, such as never was since there was a nation. We are not safe now in indulging our own desires, in having our own way, in following the imagination of our own hearts. Those who have done this in times past have lessons to unlearn, and lessons to learn of Jesus our Pattern. The peril of believers is great. Unbelief in the soul will marshall her power while faith is striving to gain the mastery in the

battle. Many battles will have to be fought in the heart of the believer.⁹*LtMs, Lt 85, 1894, par. 27*

Wonderful is the struggle and great are the issues although the contending elements make but little outward noise. All heaven is looking on, intensely interested to see what will be the result of these conflicts. The believer is fighting against a strong army. "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. Stand therefore, having your loins girt about with truth, and having on the breast plate 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, and watching thereunto with all perseverance and supplication for all saints." [*Ephesians 6:12-18.*]⁹*LtMs, Lt 85, 1894, par. 28*

These are the marching orders that are to be followed out by every loyal soldier of Jesus Christ. If we obey orders, we shall then exercise faith and trust, knowing that there is One who is watching every soul in his fierce struggle with the powers of darkness. Satan will set in operation every satanic invention to hold the soul in his grasp; but help is laid upon One that is mighty, One who will come to the help of every soul in peril, and turn back the forces of darkness, and make us more than conquerors over our enemies. Our part in the conflict is to obey orders, and He who hath begun a good work in you will perform it unto the day of the Lord Jesus.⁹*LtMs, Lt 85, 1894, par. 29*

Lt 86, 1894

White, J. E.; White, Emma

Middle Brighton, Melbourne, Australia

January 12, 1894

Portions of this letter are published in *4Bio 115, 117, 119*.

Dear Children:

We are now on the ground where to all appearances there is a veritable camp meeting. Our first meetings were workers' meetings, and lasted for several days. Our conference began on Friday, January 5th. We had an excellent meeting in the smaller tent. The larger pavilion had not yet been pitched, because it was holiday time and nothing can be obtained on holidays however urgent may be the want. On the 2nd of January the tent was well pitched, and prepared for meeting. I spoke to the people, and was surprised that so large a number of believers were on the ground. The large tent was well filled, and the question was, where shall we have room for the outsiders? It was a perplexity to us all. If the Lord favors us with good weather, we shall have a large outside attendance, and we shall place seats all around the tent, and lift up the canvass, making the sides a canopy to cover the people as far as they can be made to reach.⁹*LtMs, Lt 86, 1894, par. 1*

Those who came early to the workers' meetings, have been listening to most precious things from the Word of God. The truth as presented from the treasure house of God, shines like precious jewels, of far greater value to those who receive them in the heart, and are doers of the Word, than the most precious things that earth can afford. The truth is as much higher than the things of earth as the heavens are higher than the earth.⁹*LtMs, Lt 86, 1894, par. 2*

Elder Corliss has come to us with the precious truth. There are those in attendance at the meeting that have kept the Sabbath for four years, and they state that this is the first opportunity they have had to testify to the truth in the congregation of God's people. Many are here who have been scattered in the highways and the byways,

and the Lord has moved upon their hearts to come up to this holy convocation. They are now for the first time hearing the living preacher. Papers and publications have been silent messengers from God to them and have sown the seed of gospel truth in their hearts, and God has watered the seed sown. You can hardly imagine the delight of these persons as they feast upon the rich banquet that heaven has prepared for them, and their hungry souls are filled.⁹*LtMs, Lt 86, 1894, par. 3*

A holy joy pervades the encampment. I see countenances lighted up, plainly impressed with the divine image. Many voices are heard expressing the gratitude of joyful hearts as men and women contemplate the precious truth of the third angel's message, and come to realize the paternal love of God. They relate their experience as to how they were first led to see the light, and in many instances we find that it was through reading the *Great Controversy* that the Sabbath truth was revealed to them and that they were led to search the Scriptures and to take their position upon the truth. Others embraced the truth by reading *Thoughts on Daniel and the Revelation*.⁹*LtMs, Lt 86, 1894, par. 4*

Many have been much blessed by reading *Steps to Christ*, and those who have thus embraced the truth through reading are feasting their hungry souls upon the rich truths of God's word. They are led to see what is comprehended in the third angel's message—that all self must be renounced, all dependence in self must be given up, and the Lord Jesus must be received in the heart as a complete Saviour. They are led to believe that they are born of God, and entitled to the privileges of sonship. His Spirit witnesses with their spirit that they are children of God. It is made manifest before us that the words of John are verified when he says, "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." [*John 1:12, 13.*]⁹*LtMs, Lt 86, 1894, par. 5*

Taking it in on all sides, this is the best camp meeting we have ever attended. There are features in this meeting which testify clearly that the Spirit of God is working upon human hearts. The camp is in a good locality, the surroundings are favorable, and there is a large

number in attendance. Many visitors come from long distances, and as it used to be seen in 1843 and 1844, they bring their lunch and remain through the day. A number of the citizens of the place have declared that if they were not living close by, they would hire tents and camp with us on the ground. They value the privilege of hearing the Word of God so clearly explained, and they say that the Bible seems to be full of new and precious things, and will be like a new book to them.⁹*LtMs, Lt 86, 1894, par. 6*

Ministers of different denominations come to the meetings. A request was made that Mrs. White should speak some evening during the week, for many wished to hear her who could not come out on Sunday or Saturday afternoon because of other engagements. An appointment was made to meet their wishes. Many of the people had read *Great Controversy*, and this had awakened an interest to see and hear the woman who had written it.⁹*LtMs, Lt 86, 1894, par. 7*

Last Sabbath we had the largest attendance we have had, to my knowledge, on Sabbath afternoon or evening. The tent was filled up, then all the chairs that could be obtained from the tents were brought in, and Brother Rousseau asked, What shall we do? Our own people were requested to give up their seats to the strangers. Many were standing, both of believers and unbelievers, as a wall about the tent. Thus we see that the Lord is at work. In this afternoon I spoke to the people about one hour, and the large congregation were as orderly as though we were in a meeting house. The people seemed to be intensely interested.⁹*LtMs, Lt 86, 1894, par. 8*

On Sunday there was a large crowd out and in the afternoon and evening the people crowded about the tent in large numbers. I spoke in the afternoon upon the subject of temperance. Several influential ministers were out to hear. One said he would preach in a pulpit nearby on Sunday evening. He there took up the leading points of our faith and stated the same quite accurately. He then told the people that we as a people understood these Scriptures literally, but that he understood them in a spiritual sense. He gave the highest recommendation to our people, but will he improve this opportunity to accept and rejoice in the light?⁹*LtMs, Lt 86, 1894,*

par. 9

Mother.

Lt 87, 1894

White, J. E.; White, Emma

Granville, New South Wales, Australia

June 28, 1894

Portions of this letter are published in *1BC 1111*; *7BC 947-948*; *4MR 263*.

Dear Children Edson and Emma:

I received your letter last Thursday morning, and was made glad to see you coming to the position in which for years in the past the Lord has signified that He would have you. If you will walk in humility, I am sure that your mind will be fruitful in the knowledge of the Scriptures, and that in studying the life of Christ you will have special help through the Holy Spirit in expressing the ideas that are now so precious to you, and that the Lord will open the minds of those who hear, so that they will be able to grasp the precious things found in the Holy Scriptures. I am very much rejoiced that you can come to God in the full assurance of faith, through the blood of the crucified Redeemer. Ever reach upward, advance as Christ leads the way, and you will preserve the simplicity of faith, that living, active faith that works by love, and purifies the soul.⁹*LtMs, Lt 87, 1894, par. 1*

Thank God that He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him. "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*.] The blood of Jesus Christ cleanses us from all sin. It speaketh better things than the blood of Abel, for Christ ever liveth to make intercession for us. We need to keep ever before us the efficacy of the blood of Jesus. That life cleansing, life sustaining blood, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God.⁹*LtMs, Lt 87, 1894, par. 2*

This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, illustrated by the ever flowing stream that proceeds from the throne of God, the water of the river of life. The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life is to us the symbol of the atonement. There were death and life blended, presenting to the searcher for truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world, the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of sin.*9LtMs, Lt 87, 1894, par. 3*

We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous, is this stream. To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit, and then the holy, happy, peaceful walk and precious communion with Christ. Then, O then, can we intelligently say with John, "Behold the Lamb of God, that taketh away the sin of the world." [*John 1:29.*] Talk it, pray it. Let it be the theme of sacred song—to be washed, to be cleansed—the believing soul claims that love, and by its virtues stands before the throne of God, pardoned, justified, sanctified. Our success in presenting the truth before the people is in our experimental knowledge of the efficacy of the blood of Jesus to our own souls. Its cleansing virtue gives strength and vigor to faith, power to prayer, and happiness in cheerful obedience.*9LtMs, Lt 87, 1894, par. 4*

Lt 88, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Australia

February 6, 1894

This letter is published in entirety in *FBS 28-32, 123*.

Dear Son Willie:

The mail received a letter written by me yesterday. Emily copied a part of it and two pages I said she need not copy and so I did not send them. You may not obtain anything but a confused idea of the matter which has been the cause of great suffering of mind to me. In Battle Creek, Fannie pleaded hard and with tears to come with me to engage with me in the work of preparing articles for the papers. She declared she had met with a great change, and was not at all the person she was when she told me she desired to write herself and could not consent that her talent should be buried up in the work of preparing my articles for the papers or books.⁹*LtMs, Lt 88, 1894, par. 1*

She felt she was full of the matter and had talent she must put to use in writing, which she could not do connected with me. I said, "I release you now, Fannie," but she persisted that she must hold on to the preparation of some articles when she went to Ann Arbor, and not entirely let go. Marian persuaded me this I had better do, for it would be a great discouragement to Fannie if I refused her request. Fannie stated afterwards that these articles were the means of saving her from ruin. You know I was so unwise as, it appears to me now, to grant her request to come with me to this country and throw in her interest heart and soul as she persisted with many tears she would do, and she was very positive she would never cause me sorrow and perplexity again because of her pride and self-ambition and self-will. How this has been fulfilled, you know something [of], but very little of the real facts in the case are known. But all that occurred in Preston was one series of sufferings and distress and agony of mind to me on her account. The Lord gave me in Preston the most blessed experience of my life. He made me

to have peace and rest in the love of His presence, and His grace kept me cheerful, happy, and joyful. While God was working with me in a most wonderful manner, the enemy was working just as decidedly with Fannie. And that working has continued from that time till the present. Warnings were given me, but I did not act upon them, thinking I would be at Melbourne much sooner than I was. The delay, in consequence of the camp meeting we decided to have in Wellington, kept us in New Zealand for a much longer period than we anticipated.*9LtMs, Lt 88, 1894, par. 2*

I was greatly pained during the camp meeting in Brighton at the positions of trust given to Fannie in placing upon her so fully the responsibility of the children. I knew that others ought to know it was not a proper thing to do, in consideration of her make-up in character. Others should have been connected with her to make up for deficiencies she could not discern existed in herself, but others ought to be intelligent to discern these defects and guard on every point against them, in placing her in so responsible a place. But I was not able to change the order of things, and I positively could not unite with her in that work for reason of the warnings I had received while in Preston and New Zealand.*9LtMs, Lt 88, 1894, par.*

3

After you had left Melbourne, I felt very much distressed. I had a burden, a great burden, for the future of my work, and I could not discern how to change the order of things. Again the warning came, "Fannie is your adversary, and is misleading minds by entertaining the suggestions of Satan as did Eve in Eden." Her love of ambition, her love of praise, and her idea of her own ability and talents was the open door Satan had entered to not only ruin her soul, but to imperil the work given me of God.*9LtMs, Lt 88, 1894, par. 4*

While I was depressed in mind, and distressed almost beyond measure, as to what was the matter now, and how I should meet it, Elder Starr was burdened and thought I should not be left in darkness in reference to the workings of the mind of Fannie. She had made statements to Elder Starr which I think I mentioned in my former letter, asking him if he thought it was right to give all the credit to Sister White for the published writings when others had so much to do in their preparation, and she made strange statements

to him which shows a mind influenced by the power of Satan.*9LtMs, Lt 88, 1894, par. 5*

In the conversation I had with Fannie, I asked her to tell me what she would have done. Should it be published Mrs. E. G. White, Fannie Bolton, and Marian Davis are a company concern in these productions? "O," she says, "I do not know, I do not know. I have been tempted. I am full of pride." Well, considerable was said which I cannot take time to write. I have told her plainly, I dare not employ her longer, for the door of her heart was open to any and every temptation.*9LtMs, Lt 88, 1894, par. 6*

In the place of her voicing the suggestions of Satan as the voice of God, why did she not, like a faithful worker, open the matter to the one concerned. Why did she not utter a word to me, but go to Emily and May and talk with them? I find she has talked with Colcord and his wife, Sister Salisbury, and how many others remains to be developed. Is not this the work of a traitor? What harm could not such an one do me in sowing doubts and questionings in the minds of those who have not an experimental knowledge in the work given me of God?*9LtMs, Lt 88, 1894, par. 7*

She says to Elder Starr, "I have some precious thoughts the Lord gives me, and I have expressed these to Marian, and the next thing she puts them in Sister White's articles on the life of Christ, and they are supposed to be her thoughts." And to have her talent buried up and unrecognized beneath the writings that pass for Sister White's she does not think is right. Who has supposed she was putting her words and her ideas in the place of the words and ideas given to her in the writings of Sister White? "O," she said to me, "I have put my life into those articles published."*9LtMs, Lt 88, 1894, par. 8*

Now, it is not a correct statement. I want not her life, or words, or ideas [put] into these articles. And the sooner this bubble is burst, the better for all concerned, the necessity for this wonderful talent be understood, and Fannie come to her senses. I have now no knowledge of how we shall come out, and what I shall do. I am afraid that Fannie cannot be trusted.*9LtMs, Lt 88, 1894, par. 9*

I told her she had been sowing the seeds of evil, like thistle's seed,

that she can never gather up. A person with so little judgment and caution that cannot discern from cause to effect, but goes on in her own perverse imaginings, and pours out the suggestions of Satan into other minds is not to be trusted. It is the work of a traitor. If she has done the work, which she has represented to other minds she has done, so that she thinks credit should be given her for her talent brought into my writings, then it is time that this firm is dissolved. If she has done this work, which she has represented to others [has] been as much her talent, her production of ideas and construction of sentences as mine, and in “beautiful language,” then she has done a work I have urged should not be done, again and again; and she is unworthy of any connection with this work.*9LtMs, Lt 88, 1894, par. 10*

Now it remains that the articles be examined critically and decisions be made accordingly, for this must not go with only a passing notice. The leaven has been placed in other minds and not one suggestion expressed to me, the only one to whom these thoughts should be expressed. What did she think these persons could do to relieve the situation to whom she has opened her mind so freely? She was in the house with me in Preston, and she talked with May Walling, and Emily Campbell who was newly connected with me and my work. I was in the house. She could speak to me any time, but not one word or hint of this matter came to me. For two full years this leaven has been affecting her mind, and how many other minds the judgment alone can reveal, of putting the whole work under a cloud and doubt. Is it human or divine? The work God has given me has been placed in her estimation on a level with her own productions, and this is the impression she has given.*9LtMs, Lt 88, 1894, par. 11*

As near as I can represent it to you is, that she has in a most exaggerated way represented as though the productions from my pen were more the mold of her talent than anything from me, that she made it all over, thus she has represented to me. I told her that “I have placed the writings in your hands and repeated to you over and over again that I wanted my words and my ideas to appear in every case.” She must not substitute her words or her ideas. I want not my words to be changed for her words.*9LtMs, Lt 88, 1894, par.*

12

She stated that W. C. White had read articles she had done just according to my directions in preparing, and he told her she must do more to it, etc. Now I am in trouble and this matter must be settled. I think Fannie's influence is not good, and while she appears to be a zealous worker, she is awfully busy, yet the influence is not of the right quality. I told her I could not see how I could feel the least safety in keeping her connected with me. I had had no harmony of spirit with her. And if she could be so thoroughly deceived when she claimed to be imbued with so great a missionary spirit, and to be so zealous a worker in the cause, what could I expect in the future?⁹*LtMs, Lt 88, 1894, par. 13*

The light given was, "She is your adversary." The light given me on one occasion was that of Aaron and Miriam. They both occupied a prominent position. Both stood in estimation of the people, only second to Moses. The very same spirit that first brought discord in heaven, sprang up in the heart of Miriam, and she repeated to Aaron her thoughts, that due credit was not given to them. She had ability to place this matter in a light to gain sympathy, as though she had been kept out of sight, and her talent not recognized, neither was Aaron's. Please read the history and that written in *Patriarchs and Prophets, pages 368-371*.⁹*LtMs, Lt 88, 1894, par. 14*

Aaron had been mouthpiece for Moses, and Miriam was a teacher of the women. But now come whisperings between the brother and the sister in murmurings and jealousies against Moses, and they were guilty of disloyalty, not only to their Leader appointed of God, but God Himself. This burden of jealousy for their own honor and glory were not left to be planted in the minds of the camp of Israel, but the Lord who reads the secrets of all hearts takes this matter in hand. For the matter left to go uncorrected would create a rebellion in the camp of Israel.⁹*LtMs, Lt 88, 1894, par. 15*

"And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; and the

similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" *Numbers 12*. [*Verses 5-8*.] *9LtMs, Lt 88, 1894, par. 16*

What words have been spoken by Fannie? Hath not God seen the spirit of jealousy, the spirit of ambition and pride struggling for human honor and recognition? This history is designed as a warning to all who will pursue a similar course as Aaron and Miriam. He who reads the heart will bring to light the hidden things of darkness, and will make manifest the councils of the heart. Those who give place to Satan's suggestions, in their desperate efforts in panting for recognition of talents they flatter themselves that they possess, will be so blinded by the enemy that they will not discern sacred things in distinction from the common. They will bring accusations against those whom God has called to act in certain positions in His cause. *9LtMs, Lt 88, 1894, par. 17*

I have now written you quite fully, and I leave it with you to act as you shall judge best. Marian has not discerned the inward working of this matter, and has been deceived and affected in a degree by Fannie's statements of the case. We are now compelled to look deeper than the surface. But I leave this matter for you to do as you think best. I am in a very grave perplexity and when I see how Satan works to take the very ones who ought to be intelligent and sharp as steel to understand their position before God, and their privileges and honor to have a part in the work, become disloyal, surmising, and whispering evil and putting the same into other minds, it is time decisive measures are taken that will correct the disaffection before it shall spread farther. *9LtMs, Lt 88, 1894, par. 18*

I will now say, we are all generally well. I, of course, am not but troubled and perplexed. After you read my letter, send me word by telegram, when I may expect you. Letters are expected today from American mail. *9LtMs, Lt 88, 1894, par. 19*

Please make close inquiry in regard to the horse and phaeton and household goods. We can drive the horse through. Stephen has been with his trap more than half-way to Sydney, and says he will drive through if we want him to. You can inquire whether it is best to go by boat, and the expense of duties and freightage, and write as

soon as you ascertain.*9LtMs, Lt 88, 1894, par. 20*

Much love to all in the faith.*9LtMs, Lt 88, 1894, par. 21*

Since writing the enclosed, Elder Starr has had a long talk with Fannie. Now she is just beginning to see the perverse spirit she has had, and how much I have had to bear with her ever since she has been in Melbourne. She now says it is all right if she is separated from the work, that she had brought it upon herself, and if the decision is that she goes to America, she will submit and do anything they may counsel her to do. She is now humble and seems to see herself, but I leave it with the judgment of others to decide what is best to be done.*9LtMs, Lt 88, 1894, par. 22*

If you see it is not possible for these persons that I have named to come back to Melbourne, adjust the matter as you deem best. I think now the evil is stayed, but it seems to me Fannie has not any just appreciation of the work. She places it on a level with common things and handles it as such. Now she is very anxious to remain in Australia, but I am fearful to have her influence in this country. Would it not be best for her to return to America now that she is in a state of submission? Should she be entrusted again with the work, would not this subdued feeling soon wear away and as she had not very fine points of character, will not the same spirit come on her and she bring the writings down to her level?*9LtMs, Lt 88, 1894, par. 23*

I speak to you now freely and you must do that which seems to be the best. When I am to get my workers I know not, but I will trust and have faith that God has someone for me. If not, the writings will have to stop for the papers. I do not want that your business should be all broken into, but understanding the case you must move intelligently as will best serve the cause of God.*9LtMs, Lt 88, 1894, par. 24*

Please consider what objection will come in if we drive our horse and phaeton to Sydney; would it be wrong? Please inform me all you can in reference to this matter. Had I best sell? I dislike to leave the horse and carriage and have to buy anew in Sydney.*9LtMs, Lt 88, 1894, par. 25*

We are now pleasantly situated. Sister Tuxford is pleasant and May doing well.*9LtMs, Lt 88, 1894, par. 26*

In much love.*9LtMs, Lt 88, 1894, par. 27*

Elder Starr's American mail just came. His brother John writes he has given himself unreservedly to Jesus and he has peace, the peace of Christ. He writes well, and I am so thankful for the poor soul. Our mail has not come, [it] is at the Echo office—will come tonight, have telephoned for it.*9LtMs, Lt 88, 1894, par. 28*

Fannie is writing to all she has spoken to upon this matter of which I have written to you. She seems determined to make thorough work, poor soul. I am distressed, yet relieved, and now I mean to trust in the Lord fully. O, I need more faith.*9LtMs, Lt 88, 1894, par. 29*

Lt 88a, 1894

White, J. E.; White, Emma

George's Terrace, St. Kilda Road, Melbourne, Australia

February 10, 1894

Portions of this letter are published in *4Bio 118*.

Dear Children:

I have felt very hungry to see you since the camp meeting in Australia. What would you think, if I should send for you, Edson and Emma, to work in this country? I know that there are plenty of fields in which you could work. I am to remain here only a few weeks, then we settle down in New South Wales, which has a much better climate than Australia. Please do not fasten yourselves too firmly where you now are, for I want to decide this matter very soon. There is much to be done in locating the school and settling it in order.⁹*LtMs, Lt 88a, 1894, par. 1*

February 10. I have not been well since the camp meeting. I spoke on the ground seventeen times at length, and several times labored in ministers' meetings. This climate is not good for me, but after the summer school we shall leave Melbourne for Sydney. Willie is now in Sydney; he has been there about ten days in company with Elder Olsen, two Brethren Hare, Elder Daniells, and several others who are looking for a suitable location for the school. As yet they have not been successful. We are praying that the Lord will guide them and show them the proper place. The expense of hiring George's Terrace is large, and we must not carry it any longer than is positively necessary.⁹*LtMs, Lt 88a, 1894, par. 2*

Yesterday, Sunday, in company with Brother and Sister Starr and several others, I went on the cars twelve miles to Williamstown, and spoke in the afternoon to a tent full of people, the very best part of the community. I had been for some weeks compassed with infirmities, and thought it next to impossible to speak, but finally I went, and the Lord strengthened me. I was enabled to bear the message of warning given me of God. All listened with the most

earnest interest, and I was glad I did not disappoint them.*9LtMs, Lt 88a, 1894, par. 3*

I then had some conversation with Captain Press and his wife, <who is> the president of the W.C.T.U. Mrs. Press came to visit me in my tent, at Middle Brighton. She is a vegetarian, not having tasted animal food for several years. She has been pleading with me to speak in one of the meetings of their society <in Melbourne.> Elder Starr and his wife have visited Mr. and Mrs. Press, and Brother Starr also was urged to speak to the W.C.T.U. They are very anxious to receive lessons in regard to hygienic cooking. We are so sorry that we have not even one person who is qualified in these lines and authorized to give lessons. But we shall do all we can to teach in this direction.*9LtMs, Lt 88a, 1894, par. 4*

Several of our sisters who have had some knowledge will undertake the task. They have plainly stated to these friends that they are not professional cooks, but the answer is, "Tell us what you do know." The W.C.T.U. have a very nice hall <in Melbourne> where they hold their meetings, and a restaurant connected with it, so every provision is made. They want our workers to come to the restaurant and to charge a sufficient sum to cover all expenses. This week, <Thursday,> the first lessons will be given. We hope to so relate ourselves to these people [so] that quite a number will unite with us in belief of the truth.*9LtMs, Lt 88a, 1894, par. 5*

Elder Grant visited Williamstown while he was in Australia, and presented the doctrine of immortality only in Christ. Several received the light on this point. Some of them were in attendance at the camp meeting in Middle Brighton and urged that meetings be held at Williamstown. As soon as the meetings on the campground closed, Elders Israel and Baker pitched a tent in Williamstown, and quite an interest is being awakened there. Yesterday above two hundred were in attendance. This is the largest congregation they have yet had at the tent. The people are now inviting our ministers to come to their homes. Certainly there is evidence of a deep interest, and it seems to be growing. There is not one believer in the truth in the place. But we hope that a church may be raised up both here and at Middle Brighton.*9LtMs, Lt 88a, 1894, par. 6*

There are other towns, very many, that should be entered. These are now better prepared to have labor done in them since the camp meeting, which was so largely attended, and the sound of which has gone out far and near. Those in Williamstown who embraced the views presented by Miles Grant were excluded from the Methodist church. Now more light is unfolded to them upon the Sabbath and other points of Bible truth, and they are convicted. We hope they will be led on from point to point until they take the whole truth.*9LtMs, Lt 88a, 1894, par. 7*

Several in Middle Brighton of the very best class have come out clear and decided in the truth as the fruit of the camp meeting. This brings joy and rejoicing to our hearts. Elder Corliss and Elder Hare are laboring with a tent in that most beautiful suburb. In one family, named Malcolm, five members have accepted the truth—the aged mother, two daughters, a son, and his wife. One daughter has been a missionary in China. She is an intelligent, fine-looking woman, and an interesting speaker. She is now attending the Bible School, eagerly feasting on the truth and qualifying herself for her future work.*9LtMs, Lt 88a, 1894, par. 8*

I am going to ride out today to Middle Brighton to make some visits. Those who acknowledge the truth approve it with the whole heart and are greatly blessed. The Bible, they say, is a new book to them. I cannot now tell the exact number who have received the truth in this one locality alone as the result of the camp meeting.*9LtMs, Lt 88a, 1894, par. 9*

Several from Melbourne also have decided to obey it. When one sister took her stand upon the truth, her husband said, “You may give up the Seventh-day Sabbath or leave my home.” They were Wesleyans. She left home, and then her daughter, a girl of sixteen years, took her stand on the Sabbath, and the father told her to leave. The mother heard this and went home for her daughter. The husband and father said, “Well, have you decided to give up that Sabbath, and come back and live with me?” She replied, “No, I came for my daughter, whom you have turned out of doors.” “But what are you going to do?” he questioned. “I am going to support myself and my daughter. She may help me what she can.”*9LtMs, Lt 88a, 1894, par. 10*

He begged on his knees for his wife to give up these terrible doctrines. She had been a very timid woman, but the truth made her strong, and she said, "No, I shall never give up the Sabbath; I shall keep it as long as I live. I shall obey God." "Well," he said, "if you will come back, you and my daughter may keep the Sabbath, but promise you will not go to the meetings." She would make no such promise. "I will be a faithful wife to you in everything," she said, "But should I listen to your proposals, and disobey God, I should not be a faithful child to Him, and therefore should not be a faithful wife to you or a faithful mother to my children." *9LtMs, Lt 88a, 1894, par. 11*

"Well," he said, "I am in great distress of mind. Will you go to our minister and talk with him?" At first she refused, saying that she knew her duty and need not go to the minister, to learn it. But as he continued to entreat her, she finally consented. It was then ten o'clock at night. They roused up the minister, and the man laid the whole matter before him—how he had turned his wife out of doors because she had kept the Sabbath. "Now," said he, "Did I do right in this, and in saying to my daughter that if she kept the Sabbath she could not stay in my house? I want you to tell me did I do right in thus treating my wife?" The minister answered, "You did perfectly right under the circumstances." *9LtMs, Lt 88a, 1894, par. 12*

The man responded with much vehemence. "No, I did not do right. I abused my wife and was unkind and abusive to my child. I see now how shameful was my course in treating a woman, the mother of my children, in so heartless a manner." He then asked the forgiveness of his wife and said she should come back to his home. No restrictions should be place upon her; she should be at liberty to do as she thought right. He felt greatly troubled over the course he had taken. So the wife was re-instated in her home, more respected and loved than before this fiery opposition broke upon her. Our brethren think that the husband will be converted to the truth. *9LtMs, Lt 88a, 1894, par. 13*

Among those who accepted the truth in Melbourne are two brothers by the name of Anderson who keep a large music store. They were baptized one week ago. They have since had some trouble. The father-in-law of one of the brothers (I think he must be connected

with them in the business) said to them, "The store must be opened on the Sabbath." The son-in-law answered, "Not while our names stand on the sign can we open the music store on Saturday." The wives of these men have not yet taken their stand. They are so mixed up with the world that it is hard to make suitable impressions that will divorce them from worldly idolatry. The brothers anticipate opposition, but they are firm and decided.*9LtMs, Lt 88a, 1894, par. 14*

We learned yesterday that Elder Corliss in his visiting in Brighton came across a man and his wife, an old couple, who have kept the Sabbath for ten years. They did not attend any of the meetings on the campground, did not know that there had been a camp meeting. Several persons are on the point of decision. Mr. Hill and his family seem to consider that so much is involved in this matter of changing their belief, we fear they are turning their ears from the truth. But we have not given up all hope yet. They have come to visit the school today. Brother and Sister Starr had my horse last Sabbath to make calls on several in Middle Brighton, and they feel in no way disheartened by the outlook.*9LtMs, Lt 88a, 1894, par. 15*

Elder Starr and his wife remained at Williamstown yesterday for the evening service, as Brother Starr was to speak. Maggie Hare and May Israel accompanied me home, Brother and Sister Starr saw us on the car, and my horse and carriage were waiting for me at the station. I was real glad that I did not allow infirmities to prevent me from going to Williamstown; it would have been a disappointment to them. Brother and Sister Starr took breakfast with us this morning, so we learned of the meeting last night. There were nearly as many present as in the afternoon, and they were deeply interested.*9LtMs, Lt 88a, 1894, par. 16*

Brother Starr is anxious for Brother Rousseau, who is in Sydney, to return, that he may be free to visit among the people and become acquainted with those that are interested and help them. Brother Starr has charge of the school in Brother Rousseau's absence. He speaks three times a week and wants to do much more. He is doing his best in every line and he is an acceptable worker. I am glad that we have him with us. Brethren Israel and Baker feel cheerful and are much encouraged that the people come out to hear them,

apparently with as much interest as to hear others of the preachers.⁹*LtMs, Lt 88a, 1894, par. 17*

Lt 89, 1894

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 18, 1894

This letter is published in entirety in *20MR 75-79*.

Dear Children:

I arose and dressed at midnight, for I could sleep no longer. The hands of my watch stood at twelve o'clock. Since writing my last letter to you, the Vancouver mail has come in, and I read your letter with much interest. I am sorry that any one in the office should reenact transactions after a similar kind to those which were done during your father's sickness, and for which they were reprov'd. But let not anything of this character cut off your faith. Do not permit feeling to arise that will destroy your faith and happiness. Walk humbly with God, walk trustingly.⁹*LtMs, Lt 89, 1894, par. 1*

Since coming to this field of labor, your mother has had severe and fiery trials; but in talking of these trials, and in writing concerning them, I find that they bite more keenly into my soul. I may not last long, but ere my life closes, I would see you, my son, filling the place that the Lord would have you. You have a work to do, and you must not fail nor be discouraged. Again and again Satan has tried you on this same test, and as a result you have yielded to temptation. Now I write to you, knowing that the Lord has a work for you to do. If you walk humbly with God, He will help and strengthen you, and give you His peace. The Sun of Righteousness will shine into your heart and mind, and you will be all light in the Lord. Place your hand in the hand of Jesus, and say, "I believe in Thee. I trust in Thee. My soul shall make her boast in the Lord and only in the Lord."⁹*LtMs, Lt 89, 1894, par. 2*

Men may make mistakes; they may misjudge and misconceive. Their imaginations and impressions may be faulty, but the Lord never makes a blunder. You are to look to Jesus who is the Author and Finisher of your faith. There are many in the cause whose

hearts and minds are not imbued with the spirit of the Master, and they are not doers of His Word, or imitators of His example. But you are not to look to them for your pattern. You are to move steadfastly, firmly, forward, saying at every step, "Be thou my pattern." Other foundation can no man lay than that which is laid. Jesus Christ is your foundation. Build upon Him, but be careful how you build. If you build with wood, hay, and stubble your work will be burned up, but if you build with precious material, compared to gold, silver, and precious stones, you will suffer no loss though your works may be tried by the fires of the last day.⁹*LtMs, Lt 89, 1894, par. 3*

God has been working in your behalf. I know this for the Lord hath revealed it. But you have need to exercise faith and patience and long-forgiveness toward those who are not ready to rejoice over the finding of the lost sheep who is so precious to the true Shepherd. The true Shepherd has given His life for the sheep, and He calls upon all His friends and neighbors to rejoice with Him. He says, "My sheep that was lost is found, my son that was dead is alive again." [*Luke 15:6, 24.*] The kingdom and the work of Christ is not after the similitude of the world's modes and practices. It is [a] dominion of principles originating from the character of God. The prophecies plainly predict that His kingdom is not to be after the order of any earthly government, but is to stand in the world reflecting His sufficiency, completeness, and perfection.⁹*LtMs, Lt 89, 1894, par. 4*

The ensign of the reign of Messiah in all its character is to be distinguished by the likeness of the Son of man. Where the kingdom of God prevails, every carnal weapon, every influence of force and compulsion is banished. By the action of the Holy Spirit on the mind, God is recognized with gratitude and with love that is without one taint of selfishness. Christ said, "And he is our sanctification, our sufficiency, our righteousness." "Where two or three are gathered together in my name, there am I in the midst of them." [*Matthew 18:20.*]⁹*LtMs, Lt 89, 1894, par. 5*

The efficiency of Satan's kingdom is found in the blending together of satanic forces to extend the contagion of evil; but the Lord Jesus has devised a plan whereby He may work counter to the work of Satan. He designs to imbue His human agents, the subjects of His

kingdom, with the principles of love and unity. With sanctified heart they are to build one another up and strengthen and extend that which is good. Reciprocating Christ's love, they are to deal in the goods of heaven. His church is to bear His superscription, and thus testify to the world that God has sent His Son to be the Saviour of the world. Through the circulation of His holy love, pity, kindness, and tenderness of heart are to be imparted to all their zeal. Love is to be interwoven as threads of gold in all their actions.*9LtMs, Lt 89, 1894, par. 6*

Every Christian who is happy in the Lord will work zealously to bring the same happiness into the heart and life of one who is in need and affliction. Followers of Christ will produce their own happiness in the hearts of others by performing Christlike works. They will diffuse an atmosphere which is pure, peaceful, and Christlike. They will act out heavenly attributes and will produce fruit after the heavenly kind and quality. That which they sow they shall also reap.*9LtMs, Lt 89, 1894, par. 7*

We must look on the faults of others, not to condemn, but to restore and heal. Watch unto prayer, go forward and upward, catching more and more of the spirit of Jesus, and sowing the same beside all waters. Give not your heart to the possession of any hatred because you see professed Christians pursuing a course that is not what you might expect from those who have had an experience in the truth. "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] See that you are not a commandment breaker in any wise because others disregard the principles of God's holy law.*9LtMs, Lt 89, 1894, par. 8*

Let all your works, however humble they may be, be of a character to save precious souls for whom Christ has died. Be sure that you have the spirit of Jesus and present to others the truth as it is in Jesus. The Lord loves those who are contrite in heart. Now is the time to form a character unto eternal life, to receive light, and to make the most of your precious opportunities to diffuse light. It is by imparting that which you receive that you will grow in grace and in Christian experience, becoming a worker together with God.*9LtMs, Lt 89, 1894, par. 9*

What a privilege it is to wear the yoke with Jesus! What an exaltation! The Lord wants you to believe in Him, to trust in Him, so that you may with Paul understandingly say, "These light afflictions which are 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." [2 *Corinthians* 4:17, 18.]*9LtMs, Lt 89, 1894, par. 10*

There is one thing I would urge upon you and your associates, and that is, that it is a most solemn thing to represent to the world the character of Christ. Wherever this is done, by whoever it is done, there is seed sown unto eternal life. Whatever you may see others doing that your judgment convicts you as being unseemly for a Christian, see to it that you never do the same things yourself. Never grieve the heart of Jesus who has borne your sins and carried your sorrows. Serve God in meekness and lowliness of heart.*9LtMs, Lt 89, 1894, par. 11*

The Lord loves you, and just as long as you will follow in the footsteps of Jesus, you will walk securely. It is essential that every soul that names the name of Christ should make straight paths for his feet. Why? Lest the lame be turned out of the way. It is a terrible, terrible thing to give a soul a wrong example, and to lead him in a crooked course by the way in which you may walk. We shall soon stand before the judgment seat of Christ, not to have our cases decided, for this has been done before. The judgment sits, the books are opened, and it is revealed that every man receives according to that which he hath done, whether it be good or evil. Crowd all the good works possible into your life.*9LtMs, Lt 89, 1894, par. 12*

Though others may pursue a course toward you that appears to you as wrong, just remember they are not following the example of Jesus, and look away from their defections to the perfection of Christ, your example. He did no sin, neither was guile found in His mouth, because there was no guile in His heart. The sentiments cherished in the soul will find their way to the lips. Again I say, Your only safety is in looking constantly to Jesus. The discouragements which you have suffered in the past from others will be

repeated. *9LtMs, Lt 89, 1894, par. 13*

Some will think that it is their special duty to be suspicious of you, and to hinder any advancement you may endeavor to make. It is not in their nature to restore and to build up; but this is ever the work of Jesus. They will not be pleased unless they make the erring feel their sinfulness of the past. But Jesus takes the sheep back to the fold and calls upon His friends and neighbors in heaven and earth to rejoice for, He says, "I have found my sheep that was lost." [*Luke 15:6.*] There is more joy in [the] heavenly courts over one sinner that repenteth than over ninety-nine that need no repentance. Jesus is rich in grace. Draw, constantly draw, from Him, for you may have rich supplies. *9LtMs, Lt 89, 1894, par. 14*

The demon of heresy has mapped out the world and has resolved to possess it as his kingdom. Those who are in his army are numerous; they are disguised and are subtle and persevering. They resist every divine influence, and employ every instrumentality in order to compass the ruin of even one soul. They possess a zeal, tact, and ability that is marvelous, and press their way into every new opening where the standard of truth is uplifted. What will the laborers together with God do? Wherein lies their ability and efficiency? Those who are workers together with God will work in Christ's lines. Imbued with the Spirit of Christ, they will rise to their true dignity and responsibility. *9LtMs, Lt 89, 1894, par. 15*

The church is not to fold her hands in security, and say, "I am rich, and increased with goods, and in need of nothing." [*Revelation 3:17.*] The followers of Christ are not to trust to past experience and fail to go on to perfection. In so doing the church will meet with defeat and ruin. Upon what shall she depend? Wholly and entirely upon God. We are to look upward, the eye of faith is to penetrate the hellish shadow that Satan casts athwart our pathway and reach into the sanctuary above, within the holy of holies, where Christ our advocate is pleading in our behalf. Look unto Jesus. By faith grasp the spirit of His intercessions. He says, "I have graven thee upon the palms of my hands." [*Isaiah 49:16.*] Ask in faith, and He will pour down upon the thirsty soul the Holy Spirit in its plentitude, in its all reviving power, to teach and to sanctify the receiver. Believe, children, only believe. *9LtMs, Lt 89, 1894, par. 16*

Mother.

P.S. Please send us your proper address as soon as possible so that we may mail your letters directly to you. Will send more articles in the next mail.*9LtMs, Lt 89, 1894, par. 17*

Lt 89a, 1894

White, J. E.; White, Emma

Cooranbong North, New South Wales, Australia

August 22, 1894

Portions of this letter are published in *WM 328-329*; *6MR 135-136*; *4Bio 153-154*. †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 Son Edson and daughter Emma:

It is six o'clock a.m. Should you look in upon us now, you might at first be silent with surprise, and then smile at the appearance we presented. We are in an old fashioned hotel. As we look out of the window, we see in front of us an unfenced door yard, a large lawn of grass. Then comes the road leading through the forest trees which are close to the lawn. At the left is a white bridge crossing this. We are on the school land.⁹*LtMs, Lt 89a, 1894, par. 1*

Brother and Sister Lawrence, under the direction of the school board, are stationed here to look after the interests of the school property. They have just purchased an additional forty acres of land adjoining the school land. It was essential to have command of the land down to the water's edge, for if any one else had control of this land, he could, if so disposed, make it very disagreeable for the settlers on the school appropriation.⁹*LtMs, Lt 89a, 1894, par. 2*

When Willie first came on this ground, he thought of renting this hotel for my family. The proprietors asked two pounds a week as rent; but they have now rented it for one fourth of the money, that is at half a pound a week. It would have accommodated my family very well; but the interests of the churches made it necessary for us to be in Parramatta, Sydney, or Granville, two miles from Parramatta. Every one of the members of my family are teachers in the Sabbath school. Brother and Sister Lawrence have just moved into this building, and that is the reason we are all campers here at present.⁹*LtMs, Lt 89a, 1894, par. 3*

For weeks Willie has been needed here, but he could not be in two places at the same time. For three weeks he has been in Melbourne. They had a most important meeting there. All the Sabbathkeepers assembled together from Melbourne and suburbs, making quite a large number. They say the meeting was excellent. Friday morning Elder Daniells, Elder Rousseau, Brother Tucker, and Willie came to New South Wales. Last Monday they all came upon the grounds. When Willie came to Granville, he found me so nearly prostrated that he thought it best for me to come here and see if the change would do me any good. We left Granville yesterday morning. Our company was made up of Brother McKenzie, Emily Campbell, May Walling, and myself. I slept but two hours on Monday night, but as soon as we made our change of cars after riding six miles, I was favored with room to lie down, and slept considerably of the way.⁹*LtMs, Lt 89a, 1894, par. 4*

Brother Lawrence met us with the school horse and a hired carriage, and drove us three miles from the station to this place. The rooms of the hotel are unfurnished, uncarpeted, and amazingly dirty, with the exception of a few that have been cleansed. This place is not to be compared with the beautiful house we have left at Granville. But it is essential that we be here at this time to settle some important questions, and a change will do me good. The climate is milder here than at Granville. Emma would like this mild climate.⁹*LtMs, Lt 89a, 1894, par. 5*

We were glad to meet Willie at noon. I will now tell you who are the occupants of the hotel at present. Brother and Sister Lawrence, proprietors; Jimmy Gregory, to help Sister Lawrence in the house; Brother Collins, canvassing agent; Brother McKenzie, to help in surveying the land; the surveyor of the land; Brother Rousseau, Brother Tucker, W. C. White, Emily, May, and your mother. Brother Rousseau, Brother Collins, and the surveyor of the land, have been out all the forenoon tramping about the ground on foot. They were very tired, hungry men at noon. In the afternoon they rode over the ground in place of walking.⁹*LtMs, Lt 89a, 1894, par. 6*

I am feeling some rested this morning. I had a severe time with the influenza. I have been sick for four weeks, and my heart is very feeble, and this is the great reason I am here. If I improve, I shall

remain a few weeks; if I get no better, I shall remain but a few days. I shall not have much to write to you this week, for I am not cutting down my writing decidedly. All the force I have now is to be put on *The Life of Christ* May Walling leaves for America in less than two weeks, to appear as a witness in the Walling suit.⁹*LtMs, Lt 89a, 1894, par. 7*

August 23

I thank my heavenly Father that I was able to sleep until half past three o'clock. At four o'clock I was seated upon my bed, and having no stand or table for my lamp with different materials I built up a place for a lampstand in a convenient position by my side, and thus begin writing to you. Yesterday about eleven a.m., Emily and your mother started out to ride. In order to combine usefulness with pleasure, we decided to go three miles in the direction of the orange groves and procure a couple of cases of oranges.⁹*LtMs, Lt 89a, 1894, par. 8*

The sun was shining beautifully as we set out, but before we had gone one mile, the clouds gathered, and it began to rain. We had a covered buggy and a very large horse purchased for the service of the school; but the roads were bad, and the horse moved along very much like an elephant, and yet we could not give up the idea of pushing on, for we knew it would be as bad to return as to go ahead. Emily put up the side curtains, and adjusted the oilcloth so that it covered our laps, and we went on. The roads were muddy, and the clay loaded on the wheels, and this was the manner of ride we took "for my health."⁹*LtMs, Lt 89a, 1894, par. 9*

We passed several clusters of trees loaded with their golden fruit, but we were looking for the orange orchards and did not stop to notice the small clusters of trees. After traveling about five miles, we inquired where the orange groves were, and found that the straggling trees or the clusters of four or five, were the "orange groves." Thus much experience we had gained. We had seen quite a number of orange lemons. The trees bear the appearance of the Osage orange hedges. The orange lemon has a very rough surface, but when the skin is removed, the flavor is excellent.⁹*LtMs, Lt 89a, 1894, par. 10*

We learned that we had passed by all the fruit, so that we had nothing to do but to return. We inquired for oranges at one place and were informed that the owner of the fruit was not at home, and that no one else could get the fruit or dispose of it, for he always attended to that himself. So we were disappointed in getting our fruit. We purchased half a box of the lemon oranges at four cents per dozen. I call them superior; and then we returned home without our two cases of oranges.*9LtMs, Lt 89a, 1894, par. 11*

The oranges are excellent here, and are about eighty cents per bushel in American money. In Parramatta in the markets on Tuesdays and Fridays, the fruit growers sell their fruit at auction sale. We purchased oranges at nine pence a bushel last market day; that is about eighteen cents in American money; but the fruit is not first class. The cheapness of <all the products of> farms and orchards will explain why there is so much poverty in this country. Farmers do not receive enough for their produce to pay their expenses in raising it. Cauliflower is bought for a mere song. We have purchased large bags full for eight and ten cents. We purchase a large amount and feed it to the cow and horses.*9LtMs, Lt 89a, 1894, par. 12*

The people need to be educated as to how to raise fruit and grains. If we had several experienced farmers who would come to this country and work up the land and demonstrate what the land would yield, they would be doing grand missionary work for the people. <At Melbourne,> your uncle, Stephen Belden, ploughed a piece of land, and worked the soil thoroughly, and raised a most profitable crop of sweet corn for the school. Every one told him not to undertake it, but he was determined to show them what could be done. He will come on the school land here and carry out the same plan.*9LtMs, Lt 89a, 1894, par. 13*

There are farmers here who have an abundance of land, and at great expense they have set out various kinds of fruit trees. If the crop brings as little as this year's crop has brought, they do not get a return for the means invested in cultivation, let alone anything on which to exist! If they should plant corn and grain they would find a ready sale, but they think that what has been done must be done. Their ideas are stereotyped. We intended to cultivate land, and

show them how it can be done.⁹*LtMs, Lt 89a, 1894, par. 14*

We are now pressing juice from the oranges and canning the same. We have pressed out the juice from the lemons also, in order that we may furnish palatable drink for hot weather.⁹*LtMs, Lt 89a, 1894, par. 15*

Poverty is so wide spread in the Colonies that starvation is staring many in the face, and the strangest part of the matter is that the farmers seem so perfectly helpless to devise plans by which to turn their time and money to account. Many of the farms have been mortgaged, and when the allotted time has expired, and they could not pay their indebtedness, their farms were sold and they have been turned out with their large families into the world. They can get no work on the farms about them, for other farmers are so short of money that they cannot even get suitable food and clothing, let alone hire men to help them with their work.⁹*LtMs, Lt 89a, 1894, par. 16*

We purchase wood of our brethren who are farmers, and we try to give their sons and daughters employment, but we need a large charitable fund upon which to draw to keep families from starvation. Those who need our help are not of the tramp order, but are men who have earned in prosperous times as high as twenty and forty dollars per week. They invested their large earnings in erecting buildings, and partially paid the expenses thus incurred; but when the bank crisis came, their work ceased, and although they offered their services for five dollars per week, they could obtain no work. I divided my household stores of provisions with families of this sort, sometimes going eleven miles to relieve their necessities.⁹*LtMs, Lt 89a, 1894, par. 17*

The financial situation of the country makes canvassing very unpromising. *Great Controversy* and *Patriarchs and Prophets* sell very slow, and yet they are the most salable of any books in the field. But I can see that all this terrible want may be relieved, and entirely averted, if the people can be educated, and the blessing of God can rest upon them. We are working with all the powers that God has given us to change the mold that has been given to our people in these Colonies. We see great changes for the better. If

some of our intelligent American farmers would educate the people so that they could work their land and bring produce into the market for home consumption, and for regions beyond, so that money might be brought back into the country, they would do a good missionary work. They would find work for thousands that are crowding into our large cities, seeking office work or trying to pick up a few odd jobs that would barely enable them to exist.*9LtMs, Lt 89a, 1894, par. 18*

I could relate incidents that come to our knowledge that would show up the poverty of the country. Suffering and death has occurred that perhaps might have been prevented had we known the circumstance in time. We live economically in every way and make a study of how every penny is to be laid out. We have no meat or butter on our table. We make over and over our clothing, patching and enlarging garments in order to make them wear a little longer, so that we can supply with clothing those who are more needy. One of our brethren in Ormondville, who is an intelligent carpenter, could not go forward in baptism because he had not a change of clothing. When he was able to get a cheap suit, he was the most grateful man I ever saw, because he could then go forward in the ordinance of baptism.*9LtMs, Lt 89a, 1894, par. 19*

Some of our people say to me, "Give away your old clothes, and that will help the poor." Should I give away the garments that I patch and enlarge, the people would not be able to see anything of which they could make use. I buy for them new, strong, durable material. I have visited the factories where they make tweed cloth, and have bought a number of remnants that perhaps have a flaw, but can be purchased cheap, and will do some good to those to whom we give. I can afford to wear the old garments until they are beyond repair. I have purchased your uncle excellent cloth for pants and vest and he is now supplied with good respectable clothing. In this way I can supply large families of children with durable garments, which the parents would not think of getting for them.*9LtMs, Lt 89a, 1894, par. 20*

Last Sabbath an excellent man died in Parramatta. He left a wife and three children. His wife has taken in washing for their living. He was a stone mason, and used to earn good wages; but the stone

dust was killing him, and he had to give up his work. He was the caretaker of our church and kept it in nice order, but this was the only way in which he could earn anything. He knew that the Parramatta church was heavily in debt, and as he was conscientious he proposed to resign in favor of some brethren who proposed to take the work in turn and do it for nothing. His brethren accepted his resignation without inquiring into his circumstances. The family have suffered for the necessaries of life, but they made no complaint or appeal except to God.*9LtMs, Lt 89a, 1894, par. 21*

The wife and mother was first taken sick, and the husband cared for her until he himself was stricken with the influenza. The doctor was sent for, and he dosed him with brandy. Our people could do nothing, for should the patient die out of the doctor's hand, the doctor at once would prosecute the one who had interfered with his business. Or if he had died under the hands of our brethren, or under the hands of any unauthorized person who is not in the medical line, they would suffer prosecution. But he died under the doctor's hands, and such a death is counted all right. But the most pitiful part of the matter is that he wanted to die. He said "There is no place in the world for me, and if the Lord will only let me rest in the grave, it is all I ask." He died happy and is at rest, but this case has cost me much suffering of mind.*9LtMs, Lt 89a, 1894, par. 22*

For four weeks I have been sick with the same complaint, and at times I have thought my breath would stop. Exhaustion was upon me. I could not see how I could give up. I did wrong by writing when I felt so poorly, but I would not stop until the cases that had been opened to me had been attended to. I am still laboring under exhaustion. I came to this place so that I could not see or hear of any human suffering that I could not relieve. I shall remain here perhaps for a week or more, if I do not grow better; but I hope to improve. The night before I came, I did not sleep but two hours; but I was in no pain, and my mind was very peaceful and happy. Tuesday night I was very nervous and exhausted, but slept quite well. Last night I slept until half past three. I shall not write much for this mail. It is now six o'clock a.m. The clouds have passed away. The sun will soon shine in the heavens, and I shall enjoy the forest scenery today.*9LtMs, Lt 89a, 1894, par. 23*

The Lord in His providence has favored us in giving us a very excellent house in Granville. It is two stories high and is separated from other houses. There is only one house near it, and we have large grounds on all sides. Everything is very quiet about our home; there are no carriages to make a noise in passing, for we are off the main road. Two years ago I purchased a horse for forty dollars. She was a good looking gray horse, but was very poor, and for a time it was a question as to whether or not I should give her away or what I would do with her; but kind treatment and plenty of good feed have brought her up both in flesh and spirits. She has paid her way in one year. At one conference she transported our ministers from Pahrān to North Fitzroy, and thus saved the conference twenty five dollars in car fare. When I went to New Zealand, the school needed her, and she served them well. When I returned, she was in good condition. She is a perfectly safe animal, frightened at nothing, and is not up to any mean tricks. We transported her to New South Wales. She has had an attack of rheumatism, and for weeks we have been unable to use her. Your Uncle Belden went to the stockyard sale in Sydney, and from a herd of wild horses selected a horse for me for which he paid five pounds—twenty-five dollars. I paid three pounds for breaking the horse. So, I have now a three-year-old colt which I put by the side of Maggie, and so have a nice team to draw my phaeton.*9LtMs, Lt 89a, 1894, par. 24*

It is six o'clock p.m. I have just returned from a trip on the water that borders the school land. They have purchased a nice little boat for the use of the school. May Walling accompanied us. Brother Lawrence, Brother Rousseau, Brother McKenzie, and your mother were in the party. We went several miles on the river to some places on its border. We tied the boat, and Brother Rousseau dug into the land to see what was the manner of its soil. We drew up at another place where there had once been a pleasant home, but it had been forsaken and left to run to ruin. Cattle had been turned into the grounds, and the lemon trees were left to ruin. We ate our dinner on the piazza. We were all hungry. After dinner the company in one boat continued their course to the lake, and the rest of the party, including myself, returned in another boat to the hotel.*9LtMs, Lt 89a, 1894, par. 25*

Yesterday the American mail came in, and we read your letters with

interest. This noon we read a long letter from Dr. Kellogg which was of special interest. Thank you for the pictures of the boat. I am glad to see my children's faces, even if Edson's is a little blurred. The boat looks very nice, and I pray that the Lord will prosper you and that His blessing will attend you. Two weeks ago I sent you a letter and a large package of manuscript by the way of the Vancouver boat. The Vancouver line makes it possible for you to receive mails oftener than you otherwise would.⁹*LtMs, Lt 89a, 1894, par. 26*

Lt 89b, 1894

Walling, Addie

Cooranbong, New South Wales, Australia

August 27, 1894

Previously unpublished.

My Dear Niece Addie:

We are sending May to America on the *Monowai*. We learn that Mr. Walling is pressing his suit and that it cannot be held off much longer. Our lawyer has written as though it has been intimated that we did not want those in America to know where we are. I suppose Walling has trumped up some kind of falsehood to make out [to] his lawyer that we are afraid of him. We have written to say that it will be impossible just now for me to cross the ocean, but that we will send May Walling, so that yourself and May may be at the trial.⁹*LtMs, Lt 89b, 1894, par. 1*

Lawyer Boals wrote Willie that you had written to him intimating that you did not wish to appear in court against your father. No one supposes for a moment that it is your choice to appear against him; but if he chooses to press his unjust suit against me, there will be no other way for you to do, but to appear against him, however disagreeable it may be, and to bear testimony that his charges are false. Sister Hall will have to appear as a witness, also Elder Loughborough and wife, and Brother and Sister Ings.⁹*LtMs, Lt 89b, 1894, par. 2*

It seems an impossibility to leave the work here at this stage. The school board has purchased lands for the school and for a settlement. Brother Eastman was appointed to come from America to apportion the land to sell it off to families who should desire to make a home for themselves and their children; but circumstances arose in reference to his own property which made it necessary for him to stop at home, for to leave at present would involve him in great loss. The burden of looking after the land will therefore rest heavily upon Willie. I much regret that this will be the case, for he

already carries a heavy load in counseling, in devising plans and methods, and in carrying them into execution. We have feared greatly for his health.*9LtMs, Lt 89b, 1894, par. 3*

We have all stood under a tremendous burden of responsibility, and should we leave the work in its present stage, I know not what would be the result. We feel very sorry for you and May and would gladly shield you from the sad position in which you will be placed on account of this suit. But if your father still urges his suit, there will be no other way for you to do than to appear in court and bear under oath testimony to the untruthfulness of his charges. There are some points that you must stand firmly against. One is that I have ever sought to conceal you in any way from your father. We heard nothing from him for ten years and knew not whether he was alive or dead. He knew that we did business with the publishing house at Battle Creek, and with the publishing house at Oakland, California. He knew that he could reach us by sending a letter to either of these offices.*9LtMs, Lt 89b, 1894, par. 4*

Before the death of my husband, I wrote to him saying that we wished to send his children to him by Sister McDearmon, for we were so situated that we could not well take care of them. We had written many letters to him which had never been answered, and we desired that he should certainly receive this, and therefore we sent it to one of our brethren and urged him if possible to get it to Mr. Walling. He then wrote to me begging me to not send the children to him, but to place them under the guardianship of suitable persons and that he would pay for their board and schooling. This was his proposition, but we received no money from him by which to carry it out. He further stated that he had no settled place or home to which he could bring his children to care for them.*9LtMs, Lt 89b, 1894, par. 5*

Another point is, that he tries to make out that I wanted his children and urged him to let me have them. The fact of the case is that we heard him making a lament, on account of our leaving Colorado for California, and asking what he would do with his children. He declared that his children should never go back to their mother, and I felt sorry for the little ones. He said, "If you could only remain here and take care of them, I should feel perfectly satisfied, knowing that

they would be treated right.” He then said, “What shall I do with them? I have no home to which to take them.” I said, “I suppose I could take them with me to California.” He said, “I had not thought of that; but if you could do so, I should feel relieved.”⁹*LtMs, Lt 89b, 1894, par. 6*

It was decided that we should take them to California one year. I supposed that by that time all difficulties would be settled between him and his wife, and that the children could return to their home. But at the end of the time letters came saying that the children must not come to Colorado, because matters had come to such a crisis that the children should never live with their mother again, and that she should never have them except over his dead body. Mr. Walling made no proposition in regard to the children at the time when we first took them, for we all supposed that they were simply going to remain with us one year on a visit, and then return to their father as we returned from California to Battle Creek. You can see from this that the statements he has made carrying the idea that he made propositions for his children to attend school and learn music, etc. are all without foundation, for such propositions were not thought of, much less mentioned.⁹*LtMs, Lt 89b, 1894, par. 7*

Well, Addie, I wish this could all be averted. I have expended one thousand dollars to employ lawyers to defend us in this wicked raid upon us, and through our lawyer have tried to come to a settlement with your father in order to save his poor children from the painful ordeal through which they must pass on account of this suit. I was willing to expend one or two thousand dollars more in order to have the trial given up; but I stipulated that the money should not go to Mr. Walling but to his two children, Addie and May, for I would not pursue any course that would justify the least supposition that his charges were true, and that I was afraid to meet him in court. Now, Addie, you see how the matter stands. I cannot pursue any course that will bear an appearance that his charges are just, when it is all untrue and has not a semblance of truth in [it].⁹*LtMs, Lt 89b, 1894, par. 8*

I leave this matter with God, for He knows how to bring the devices of the wicked to nought. If the trial takes place, you must appear and May must appear. I am sorry she has to leave us and go alone

on the next boat. Now, as you both love and fear the Lord, put your trust in Him, and He will sustain you in bearing testimony to the truth. We have brought you up, fed, clothed, and educated you, and we have received no remuneration. We have expended three thousand dollars in your behalf, and you know how much we have been benefited by your labors. If judgment is passed against me, we shall appeal to the supreme court and have a second trial. The Lord has all these matters in hand.*9LtMs, Lt 89b, 1894, par. 9*

May does not want to go to America; but Mr. Walling may think that she is so far off that she will not come to appear against him, so on account of this trial, it is necessary that she should cross the broad waters. I hope the dear child will be able to find some steady employment in which she can retain her strength. It is well that she has learned to give treatment, for she could not endure the taxation that necessarily falls upon a nurse. She could succeed as a cook if someone could be associated with her to relieve her of the hard part of the work.*9LtMs, Lt 89b, 1894, par. 10*

I am more reconciled to her going to America now than I would have been if we were not urged to go to Africa. If we do go to Africa and Europe, then my workers probably will all go to America; but everything is in such uncertainty, I know not which way we may go. I hope the blessing of the Lord will attend May on her long journey. If you seek wisdom from God He will give it to you. Trust in the Lord with all your heart, and He will not leave nor forsake you. All I ask of you is to speak the truth, and nothing but the truth.*9LtMs, Lt 89b, 1894, par. 11*

May is with me at this place. We came here one week ago today. Willie and Brother Rousseau and the surveyor of the land preceded us one day. Willie left for Sydney last Friday. We have tried to give May all the pleasure possible on this trip. She has been in a rowboat upon the water, and has accompanied Emily and myself as we went in the carriage in search of orange orchards.*9LtMs, Lt 89b, 1894, par. 12*

On Sabbath Brother and Sister Lawrence, Brother Collins, canvassing agent, Jimmie Gregory, who has been helping Sister Lawrence in the house, Emily, May, and I went to the school

ground, and there I read some articles which I had been writing, and we had a little meeting. We had a season of prayer among the trees, and the Lord seemed precious indeed to us. We then returned to the hotel for dinner. On Sunday we drove over the best portion of the school ground. It was rather rough riding, but we enjoyed it.*9LtMs, Lt 89b, 1894, par. 13*

Monday forenoon we went about three miles for a case of fine oranges which sell for six cents per dozen. I shall send some to Granville when May goes back tomorrow. It is not thought best for me to return just yet. I am having a chance to rough it in a two-wheeled cart. I sail down the river and look at the school lands. In this way I am called from my writing. I was very much exhausted before I came here, but I am feeling better. Willie will come up on Wednesday with the surveyor of the school land.*9LtMs, Lt 89b, 1894, par. 14*

Much love to all friends.*9LtMs, Lt 89b, 1894, par. 15*

Lt 90, 1894

White, J. E.; White, Emma

Per Ardua, Williams St., Granville, New South Wales, Australia

May 29, 1894

Portions of this letter are published in *CTr 176*; *2MR 319-320*.

Dear Children:

I received both of your letters and was much pleased with their contents. These are the letters I have longed to receive from your pen, and I am so grateful that you are experiencing the blessed assurance of the truthfulness of the promise, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." [*Matthew 6:33*.] I am so grateful to God that you have been learning the most precious of lessons—that our God is, and that He is a rewarder of those that diligently seek Him.*9LtMs, Lt 90, 1894, par. 1*

Daniel sought the Lord when the decree went forth to slay all the wise men of the kingdom of Babylon because they could not relate or interpret a dream which had gone from the king's mind. He demanded not only the interpretation of the dream, but the relation of the dream itself. If they would do this, he would accept it as a proof of their claim as magicians and astrologers.*9LtMs, Lt 90, 1894, par. 2*

The magicians were full of fear and trembling. They declared that the request of the king was something unreasonable, and a test beyond that which had ever been required of any man. The king became furious, and acted like all men who have great power and uncontrollable passions. He decided that every one of them should be put to death, and as Daniel and his fellows were numbered with the wise men, they also were to share their fate. This manner of action is what we may expect from men who are in high authority and are controlled by an unholy passion.*9LtMs, Lt 90, 1894, par. 3*

Daniel came before the king and pleaded for time to bring this

matter before the supreme court of the universe, from whose decision there could be no appeal. When his request was granted, Daniel laid the whole matter before his companions who were united with him in worshipping the true God. The matter was fully considered, and on their bended knees, they pleaded that God would give them the power and wisdom that alone would avail them in their great necessity. They asked God that He would so arrange matters that they need not perish with the rest of the wise men of Babylon. With contrition of heart they submitted their case to the great Judge of all the earth. It was all that they could do.⁹*LtMs, Lt 90, 1894, par. 4*

“Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.” [*Daniel 2:19.*] They had not sought the mercies of God in vain. Then Daniel called together his companions and thanked God that their prayers had been heard and answered, and they presented to God an offering of praise and thanksgiving that was wholly acceptable to the Ruler of heaven. “Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are His; and He changeth the times and the seasons: He removeth kings and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things. He knoweth what is in the darkness, and light dwelleth with Him.” [*Verses 20-22.*]⁹*LtMs, Lt 90, 1894, par. 5*

Daniel and his fellows had a praise meeting, and all the universe of heaven united with him in thanksgiving. Daniel prayed, “I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee; for Thou hast now made known unto us the king’s matter. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: He went and said thus unto him: Destroy not the wise men of Babylon; Bring me before the king, and I will show unto the king the interpretation.” [*Verses 23, 24.*]⁹*LtMs, Lt 90, 1894, par. 6*

Daniel was imbued with the Spirit of Jesus Christ, and he pleaded that the wise men of Babylon should not be destroyed. The followers of Christ do not possess the attributes of Satan, which

make it a pleasure to grieve and afflict the creatures of God. They have the spirit of their Master who said, "I am come to seek and to save that which was lost. I came not to call the righteous, but sinners to repentance." [*Luke 19:10; 5:30.*]*9LtMs, Lt 90, 1894, par.*

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Had Daniel possessed the same quality of religious zeal which is so quickly inflamed today in the churches, and men are led by it to afflict and destroy those who do not serve God after their prescribed plan, he would have said to Arioch, These men who claim to be wise men are deceiving the king. They have not the knowledge they claim to have, and should be destroyed. They dishonor the God of heaven, they serve idols, and their lives in no way do honor to God; let them die; but bring me in before the king and I will show unto the king the interpretation. The transforming grace of God was made manifest in His servant, and he pleaded most earnestly for the lives of the very men who afterward in secret, in an underhanded manner, made plans by which they thought to put an end to Daniel's life. These men became jealous of Daniel because he found favor with the kings and nobles, and was honored as the greatest man in Babylon.*9LtMs, Lt 90, 1894, par. 8*

"Then Arioch brought in Daniel before the king in haste, and said unto him, I have found a man of the captives of Judea, that will make known unto the king the interpretation. The king answered and said to Daniel, ... Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.*9LtMs, Lt 90, 1894, par. 9*

"Thy dream and the visions of thy head upon thy bed, are these: as for thou, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass." [*Daniel 2:25-29.*] Then in all humility of mind he acknowledges that the wisdom is not in him, but in the God of heaven, and that the vision has been

revealed to him for the sake of God's servants, and that the king might know the thoughts of his heart.*9LtMs, Lt 90, 1894, par. 10*

I am ready to offer praise and thanksgiving to God because He is leading His people step by step. We need to look to our heavenly Father constantly for wisdom and knowledge. I would impress upon the youth that Daniel's God is their God, and whatever difficulty may arise, let them do as did Daniel, "Seek mercies of the God of heaven." [*Verse 18.*] "And 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.*]*9LtMs, Lt 90, 1894, par. 11*

The dying charge of David to his son Solomon, with its warning and promise, is placed on record for the benefit of both parents and children. Parents should faithfully guard the feet of the inexperienced youth, and educate and train them to fear and love God and to serve Him with undivided heart. The youth are to heed the admonition that comes down to them in the sacred records through the ages to our time, that they may be wise in heavenly wisdom. "The Lord is with you, while ye be with Him and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." This was written to Israel at the time when it is recorded that Israel had been without "the true God, and without a teaching priest, and without law." But "when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them." ¶ [*Chronicles 15:2-4.*]*9LtMs, Lt 90, 1894, par. 12*

There are thousands today who have forsaken the law and are making it void. God sends His messengers with a message in order that they may be convicted of sin and turn from transgression to the path of righteousness. When Israel cried unto the Lord in their trouble, and sought Him, He was found of them. In this statement there is great encouragement for those who are cold and backslidden to seek the Lord. They have the promise that He will be found of them in the day that they seek Him with their whole heart. [*Jeremiah 29:13.*]*9LtMs, Lt 90, 1894, par. 13*

We need to look constantly to our heavenly Father for wisdom and guidance, for we must bear in mind the fact that God holds us accountable for improving the capabilities and powers that He has given us. We are to seek to reach the highest standard of efficiency. This requires that we be much engaged in earnest prayer, that we be shut in with God, holding communion with our Lord Jesus Christ. Our young men and young women should be workers devoted to the Master's service. If they will walk in the light which the Lord has permitted to shine upon them, they will see precious opportunities which they may improve and do God's will from the heart. In doing this the affections will become pure, refined, and sanctified, and they may grow up to the full stature of men and women in Christ Jesus. "Be strong therefore, and let not your hands be weak; for your work shall be rewarded." [2 *Chronicles* 15:7.]⁹*LtMs, Lt 90, 1894, par. 14*

Lt 91, 1894

Jones, C.H.

Duplicate of *Lt 41, 1894*.

Lt 92, 1894

Olsen, O.A.

Duplicate of *Lt 64, 1894*.

Lt 93, 1894

Jones, C. H.

Granville, Australia

May 9, 1894

Portions of this letter are published in *8MR 249*.

Dear Brother Jones:

Since my letter was written to you, the decision we have so long contemplated has been made in regard to the land we contemplate purchasing for the school. The tract comprises 1500 acres, which we obtain for about \$4,500. This not only provides land for the school, but gives our brethren who are out of employment an opportunity to secure ground for cultivation. The sum of \$1,500 is required for the first payment, and the balance is to be paid in a few months. We had thought to pay \$125 to hold the land until Brother Daniells and one or two others can come to see it, but we had not the money so we risk the matter. If that \$1,000 had come by last mail, as God designed it should, then we should have had something with which to work.*9LtMs, Lt 93, 1894, par. 1*

Oh, how sorry I am that you should have felt at liberty to exercise your wisdom and authority as you have done in this case! You may think you had sufficient reasons, but I think that no circumstance which is likely to arise can be an excuse for you. You should have considered whether even greater emergencies might not arise in this new portion of God's vineyard. This means had been given for a specific object, and how dare you prevent it from going to the very purpose for which it was designed? I look on this action upon your part as a dangerous precedent. Had your eye been single to discern the necessities of the work in this country, which has been kept before you, you would not have been induced to retain that gift from God to the cause of the Australian missions, no, not for a moment.*9LtMs, Lt 93, 1894, par. 2*

I want you to understand plainly that God is not pleased with your ideas or principles, nor with the ideas and principles upon which

some of our brethren in America have in some cases been working. You have been writing to me of the prosperous condition of the Pacific Press; you stated that you were never in a better condition financially. If the Lord has been so gracious and bountiful in His provision for you, could not you allow brethren who had means, and whose hearts the Lord made willing, to appropriate that means as they were moved by the Spirit of God to do? Has not covetousness taken possession of your soul?*9LtMs, Lt 93, 1894, par. 3*

In the night season, while pleading with God in regard to our destitute condition, I had a vivid impression that the Lord was moving upon hearts to send some of His entrusted goods to help us in this country in our great necessity. We have tried to wait patiently for the means to come. When I read that last letter from Brother Haskell, stating why he did not send the money, I knew that had you been in living connection with God, you would have been in fear and trembling before Him, and His Spirit would so have impressed your heart that you would not have ventured to do such a thing. Has not God as great an interest in His work for the salvation of souls in the far-off country as He has in the work in California or Battle Creek? Why do men become so self-centered? Why do they so earnestly grasp everything they can, in order to build up the branch of work under their supervision, irrespective of the great whole?*9LtMs, Lt 93, 1894, par. 4*

You know that my husband and I labored with just as much interest to build up our publishing house in California and to erect the churches in San Francisco and Oakland as we are now manifesting in our work here. We called for means from the different conferences; we labored most earnestly to gather donations for California. We knew we were doing our duty, and we carried heavy burdens in California. We freely invested means and influence. We had done the same in Battle Creek. Now we have not the slightest hesitancy in calling on California or any other part of America to help us. We must have help. Had it not been for the royalty on my books, we could have done little.*9LtMs, Lt 93, 1894, par. 5*

I have had to stand in a position to help and encourage our brethren in this country; I have tried to inspire them with zeal to do all they possibly can. The cause is young here, and needs strengthening.

The only way we could open the school was by investing, investing, investing of our own means. I have thought that our brethren at home understand but little of what it means to work in new fields and lay the foundation of schools and churches. I did not wish to come here, but I am here by the voice of the Conference. I have some knowledge of the sacrifice Willie is making, away from home and children, when traveling by steamer, going in the steerage to save passage money, and putting his hand into his purse to help students pay their passage. There are constant outgoes, and we study to bring our own wants into as narrow a compass as possible.*9LtMs, Lt 93, 1894, par. 6*

If our brethren are so blind that they cannot see things afar off, then there is need that the heavenly eyesight be employed, and I shall try to stir up their minds by way of remembrance. There are but few men here who have means, and we are trying to teach economy in every line to a people who have not been educated to bind about their wants. I desire that the churches should carry the burden of other fields, not by fits and starts, but perseveringly, continuously. In doing this they will receive the Lord's blessing. I do not cease to admonish you, who have been prospered of God, not to become weary in well doing. I wish to say to you who are conveniently settled, think of these "regions beyond." [*2 Corinthians 10:16.*] The much money invested to increase the facilities in our institutions in America would, if rightly distributed, have built a church in Melbourne, where there are nearly half a million people. We have no church in Adelaide, in Ballarat, in Melbourne, or in Sydney. Our people in the cities and towns must have places of their own where they can worship.*9LtMs, Lt 93, 1894, par. 7*

Our God is no respecter of persons, and if the stewards are not faithful in handling the Lord's goods, if they refuse to heed His counsel, and will center His money in favored localities, leaving other places, which are fully as important, with scarcely any facilities, will the Lord be pleased with such management? No, no, this matter has been presented to me again and again. The will of our heavenly Father has been made known. We form one brotherhood. God does not design that those for whom He has done large things shall come to think that His money must be absorbed in their special localities. They are not to imagine that

they must keep building, because they want things still more convenient, while some of God's "regions beyond" have no facilities whatever. [*Verse 16.*]9*LtMs, Lt 93, 1894, par. 8*

It is the hardest battle that must be waged, to get the eye to see afar off, to see the needs of places that are just making a beginning. Not only are men to sow the seed, but the reapers in the great harvest field must follow, and the garner must be prepared to gather in and protect the harvest which is reaped. Christ taught His followers to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." [*Matthew 6:10.*] Ours is a worldwide message. Australia and New Zealand are only a little part of the world, but this is the portion, the region beyond, in which we are called to be interested and to labor, and while in these parts of the field the work needs to obtain a standing place, let not building be added to building in those places where there is now almost every convenience. This absorbs means selfishly, which the workers could manage to do without.9*LtMs, Lt 93, 1894, par. 9*

God opens before you continually the prospect of the "regions beyond." [*2 Corinthians 10:16.*] Do you have sensitive ears to distinguish His voice? The standard of truth must be planted where the people have not as yet heard the message of warning. God wants the large cities to hear the last solemn message that is to be given to the world. Progression and improvement must follow the sowing of the seed, and angels will co-operate with the human agents. The more that men have the message burning in their own souls, the more unselfish will be their interest in other places, and the more earnestly will they seek to let their light shine out to others. At every step as they advance, they call the heavenly agencies to their side. All heaven is interested in the work.9*LtMs, Lt 93, 1894, par. 10*

As God's agents, we are to do unto others as we would that they should do unto us under like circumstances. Our duty to our fellow men is broad and deep; benevolent action is called for. Through mismanagement in the past, the work in Australia is now burdened with debt. This makes it very hard for those who shall work here to inspire confidence, but this embarrassment must be overcome; debts must be canceled; the work of God must not be crushed to

death through the miscalculation of men who had not wisdom in the doing of the work. The heavenly agencies will now co-operate with men if they will do their best.*9LtMs, Lt 93, 1894, par. 11*

Agencies of every kind must be set in operation; every follower of Christ can do something. Not to do one's God-given work means unfaithfulness, indifference to the claims of God; it means the ranging of one's self against Him. Jesus said, "He that gathereth not with me scattereth abroad." [*Matthew 12:30.*] Every member of the church is to be enlisted in His service. Every talent of means or of influence is to be employed. Christ asks of those who carry no burden of labor, "Why stand ye here all the day idle?" [*Matthew 20:6.*] Work while it is day, for the night cometh, in which no man can work. The influence of Christ multiplies itself through His human agencies. To deny self for Christ's sake is the daily obligation of every Christian.*9LtMs, Lt 93, 1894, par. 12*

Lt 94, 1894

Haskell, S.N.

Duplicate of *Lt 27, 1894*.

Lt 95, 1894

Bond, Brother and Sister

Norfolk Villa, Prospect Street, Granville, New South Wales,
Australia

September 8, 1894

Previously unpublished.

Dear Brother and Sister Bond:

I know not what your relation is to Brother Fred Harmon, but I have open before me some things. I was in a meeting where you were present, and there seemed to be a great darkness, which prevailed after the meeting. There were a few assembled together. Brother Bond was talking to Brother Fred Harmon in a decided manner, pressing him to some decision. Brother Fred Harmon presented his case as unable to pay money due upon the place which he had purchased of you, and you were making statements of the case and demanding that which was your right.⁹*LtMs, Lt 95, 1894, par. 1*

The Spirit of the Lord rested upon me, and I bore to you, my brother, a decided testimony, reading portions of Scripture to you: the words of Christ enshrouded in the pillowy cloud which are to express our gratitude to God for His mercy and goodness and love to the children of men, by acting that mercy and compassion and tenderness for the followers of Jesus Christ; read *Deuteronomy 15*. Dear brother, it pays to do right and it is a grievous blot on your name to do a wrong action to your brother. The Lord help you, my brother, to do right because it will be for your eternal interest to do right.⁹*LtMs, Lt 95, 1894, par. 2*

In love.⁹*LtMs, Lt 95, 1894, par. 3*

Lt 96, 1894

Jones, C. H.

Norfolk Villa, Prospect Street, Granville, New South Wales,
Australia

September 30, 1894

Previously unpublished.

Dear Brother Jones:

I send you a copy of a letter that mentions Brother Buster's case. I wish this to come to Brother Bond at Healdsburg. I have been troubled in a dream concerning Brother Bond and Brother Fred Harmon who is in Nevada. Brother Bond seemed to be threatening Brother Harmon. Now light has been given me that Brother Bond has not done the right thing in regard to the transfer of property in the sight of God. The law of the land will in a business line call the matter all right, but the Lord will pass a different verdict in the judgment. I do not want that Brother Bond shall imperil his own soul; I want him to deal justly, to love mercy and walk humbly with God. Many things pass as current with the world that is condemned of God. If Brother Bond is not careful, he will oppress a brother because he can do this, and the Lord will not justify him in such a course of action. If he should follow his own spirit, he will not keep the way of the Lord.⁹*LtMs, Lt 96, 1894, par. 1*

The Lord reads the heart and He will not pass over a wrong done to His brethren. I have not received a letter from Brother Fred Harmon or his wife since I have been in this country, but I have received communications from God which I dare not lightly regard. I entreat of Brother Bond to pursue such a course that the Lord will not register in the books of heaven, "He is a hard man, oppressive to his brethren." From the light given me of the Lord, all above that which he paid Brother Fred Harmon for his place should have been placed to the account of Fred Harmon. Of course, he will not see it in this light, but this is Christian. It is according to the light given us in the Word of God.⁹*LtMs, Lt 96, 1894, par. 2*

Will you please place this before Brother Bond, and if you cannot do it, place it in the hands of a judicious person who will show aptitude in dealing with Brother Bond. I have hoped that Brother Bond would be converted and that he would awaken to his God-given responsibilities and keep the way of the Lord. The testimony for Brother Bond I think is in his hands; if not, I will have the one I have copied and [will] send a copy to him.*9LtMs, Lt 96, 1894, par. 3*

The Lord is at the door, and we have none too much time to prepare for the Marriage Supper of the Lamb. But if we lived in this world a thousand years, we should be happy if we were doers of the words of Christ, pure, loyal, and true to our highest interests. But how little we know how soon our accounts will be settled and our life work ended. Are we prepared? O, if we do not follow on to know the Lord we shall then never see His goings forth prepared as the morning. There are many who claim to be Christians who are not Christians in character. They are not molded after the divine similitude. "Let this mind be in you which was also in Jesus Christ." [*Philippians 2:5.*] When this is so, there will be a love and tenderness in the soul that is after the divine similitude.*9LtMs, Lt 96, 1894, par. 4*

After dinner. I have come across the testimony for Brother Bond, Healdsburg, California (no date). "Brother Bond, when you told me you sold the place you bought or traded for with Brother Fred Harmon for four thousand dollars more than you gave him for the place, I said, 'O, here is a severe test and proving for Brother Bond. I will look with interest to see if he bears the pruning of God. If he is sanctified to God, this test will develop the character of the Christian. He could not receive that money, four thousand dollars, as his own, for he did nothing to increase the value of the place, and that extra belonged to Brother Harmon, which he would certainly have done if he was keeping the commandments of God which govern character. You should deal justly, love mercy, and walk humbly with God.'*9LtMs, Lt 96, 1894, par. 5*

I have ten pages of letter written to Brother Bond, but cannot copy it now. Will send that which I have.*9LtMs, Lt 96, 1894, par. 6*

Lt 97, 1894

Kellogg, Br-Sr. [J.H.]

Refiled as *Lt 86a, 1893*.

Lt 99, 1894

O’Kavanagh, Mrs. M. M. J.

S. D. A. Campground, Middle Brighton, Australia

January 8, 1894

Portions of this letter are published in *4Bio 119*.

Dear Madam:

Your letters of January 6th and 8th have been received, and in reply I am happy to assure you that as a denomination we are in the fullest sense total abstainers from the use of spirituous liquors, wine, beer, cider, and also tobacco and all other narcotics, and are earnest workers in the cause of temperance. All are vegetarians, many abstaining wholly from the use of flesh food, while others use it in only the most moderate degree.*9LtMs, Lt 99, 1894, par. 1*

We have an extensive literature on these subjects, which has had a wide circulation. I enclose two small tracts recently published, bearing on the liquor traffic, in which you may be interested.*9LtMs, Lt 99, 1894, par. 2*

I expect to speak at the campground next Wednesday, January 10, at 3 p.m., and I extend to you a cordial invitation to attend the service, after which, if you desire, I shall be pleased to have an interview with you at my tent, No. 15.*9LtMs, Lt 99, 1894, par. 3*

Please note that the meeting is at Middle Brighton, the next station after North Brighton.*9LtMs, Lt 99, 1894, par. 4*

With kindest regards,*9LtMs, Lt 99, 1894, par. 5*

Yours in every work for the uplifting of fallen humanity.*9LtMs, Lt 99, 1894, par. 6*

Lt 99a, 1894

O’Kavanagh, Mrs. M. M. J.

Campground, Middle Brighton, Australia

January 11, 1894

Previously unpublished.

Mrs. M. M. J. O’Kavanagh
Heidelberg, Victoria, Australia

Dear Madam:

We have made a selection of temperance tracts as you desired. Among these are a number of leaflets by Dr. J. Kellogg, the editor of the *Good Health*, which I think you will find useful.⁹*LtMs, Lt 99a, 1894, par. 1*

We hope that you will be able to spend some further time with us before the meeting closes. Could you not come over on Saturday, and Sunday afternoons? I am to speak on both days at 3 p.m. The last train on Saturday before the service leaves Melbourne at 2 p.m., and arrives here at 2:36. On Sunday it leaves Melbourne at 2:10, arrives here at 2:40. Our phaeton will meet the train at the station on both Saturday and Sunday at these hours. We shall be pleased to meet you.⁹*LtMs, Lt 99a, 1894, par. 2*

We have arranged your subscription for the *Good Health* and think we shall be able to secure the back numbers which you have failed to receive.⁹*LtMs, Lt 99a, 1894, par. 3*

Sincerely yours.⁹*LtMs, Lt 99a, 1894, par. 4*

Lt 100, 1894

Caro, Sister

Campground, Middle Brighton, Australia

January 12, 1894

Portions of this letter are published in *4Bio 116-117*. +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.

[Sister Caro:]

You will be surprised to hear of the success of this meeting. Our brethren made arrangements to provide fifty tents, but these were taken so early in the meeting that orders were given for twenty-five more, and all these have been pitched and families settled in them. Next came a plea from those interested, not of our faith. The first citizens of Brighton had attended our meetings, and some are convicted of the truth. One gentleman, who has a large music establishment, has begged for a tent, and by crowding our brethren together a little more closely, two tents were vacated; the brother of this music dealer and his wife also wanted a tent on the ground. They had three lady visitors, but finally they all decided to come today and will remain with us over Sabbath and Sunday.⁹*LtMs, Lt 100, 1894, par. 1*

We see nothing like the bitterness of opposition we met in Wellington. A deep interest is developing everywhere. People come twenty and thirty miles, bringing their lunch, and remaining from morning till night. They say, "Never, never, did we hear the Bible made so plain before. We are amazed at what we hear. Strange things are brought to our ears." In the afternoons and evenings throughout the week our congregations number about one thousand.⁹*LtMs, Lt 100, 1894, par. 2*

Later in the day. I have been interrupted in my writing. Doctor Kellogg came to my tent to see if I would have an interview with the president and secretary of the W.C.T.U. We invited them to our

tent, and we had a very pleasant visit. The president is a strict vegetarian, not having tasted meat for four years. She bears a clear countenance, which does credit to her abstemious habits. The secretary is a young woman. Both are ladies of intelligence. They manifest deep interest in all they have heard. They have made a request that I speak in the beautiful hall in which they hold their meetings, and they asked Brother Starr to write for their temperance paper. The president expressed an earnest desire that we should harmonize in the temperance work. "Be assured," they said, "we shall enter every door open to us that we may let our light shine to others." They seemed highly gratified in seeing and hearing and being convinced that the fruits of the Spirit are possessed and revealed by this people. I gave each of them a copy of *Christian Temperance*, to one the *Great Controversy*, to the other *Patriarchs and Prophets*.⁹*LtMs, Lt 100, 1894, par. 3*

Elder Starr has been interrupted again. Some outsiders wished to remain with us overnight, if we can accommodate them with lodgings, which we shall certainly arrange to do. The congregations surprise us all. The interest is wonderful. The first class of people are searching for truth as for hidden treasures. All who have come to the meetings seem astonished beyond measure. They are pleased with everything Elder Olsen <and Corliss> presents before them, and express themselves as well pleased with the words I spoke upon temperance Wednesday afternoon, also on Sunday afternoon, and upon education Thursday afternoon, when the subject of our school was up. Brother Daniells, Brother Rousseau, and Elder Olsen gave brief addresses; the large congregation sat listening, apparently with the greatest satisfaction, for three hours. Every day new ones are added to the congregation, and we are having the strongest evidence that the convicting power of God is upon those who have been listening for the first time to the third angel's message.⁹*LtMs, Lt 100, 1894, par. 4*

A petition has already been sent in for a minister to labor in Brighton and explain the Scriptures to the people. They are hungering and thirsting for the bread and water of life. This petition cannot be resisted. We have prayed for the Lord to open the way, and it is being opened for the truth to be given to the people. They promised a good hall and full attendance. Others beg for meetings to be held

in their localities. The lady temperance workers ask that instruction in proper cooking may be given them in their hall. They want Sister Starr to act as teacher. Their hall is provided with good facilities, so that after the lecture a practical illustration can be given of the best methods of healthful cookery. Sister Starr told them she was not qualified to teach. "Well," they said, "tell us all you know."*9LtMs, Lt 100, 1894, par. 5*

This camp meeting is advertising us as nothing else could. The people say it is a wonder of wonders, this city of clean, white tents. O, I am so thankful that the Captain of the Lord's host is upon the encampment. The believers are being blessed. Elder Corliss has presented the Word of God in clear lines; several are just deciding for the truth. That which gives us greatest joy is the outside interest. We hear from many, such expressions as these: "This is more than we hoped for. We are surprised every day with the new and precious things that are opened to us from the Word of God. The reception of the Holy Spirit is an invaluable blessing. Our faith is confirmed, our hopes brightened, our belief in the testimony of Scripture made strong."*9LtMs, Lt 100, 1894, par. 6*

The Lord is working for us all on this encampment. I addressed our ministers today, urging them not to settle down satisfied with what we have received. There has been a surprised, thankful people on these grounds; but faith has not reached high enough. Hope is the outcome of faith, the full persuasion of things unseen. We must believe that we may have the full possession of the great and glorious salvation which is "ready to be revealed in the last time." [*1 Peter 1:5.*] Those who hunger and thirst after righteousness will be filled.*9LtMs, Lt 100, 1894, par. 7*

I am so sorry that some who might have come are not here, placing themselves in the channel of light. But I am thankful that 440 men, women, and children are encamped here on this ground, besides a number who occupy rented rooms nearby. The number is still increasing. Rich stores from the treasury of God are presented to all, without money and without price. Let Israel hope in the Lord, for with the Lord there is mercy.*9LtMs, Lt 100, 1894, par. 8*

I think of church in your place; and I address myself to you as to

God's chosen people. Do not place a low estimate upon the value of the soul. Do not turn from the great salvation. Rest not until you have a well grounded hope; a daily, living experience, growing in grace and the knowledge of the truth. The promises of God are immutable. Our heavenly Father loves and cares for us. If we are willing and obedient, His Word will be fulfilled to us. Faithful is He that promised, who also will do it. The perfect work of Christ, which atoned for our sins, hath brought in everlasting righteousness, and hath made perfect and everlasting peace, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth in to that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek." [*Hebrews 6:19, 20.*]*9LtMs, Lt 100, 1894, par. 9*

I might write a volume concerning the work here, but I have not time to enter into particulars. I wish to send this on the morrow, and must not write more, for then I could not get it copied.*9LtMs, Lt 100, 1894, par. 10*

With much love to Sister Hunt, yourself, and Dr. Caro. The Lord is good; He loves you, and is calling for you.*9LtMs, Lt 100, 1894, par.*

11

Lt 102, 1894

White, J. E.; White, Emma

George's Terrace, Melbourne, Australia

February 6, 1894

This letter is published in entirety in *PC 101-107*. +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:

Since the camp meeting we have settled down in the school building. We are very pleasantly situated in the second story of terrace No. 3. I have a very large room with three ample windows. I sleep in this room, and have plenty of air. The next apartment is the dining room, pleasant and roomy. May sleeps alone in that room. Sister Tuxford and May do the cooking in still another room. We go down a half-a-dozen steps from the dining room, then up two or three steps; first we come to the bath room, then to the kitchen with a gas stove, then to still another room, where Sister Tuxford and Emily sleep and Emily does her work. Our family consists of Sister Tuxford, Marlan, Emily, May and myself. Here we are, well settled, to remain only six weeks; then we must be emptied out for the fall term of school begins.⁹*LtMs, Lt 102, 1894, par. 1*

I am getting to be very tired of moving. It worries me out, settling and unsettling, gathering up manuscripts and scattering them, to be gathered up again. If I should look to my poor, finite self, I should soon become discouraged; but in looking unto Jesus, the Author and Finisher of my faith, I take courage, and press forward with His name on my lips to the mark for the prize of the high calling which is in Christ Jesus. If we at times feel our infirmities encompassing us, and a discouragement comes upon us, we must look away from self unto Jesus, and pray for spiritual eyesight. We need it now, in order to understand His Word. A flood of light is poured into the chambers of the mind and the soul temple, that we may understand the

Scriptures. There is truth, precious, sacred truth. "The entrance of thy words giveth light; it giveth understanding to the simple." [*Psalm 119:130.*] All who are simple (meek and lowly in heart) will humble self, and seek counsel of the Lord in His Holy Word. Feeling is nothing reliable, but the Word is solid rock. We can safely study our Bibles, and the Holy Spirit will impress our minds and heart.⁹*LtMs, Lt 102, 1894, par. 2*

The Lord has a work for you to do, and if you listen to His voice, you will not be left in darkness. The Saviour says, "My sheep hear My voice, and I know them, and they follow Me." "And a stranger will they not follow, for they know not the voice of strangers." [*John 10:27, 5.*] I am sure that the Lord is revealing to you the perfection and fullness of the atoning work, that your whole heart may be filled with love and thanksgiving, and that you may reveal to others that which the Lord is revealing to you. The image of Christ engraved upon the heart is reflected in character, in practical life, day by day, because we represent a personal Saviour. The Holy Spirit is promised to all who will ask for it. When you search the Scriptures, the Holy Spirit is by your side, personating Jesus Christ.⁹*LtMs, Lt 102, 1894, par. 3*

The truth is a living principle made to shine in precious clearness to the understanding, and then, O then, it is time to speak words from the living Christ, "Ye are laborers together with God." [*1 Corinthians 3:9.*] Christ said to the woman of Samaria, "If thou knewest the gift of God, and who it is that said to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water ... A well of water springing up into everlasting life." [*John 4:10, 14.*] Those who have the out-pouring of the gospel of Christ which comes from the heart imbued by His Holy Spirit will give light and comfort and hope to hearts that are hungering and thirsting for righteousness. It is not excitement we wish to create, but deep, earnest consideration, that those who hear shall do solid work, real, sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the Word of life.

Present not Anna Phillip's productions, but the truth, substantiated by the authority of the living Word, which is the power of God unto salvation.⁹*LtMs, Lt 102, 1894, par. 4*

My dear son Edson, I am deeply interested in your experience, and I hope you will trust in the Lord continually. I hope you will not allow your feelings to control you. God has given you a work to do; be faithful to your Redeemer. God can open the way before you. He can place your feet in safe paths and lead you on to victory. We want to understand daily the meaning of these words: "Turned to God." [*Acts 15:19.*] Here are true holiness, rest and peace, grace and glory. Turn not to any living man to be your helper. Tell everything to Jesus. He knows all the bearings, all the results of every purpose and every plan. His wisdom is unerring, and He has given evidence how much He loves His purchased possession, and how willing, how gratified He is to help His children, to guide them in judgment. My God shall supply all your need, according to His riches in glory by Christ Jesus.⁹*LtMs, Lt 102, 1894, par. 5*

Then come to Jesus although you feel your unworthiness. The life of simple dependence upon God is a daily lesson in knowing God and Jesus Christ whom He hath sent. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [*Romans 8:32.*] The voice of invitation is, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:28-30.*] To God, only to God, pour out the sorrows, the great needs and troubles of your soul. He will help you. "My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation; He is my defense; I shall not be moved." [*Psalms 62:5, 6.*]⁹*LtMs, Lt 102, 1894, par. 6*

Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own

channels. But let us be careful now not to exalt men, their sayings and doings; and let not any one consider it a grand point to have a startling experience to relate, for here is a fruitful field where credence will be given to unworthy persons. Young men and women will be lifted up, and will regard themselves as wonderfully favored, called to do some great thing. There will be conversions many, after a peculiar order, but they will not bear the divine signature. Immorality will come in and extravagance and many will make shipwreck of faith. Our only safety is in keeping fast hold of Jesus. Never are we to lose sight of Him. He says, "Without Me ye can do nothing." [*John 15:5.*] We must cultivate an abiding sense of our own inefficiency and helplessness and rely wholly on Jesus. This should keep us individually calm and steadfast in words and deportment. Excitement in the speaker is not power but weakness. Earnestness and energy are essential in presenting Bible truth, the gospel, which is the power of God unto salvation.*9LtMs, Lt 102, 1894, par. 7*

March 16

I am unable to sleep this morning, and arise from my bed at two o'clock to write to you, my dear children. In the last letter that I sent you I made suggestions in reference to your coming to this country, but I fear that our course of action will be such that it will not be advisable at present. Your plans in reference to working for the colored people are, I believe, correct. But, Edson, do not gather responsibilities upon yourself. The enemy will seek to get you involved in plans and in inventions that will embarrass you. Take up the work in some line where you can work to a purpose. The talent God has given you in the ability to comprehend the truths of His word is a precious gift. If your opportunities are improved, your mind will be led into fruitful study, to an intelligent understanding of the grand, elevating, sanctifying truths for this time, and you can bless others in your work.*9LtMs, Lt 102, 1894, par. 8*

The Lord evidently designs to cut you clear from any earthly dependence and to teach you the precious lessons of entire trust in Him. The Holy Spirit has been grieved that you have not surrendered your will to God's will, and years have passed into eternity that might have been rich in good works for the saving of

souls. I wish I could communicate all that is in my mind upon some points, but today the mail leaves for America, and I have not been able to write as much as I desired.*9LtMs, Lt 102, 1894, par. 9*

Since I came to Melbourne the work has been pressing urgently upon me. I have spoken in Brighton and in Williamstown, where the interest is excellent and the field ripe for the harvest. The weather has been very warm, and it has been taxing to speak under the tent, but I have reason to praise my heavenly Father that He grants me so largely of His Holy Spirit, that I can continue to bear the message of His grace and love in demonstration of His Spirit. The congregations listen with profound interest. Should I not praise God for this with heart and soul and voice?*9LtMs, Lt 102, 1894, par. 10*

In Brighton several have taken their positions on the Sabbath. In Williamstown, also, some have decided to obey the truth. There was not a Sabbathkeeper in the place when the tent was set up there, but the interest has steadily increased since camp meeting; several are now in the valley of decision. I speak in the hall in that place next Sunday afternoon, O my son, I pray for the Lord to work in His own way upon the minds of the people, that a healthy church may be raised up in Williamstown. Already the matter of erecting a church building in this place is under serious consideration. It can be done, and must be done at once. Besides laboring for those who are just hearing the truth, we find work to do in setting things in order among ourselves, that the machinery may run without friction.*9LtMs, Lt 102, 1894, par. 11*

Edson, I feel a deep interest for your prosperity, and I know that your only safe course is to break away from every business transaction, and put your mind and soul into the exposition of the Word. Be determined that you will not fail nor be discouraged. If you trust in the Lord moment by moment, if you search the Scriptures with earnest prayer, you will have opened to you the richest treasures from the Word of God. In humility, as a learner in the school of Christ, you will learn His meekness and lowliness of heart. God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. I am sure that there is a heaven full of the richest enduring treasures to be freely given to all who will appropriate them to themselves, and becoming

enriched thereby, will impart freely to others. I know this to be truth. I have many things to say; my heart is full of thankfulness. I often awake in the night season praising the Lord that He has given me the measure of health I now enjoy, and that His hand, in loving, pitying tenderness, has laid hold upon you, my son, and placed your feet upon the solid Rock. And in this I see how much can be done in saving other poor souls that are ready to perish.*9LtMs, Lt 102, 1894, par. 12*

But there are presented to me dangers and quicksands that must be carefully avoided. While those who are obeying the Word in Isaiah, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” [*Isaiah 58:1.*] In this work so essential to be done, things will be encouraged that will result in marring the work of God, unless the messengers are endued with heavenly wisdom. We must act like men in earnest. We need to obtain a rich daily experience in prayer; we should be like the importunate widow, who, in her conscious need, overcame the unjust judge by the bare force of her determined pleading. God will be enquired of to do these things for us, for this is giving depth and solidity to our experience. The soul that seeks God will need to be in earnest. He is a rewarder of all those that seek Him diligently.*9LtMs, Lt 102, 1894, par. 13*

There are quicksands upon which many are in danger of being swamped. It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with the force and presumption that is not heaven born. There is need of caution in all our utterances lest some poor souls of ardent temperament shall work themselves up into a zeal not according to knowledge. They will act as though it was their prerogative to use the Holy Spirit instead of letting the Holy Spirit use them, and mold and fashion them after the Pattern of the divine. There is danger of running ahead of Christ. We should honor the Holy Spirit by following where it shall lead. “Lean not to thine own understanding.” [*Proverbs 3:5.*] This is one danger of those who teach the truth to others. To follow where Christ leads is a safe path for our feet. His work will stand. Whatsoever God saith is truth.*9LtMs, Lt 102, 1894, par. 14*

But ministers who bear the last message of mercy to fallen men

must utter no random words; they must not open doors whereby Satan shall find access to human minds. It is not our work to experiment, to study out something new and startling that will create excitement. Satan is watching his chance to take advantage of anything of this order, that he may bring in his deceiving elements. The Holy Spirit, moving upon the human agents, will keep the mind well balanced. There will not be a wrought up excitement, to be followed by reaction.*9LtMs, Lt 102, 1894, par. 15*

Satan will make use of every extravagant expression to the injury, not only of the speaker, but of those who shall catch the same spirit and infuse others to their harm. Calmness and solemnity should be cultivated; the solemn truths we dwell upon will lead us to manifest deep earnestness. How can we do otherwise when weighted with the most sacred message to bear to perishing souls—weighted by the sense of the nearness of our Saviour's coming.*9LtMs, Lt 102, 1894, par. 16*

If we are constantly looking unto Jesus and receiving His Spirit, we shall have clear eyesight. Then we shall discern the perils on every side, and shall guard every word we utter, lest Satan find opportunity to weave in his deceptions. We do not want to have the minds of the people wrought up into an excitement. We should not encourage an expectation to see strange and wonderful things. But teach them to follow Jesus, step by step. Preach Jesus Christ, in whom our hope of eternal life is centered.*9LtMs, Lt 102, 1894, par. 17*

The enemy is preparing to deceive the whole world by his miracle working power. He will assume to personate the angels of light, to personate Jesus Christ. Every one who teaches the truth for this time is to preach the Word. Those who cling to the Word will not throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or less degree, false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of E. R. Jones, in the Stanton movement. We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning

visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious.⁹*LtMs, Lt 102, 1894, par. 18*

When the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him. He will give messages of truth, mingling with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a "Thus saith the Lord." In God's dealings with His people, all is quiet; with those who trust in Him, all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the Word as well as hearers. There will be sound, earnest, sensible waiting upon God. The believer will hang his helpless soul on Jesus Christ. Christ will be exalted. Working and praying, watching and waiting, is our position. We should not desire to be recognized and to have our work appreciated in the fullest measure. Heaven is the best and safest place in which to hear from the lips of our Redeemer the result of our work.⁹*LtMs, Lt 102, 1894, par. 19*

It is not necessary or helpful, nor is it pleasing to the spiritual worker, to have the name paraded in the papers with flattering words concerning his talents and efficiency. God knows all about the work accomplished by every laborer in His vineyard. I plead not for less earnestness, for every soul needs now the vitalizing power of God; but if the Holy Spirit works through the human agent it is because he hides self in Jesus and becomes in Christ a laborer together with God.⁹*LtMs, Lt 102, 1894, par. 20*

My son, walk humbly with God. Your power and efficiency are in Jesus. The mighty tide of spiritual power will come upon the men who preach the Word, uplifting Jesus. This inspires in the hearer a living faith, which brings forth fruit abundantly. We want the truth spoken to human hearts by men that have been baptized with holy love for Christ, and for the purchase of His blood, men who are themselves thoroughly impressed with the truth they are presenting to others; and who are practicing the same in their own life. The Word of God is sure, and every speaker should seek to link the hearer to Christ read *John 17:22-24; Ephesians 1:3-8*.⁹*LtMs, Lt 102, 1894, par. 21*

Here are presented to us the riches of heaven's blessings. We cannot conceive of anything greater or more blessed. We have here the possibility before the human agent. It is the will of God that we should be so thoroughly identified with His Son that we shall be one with Christ as Christ is one with the Father. Through faith we may be wholly one with Christ; we may have our entire soul, body, and spirit bound up with Christ in God, so that we shall share in the very same love wherewith Christ is loved by the Father.⁹*LtMs, Lt 102, 1894, par. 22*

And we are to be sharers in His glory, for Christ says, "The glory which thou givest Me I have given them." [*John 17:22.*] What is that glory? The character of Christ, Can we ask any greater endowment? To have any place in heaven, to be in the presence of Christ, seems a blessing too great for sinful human beings to enjoy. But the marvelous mercy and goodness and love of God are beyond our comprehension. By accepting Christ as his personal Saviour, man is brought into the same close relation to God, and enjoys His special favor as does His own beloved Son. He is honored and glorified and intimately associated with God, his life being hid with Christ in God. O what love, what wondrous love! (Read the Scripture referred to. [My] copiest left them out for want of time.)⁹*LtMs, Lt 102, 1894, par. 23*

This is my teaching of moral purity. The opening of the blackness of impurity will not be one-half as efficacious in uprooting sin as will the presentation of these grand and ennobling themes. The Lord has not given to women a message to assail men, and charge them with their impurity and incontinence. They create sensuality in place of uprooting it. The Bible; and the Bible alone has given the true lessons upon purity. Then preach the Word.⁹*LtMs, Lt 102, 1894, par. 24*

Such is the grace of God, such the love wherewith He hath loved us, even when we were dead in trespasses and sins, enemies in our minds by wicked works, serving divers lusts and pleasures, the slaves of debased appetites and passion, servants of sin and Satan. What depth of love is manifested in Christ, as He becomes the propitiation for our sins. Through the ministration of the Holy Spirit souls are led to find forgiveness of sins.⁹*LtMs, Lt 102, 1894,*

par. 25

The purity, the holiness of the life of Jesus as presented from the Word of God, possess more power to reform and transform the character than do all the efforts put forth in picturing the sins and crimes of men and the sure results. One steadfast look to the Saviour uplifted upon the cross will do more to purify the mind and heart from every defilement than will all the scientific explanations by the ablest tongue.*9LtMs, Lt 102, 1894, par. 26*

Before the cross the sinner sees his unlikeness of character to Christ. He sees the terrible consequences of transgression; he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly intelligence. He has measured it by the standard of the cross. He has weighed it in the balances of the Sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin; he looks to Jesus and lives.*9LtMs, Lt 102, 1894, par. 27*

He finds an all-absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, "He shall not have died for me in vain. Thy gentleness hath made me great." How prone we are on all occasions to look to our fellow men for sympathy for uplifting, instead of looking to Jesus. How ready is the human agent to forsake the fountain of living waters, the cool snow waters of Lebanon, and drink of the turbid streams of our valley. O, in his mercy and faithfulness, God will cause our fellow men [in] whom we place confidence to fail us in order that we may learn the folly of trusting in man and making flesh our arm. Listen to the words of the prophet see *Jeremiah 17:5-6*. Talk of heavenly things, talk of the eternal weight of glory that will be awarded to the overcomer, and you will have success in your work.*9LtMs, Lt 102, 1894, par. 28*

Lt 103, 1894

Jones, A. T.

No. 3 George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

March 15, 1894

Portions of this letter are published in *2SM 85-88*; *7ABC 466-467*; *4MR 119-120*; *4Bio 128*.

Dear Brother:

I know that we are living very near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is by many least expected. I have a message for you. Did you suppose that God had commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the testimonies the Lord has been pleased to give me? No, the Lord has not laid upon you this burden. He has not given you this work to do.⁹*LtMs, Lt 103, 1894, par. 1*

You have a solemn, sacred message to bear to the people. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." [2 *Timothy 4:1, 2*.] But my brother, these grand and elevated truths are to be brought into the practical life. Soul, body, and spirit are to be transformed, and the influence of truth will be brought into immediate contact with all the little things of life and will supply the grand, powerful incentives to holiness and the broad principles that are the foundation of Christianity. I feel a deep interest that you shall not make any mistake.⁹*LtMs, Lt 103, 1894, par. 2*

My dear brother, you have been entrusted with a grand and solemn work. Do not, I entreat of you, become exalted; walk humbly with

God. Do not belittle the work by mingling with it productions that you have no positive evidence are from the Lord of life and glory. You will be brought into straight places, but Christ will surely be at your side with His angels in every emergency if you walk humbly with God. The bitterest opposition is to be met, and it can be met successfully only with the weapons of truth as it is in Jesus. Truth alone will triumph in this great conflict.*9LtMs, Lt 103, 1894, par. 3*

The Lord has entrusted you with a special work. You should therefore be careful in every move that you make. Do you think that Satan is to let you alone? I have been made to tremble for some things that have been urged upon me by the Spirit of God in regard to your work. Yes, I have apprehensions for you. Satan is at work, weaving his snares for your feet. But you are safe, every day safe, if you make God your trust and live the truth that you present before the people. But now is the most dangerous part of your life. Our people generally do not hold you in suspicion; on the contrary, they accept anything you present before them as truth. Be careful to consider that Christ has given us warning that in these last days the false will take the field with the true, the spurious with the genuine.*9LtMs, Lt 103, 1894, par. 4*

All these decided awakenings in Battle Creek and in many other places show us that God is at work; but wherever God works we must not be ignorant of the fact that 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 you may be able to withstand in the evil day, and having done all, to stand.” [*Ephesians 6:12, 13.*] To men whom he desires to delude and ruin, Satan does not come as the outcast, apostate spirit, but he comes personating an angel of light and truth. Thus he came to Christ with his temptations to deceive our Substitute and Surety. Thus he comes to deceive every human being whom Christ has purchased. But our Saviour, in His assumed human nature, endured every test, and in resisting the seducing wiles of Satan has made it possible for man to overcome. Through being a partaker of the divine nature, we may escape the corruption that is in the world through lust.*9LtMs, Lt 103, 1894, par. 5*

When the truth is brought home to the human heart, the Holy Spirit is convicting the mind and judgment of sin. Christ said, "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." [*John 16:8.*] When Christ works upon the human heart, Satan and his synagogue are sure to be present. Satan will make the best use possible of his agents—apostate angels and fallen men. They become one through apostasy, uniting in a desperate companionship to oppose the law of God. Satan comes in at every crevice that he can enter, to introduce, unsuspected, his ideas, the seeds of doubt and questioning, throwing the mind into confusion.*9LtMs, Lt 103, 1894, par. 6*

We shall not be able to present truth as it is in Jesus without having to guard every outpost.*9LtMs, Lt 103, 1894, par. 7*

In every meeting where the saints are assembled to worship God, we have the promise from our Saviour, "There am I in the midst" [*Matthew 18:20*], and Satan and his apostate angels are there, seeking to affect minds and hearts by means of the atmosphere that surrounds the souls of the unconsecrated. Satan is working that men shall not hear with sanctified ears, or understand with sanctified minds, or speak the truth with sanctified lips. We must understand the warfare, and we must give no place to the devil.*9LtMs, Lt 103, 1894, par. 8*

Immortality has been purchased for every son and daughter of Adam who will have a living, working faith in Jesus Christ. Satan has stolen the livery of heaven in order to deceive the very elect. As he seduced Adam, he is seducing men to unite with him in rebellion against the law of God. When the Stronger than Satan drew nigh, when He saw that there was no one to deliver, His own arm brought salvation. Measuring weapons with Satan in the wilderness and in the garden of Gethsemane and on the cross, Christ received His death wound, which was the trophy of His victory, and the victory of all who believe in Him. These wounds annihilated the power of Satan over every loyal believing subject in Jesus Christ. By the suffering and death of Christ, human intelligences, fallen because of the sin of Adam, are through their acceptance of Christ and faith in Him, elevated to become heirs of immortality and an eternal weight of glory. The gates of the heavenly Paradise are thrown open to the

inhabitants of this fallen world. Through faith in the righteousness of Christ, rebels against the law of God may lay hold upon the Infinite, and become partakers of everlasting life.*9LtMs, Lt 103, 1894, par. 9*

Now the end is near. The last great conflict is just before us. Never was Satan so fiercely stirred as now. As never before he will inspire every one who has apostatized from obedience to God's law. He will work to create rebellion at the very time when the proclamation of the third angel's message, the commandments of God and the faith of Jesus is going to the world. He will inspire members of his synagogue to make most desperate efforts to clothe in defiled garments all who take an active part in this message. Not a stone will be left unturned, not a plan or devise but will be set in operation to deceive, to hold in error and strong delusions every mind that he can control.*9LtMs, Lt 103, 1894, par. 10*

The offense of the cross has not ceased, and never will cease while sin and Satan exist. Opposition to truth is not limited to any age or any country. Those who have the truth, who uphold the principles of truth found in the word of God, are the objects of Satan's wrath and enmity. He will stir up the minds of the disobedient and rebellious; and all apostates will unite in a firm and desperate companionship against the law of God, to war against the government of God. The followers of Jesus Christ must have the eyes of their understanding anointed with the eyesalve, else their spiritual discernment will be defective. Satan has thousands of satanic battles to open upon the soldiers of Jesus Christ; we will not undertake the task of enumerating them. The followers of Christ must count upon meeting Satan in the person of the rejectors of light and Bible truth.*9LtMs, Lt 103, 1894, par. 11*

As we proclaim the binding claims of the law of God upon every human being, those who will not be convinced, who turn away their ears from hearing the truth, and are turned unto fables, choosing to feed upon a dish of maxims, customs, and commandments of men, will use the best weapons they have in warring against the truth. They will bear false witness, manufacture lies to blacken the reputation of those who have proclaimed the message of truth for half a century. All who come out from the world and are separated must count on meeting ridicule, sneers, and reviling. They must

expect that their life and mission will be misrepresented. This was what our Saviour bore for us; shall we complain of the suffering we must endure for His sake? God forbid! Men that are in harmony with the great lawbreaker may laugh now; they may clothe in blackest garments those who present the Bible and the Bible alone as the authority for their faith. We will bear in mind that “all that will live godly in Christ Jesus shall suffer persecution” and all who sneer at truth and ridicule those who are proclaiming truth will weep and pray, “Lord open unto us.” He will answer, “I know you not.” [2 *Timothy 3:12; Matthew 25:11, 12.*]9LtMs, Lt 103, 1894, par. 12

Alarmed that their prey is escaping from their grasp, Satan and his synagogue will make most desperate efforts to retain every soul on his side. He will present every possible objection and device to turn aside those who would walk in the path cast up for the ransomed of the Lord. A train of circumstances will be secretly set in operation by the serpent to deceive, to allure the sinner, to wrench from him his convictions that he must return to his allegiance to God. But heavenly agents will be upon the battlefield. The Bible is our strength, study its pages. All who believe in the words of Christ and are doers of His Word, are His elect, His children. Through faith they are adopted into the sacred family of God, and notwithstanding the battle presses stronger and stronger, they will come off more than conquerors through Him who hath loved them.9LtMs, Lt 103, 1894, par. 13

The conflict will be long and painful. At times there may appear to be a partial defeat; but bear in mind that you counted the cost when Christ showed you the plan of the battle. You are not the leaders in this conflict, for Christ is there; the armies of heaven are enlisted in the warfare. Jesus would have every individual understand that the confederacy of evil is strong, artful in planning, and will use every dishonest measure in order to obtain the victory. Yet not one follower of Christ is to look at his own weakness and become discouraged. “Looking unto Jesus” [*Hebrews 12:2*] we shall receive His inspiration, we shall know that we are fighting in full view of God, of loyal, holy intelligences, with all the children of light as companions. More than angels are in the ranks in every conflict; at the head is the Great General of armies, who says, “Be of good cheer; I have overcome the world.” [*John 16:33.*] Jesus will

surround His faithful ones with a heavenly, holy atmosphere, their armor is invincible, their Leader never met with a defeat, and they are to advance to victory.*9LtMs, Lt 103, 1894, par. 14*

The Christian believers who are lifting up God's downtrodden law are not alone the ones concerned; God's law must be vindicated, and it will be vindicated by God Himself. It will be magnified, for it is the revelation of the character of Jehovah. That is why Satan is so bitter against this law. Give the people the truth, line upon line, precept upon precept, and error will flee. Let the sunshine of Christ's righteousness roll back the mists and clouds of false doctrines, and let truth bear away the victory.*9LtMs, Lt 103, 1894, par. 15*

My dear brother, I wish to present before you some things concerning the dangers that threaten the work at the present time. The work of Anna Phillips does not bear the signature of heaven. I know what I am talking about. In our first experience in the infancy of this cause we had to meet similar manifestations. Many such revelations were given, and we had a most disagreeable work in meeting this element and giving it no place. Some things stated in these revelations were fulfilled, and this led some to accept them as genuine. Young, unmarried women would have a message for married men, and in no delicate words would tell them to their face of their abuse of the marriage privileges. Purity was the burden of the messages given, and for a while everything appeared to be reaching a high state of purity and holiness. But the inwardness of these matters was opened to me; I was shown what would be the outcome of this teaching.*9LtMs, Lt 103, 1894, par. 16*

Those who were engaged in this work were not a superficial, immoral class, but persons who had been the most devoted workers. Satan saw an opportunity to take advantage of the state of things, and to disgrace the cause of God. Those who thought themselves able to bear any test without exciting their carnal propensities were overcome, and several unmarried men and women were compelled to be married.*9LtMs, Lt 103, 1894, par. 17*

I am afraid of those who feel so great a burden to labor in this direction. Satan works upon the imagination, so that impurity is the

result, instead of purity. Now, Anna Phillips' messages to Brother and Sister Rice and others pertaining to this subject, the Lord has never inspired her to give. This pointing out of the imperfections and wrongs of individuals is of exactly the same character as in the false messages not only in Maine but in New York, New Hampshire, and Massachusetts. Married men and women were following after the sins of the inhabitants of the world before the flood, and of the Sodomites. I know what I am talking about, for most solemn messages were given me to correct this evil that was growing to large proportions among those who had so great a burden to set people right in regard to purity. The state of things was terrible.*9LtMs, Lt 103, 1894, par. 18*

God has not called Anna Phillips to follow on after the testimonies He has given to His people, and repeat their purport. Such her work is and has been. Persons did exactly the same thing in the first experience in this cause. We had every phase of these false revelations to meet.*9LtMs, Lt 103, 1894, par. 19*

How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. You cannot be too careful how you talk of the gift of prophesying, and state that I have said this and that in reference to this matter. Such statements, I well know, encourage men, women, and children to imagine that they have special light in revelations from God, when they have not received such light. This, I have been shown, would be one of Satan's masterpieces of deception. You are giving to the work a mold which it will take precious time and wearing soul labor to correct, to save the cause of God from another spasm of fanaticism. These unadvised movements tend to a demoralized state of things which will give unbelievers an opportunity to reproach the precious cause of God. May God in His infinite mercy give you clear spiritual eyesight, that you may see distinctly the dangers which threaten us as a people.*9LtMs, Lt 103, 1894, par. 20*

Our only safe course is to move correctly upon every question, and healthfully in all our works that concern the interest of the little flock

which is God's heritage. Your action in bringing before the public Anna Phillip's revelations is not the fruit of wisdom from heaven, you are moving ignorantly. We want not to encourage any one in self-deception.*9LtMs, Lt 103, 1894, par. 21*

Do you not think I know something about these matters? All along our pathway to the heavenly Canaan we see many souls that have made shipwreck of faith, and in their false movements have led others astray through the supposition that they were led of God in special revelations. I have had to write many, many pages to correct these errors. I have been burdened and oppressed night after night, unable to sleep because of the agony of my soul for God's heritage, His people, who are in danger of being misled. Many things in these visions and dreams seem to be all straight, a repetition of that which has been in the field for many years; but soon they introduce a jot here, a tittle of error there, just a little seed which takes root and flourishes, and many are defiled therewith.*9LtMs, Lt 103, 1894, par. 22*

O, I wish that we had far greater wisdom in all things than we now have! One thing every worker in the vineyard of the Lord must learn, that is, their decision to practice the prayer of Christ, to move as one in Christ Jesus. Jesus prayed that His disciples might be one, as He is one with the Father. [*John 17:21.*] The enemy is at work, to divide, to scatter. Now as never before he will make determined efforts to scatter our forces. Above every other period it is unsafe now for us to move out in lines of our own. The truth for this time is broad in its outlines, far reaching, embracing many doctrines; but these doctrines are not detached items, which mean little; they are united by golden threads, forming a complete whole, with Christ as the living center. The truths we present from the Bible are as firm and immovable as the throne of God.*9LtMs, Lt 103, 1894, par. 23*

My brother, why should Elder Rice and yourself pursue the course you have taken in regard to Anna Phillips without a great certainty that the Lord has chosen her as His mouthpiece to the people, His channel through which to communicate light? If you accept everything of this order that shall come up purporting to be a revelation from God, if you continue to encourage these supposed

prophets as you have done, giving the influence of your testimony to sustain their work, you will not be a safe keeper of the Lord's heritage. The warnings Christ has given mean something to us. See *Matthew 24:21-23.9LtMs, Lt 103, 1894, par. 24*

Satan will work with all deceivableness of unrighteousness to personate Jesus Christ. If it were possible, he would deceive the very elect. Now if the counterfeit bears so close a resemblance to the genuine, is it not essential to be on your guard, that no man deceive you? Christ enforces His warnings, saying, "Behold, I have told you before." [Verse 25.] Brethren, preach the Word, call not the people to rest their faith upon uncertain things or to place confidence in the human agent. I have the word from the Lord. I was shown Elder Rice before a number of persons reading from the professed revelations of Anna Phillips. A noble, dignified Person was present, and with a grieved expression upon His countenance He removed the written document, placed in Brother Rice's hand the Bible, and said, "Take the Word of God as your text book. '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'" *2 Timothy 3:16, 17.9LtMs, Lt 103, 1894, par. 25*

Those who search the Scriptures will find explicit instruction as to what God requires of them on points of practical religious life. You are making a mistake in calling the attention of the flock of God from the Word, the unerring word of prophecy. Take heed what you hear, and be cautious what you receive. There is need of caution lest the minds of the little flock shall be found accrediting that which is not the genuine work of the Holy Spirit. There is very great danger here. Satan is ever seeking to introduce spurious material into the work, in order that he may mar the testimony, and bring discredit upon the truth. He would mingle with it an element that would be a stumbling block in the pathway of God's people. The commandments of God and the testimony of Jesus is the message we have to bear to the world. The Word of God is not one-sided, it is truth to be practiced. It is light extending on every side like the rays of the sun. It is light to lighten every man who will read and understand and practice its teachings. "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*) “Search the Word.” See
2 Peter 1:19-20.9LiMs, Lt 103, 1894, par. 26

Lt 104, 1894

Church, Br.

Refiled as *Lt 33a, 1888*.

Lt 105, 1894

White, J. E.; White, Emma

[Granville, New South Wales, Australia]

July 27, 1894

See *Lt 85, 1894*. 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 Children:

If you were here, you could have a bushel of oranges for less than twenty-five cents. Mandarins are also very plentiful and are preferable to oranges. The mandarin is a smaller fruit than the orange, flattened at both ends. We eat largely of fruit. You might have a full supply every day for a trifling sum. The market is glutted with oranges; but mandarins bring a higher price.⁹*LtMs, Lt 105, 1894, par. 1*

It is half past four o'clock and two men have just come in from Sydney, saying they have had no dinner. We satisfy their necessities, and they go on their long journey to Dora Creek, stopping over night at Kellyville among our brethren there, and starting early tomorrow morning for the school grounds. It is seventy-five miles from here to Dora Creek. We have provided for their journey. Another one now comes in hungry for something to eat. Thank the Lord we have something for him. So it goes on, and we receive and give, scatter and increase, for withholding tends to poverty. O, I am so thankful that the Lord is never weary of supplying our necessities. He says, "Before they call, I will answer." [*Isaiah 65:24.*] Did you not find it thus? When you turned to Jesus, did He not turn to you? O, how precious is the love of Christ. Will you or Emma or I ever lose a sense of His goodness, of His patience and long forbearing? I feel grateful to God every day that my son who was lost is found. Shall we ever forget this mercy? I hope we never shall.⁹*LtMs, Lt 105, 1894, par. 2*

I think you would both be pleased with the appearance of our

garden. There is a large bed in the midst of our front lawn that is laid out in the shape of a star, beautiful and sightly, and the lawn itself is very smooth. Great pains have been taken with the flowers. Many of them bloom all winter. The Lady Washingtons will soon begin to bloom, and we have quite a number of large white, double carnations that are now in bloom. There are many other pinks that are not yet in bloom. I wish you were here to enjoy the sight and inhale their fragrance. The front yard is well supplied, and the kitchen has the benefit of those in the side and back yards. We have roses in abundance, and Calla lilies that have not yet begun to bloom.*9LtMs, Lt 105, 1894, par. 3*

The hen yards are adorned with oleanders tho they are not yet in bloom. In the barn yard we have some fine trees that are green all the year round. A portion of the back yard is fenced off for vegetables, and in this are seventeen fruit trees,—peaches, apricots, apples, and one lemon tree which has lemons on it in all stages of progress toward maturity. We like this place. It is the best house we have ever occupied.*9LtMs, Lt 105, 1894, par. 4*

Lt 108, 1894

Martin, Chrissie

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 13, 1894

Previously unpublished.

Miss C. Martin
Kellyville, New South Wales, Australia

Dear Sister:

We would be very much pleased to have you spend a few days at our home. We should be glad to have you tomorrow afternoon, or any time tomorrow, and spend Sabbath and Sunday with us, and also Monday if you could spend the time. Would you please consult your parents in regard to this matter, and if there is nothing to hinder, come.⁹*LtMs, Lt 108, 1894, par. 1*

With Christian love, I remain⁹*LtMs, Lt 108, 1894, par. 2*

Yours truly.⁹*LtMs, Lt 108, 1894, par. 3*

Lt 109, 1894

Wales, William

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 18, 1894

This letter was published in entirety in MR448.

Mr. William Wales
1183 Broadway
Newton, Kansas

Dear Brother in Christ,

Your letter received, and in reply I would say that the words quoted from Elder Jones, "I think you ought to take her and take care of her" seem to point out the right course to be pursued under the circumstances. God bless and guide and keep you in the path of right.*9LtMs, Lt 109, 1894, par. 1*

P.S. American mail received yesterday, and mail goes by Vancouver mail today, hence brief reply.*9LtMs, Lt 109, 1894, par. 2*

Lt 112, 1894

Rousseau, Sr.

Extract from *Lt 76, 1894*.

Lt 113, 1894

Corliss, J. O.

[Granville, Australia]

December 16, 1894

Portions of this letter are published in *8MR 24-25*.

Dear Brother Corliss:

I praise the Lord for His goodness, loving kindness, compassion, and love in sending His only begotten Son to our world to bear the penalty of our transgression, and for making provision that whosoever believeth in Him should not perish, but have everlasting life. Since the Lord has given such great evidence to us that He loves the world, and cares for sinners who are living in rebellion against Him, then why should not the human agent who have seen his sin and repented of his transgression, love those whom God loves, and work for those who are the purchase of the blood of the only begotten Son of God? God hates sin, but in mercy reaches out His hand to the sinner.*9LtMs, Lt 113, 1894, par. 1*

I thank the Lord that He is our present help in this time of need. I know that the name of the Lord will be glorified in this discussion, if you and your brethren look unto Jesus and trust in Him; for he will speak through His living agent. Let this mind be in you which was also in Christ Jesus. Those who oppose the counsel of God against themselves do not know what they are doing. From the light that God has been pleased to give me, I know that the arrows of truth have penetrated their armor. But the teachers of false doctrines will close their eyes, lest they should see, and harden their hearts lest they should yield to conviction. They are wounded by the truth which has been applied to their hearts and minds by the Holy Spirit.*9LtMs, Lt 113, 1894, par. 2*

Hitherto hath the Lord helped you, and whatever course your opponent may pursue know that Jesus is close beside you. Your attention must be fixed on Christ, for by beholding Him you will manifest the love which He claims and which is our happiness to

make known. The evident presence of the divine influence, the opposers of truth do not wholly disrespect and deny.*9LtMs, Lt 113, 1894, par. 3*

You will be tested and tried by the enemy of truth, but if you hide yourself behind Jesus, so that He alone shall appear in your defense, God's name will be magnified, for you will be under the influence of the Holy Spirit. You are doing a good work in presenting old truths which are as a new revelation to your hearers. You are unfolding precious truths which for centuries have been placed in the companionship of error. As Christ's representative you are now engaged in the sacred work of redeeming truth from the base companionship of error and are placing it in its appropriate framework.*9LtMs, Lt 113, 1894, par. 4*

That which has [been] ignored and despised is shown to proceed from God, who inspired holy men of old, as they spoke being moved upon by the Holy Spirit. God spake through human instrumentality. He designs that His truth should be recovered from the gloomy regions of doubt and unbelief into which Satan has plunged it, designing that it should remain in oblivion. It is to be presented before the people who are in the darkness of spiritual error, who are deluded with falsehood, and it is to shine before them in its original luster, enlightening their moral darkness. That which has been merely a "guess-so" will be forced upon the conscience as a certainty.*9LtMs, Lt 113, 1894, par. 5*

The Sabbath of the fourth commandment has been an outcast. Satan's design has been to obliterate from the minds of men the knowledge of the true God, in order that they might not know the Creator of the heavens and the earth. God set apart the seventh day as a memorial of His creative works. The seventh day Sabbath is surrounded with the awful sanctions of the God of truth, with whom is no variableness neither shadow of turning.*9LtMs, Lt 113, 1894, par. 6*

We are praying for you that the Lord may give you largely of His Holy Spirit, and that as His human agent you may represent the likeness of Christ's character by manifesting the practical power of the truth in the manner in which you treat your opponent. Give him

not the least semblance of an excuse to become irritated over any personal thrusts that may be given in the debate. On this occasion you are representing the Author of truth. You are to show that the truth is sacred, and not to be made a scourge to those who oppose it. In handling the words of the infinite God, you are not to manifest a sharp, cruel spirit. The Lord will be your teacher and enable you to carry the controversy through with Christlike dignity. Your opponent will seek to make the truth appear unimportant, but to many he will not be successful in this design. You are Christ's instrumentality, and should clothe your words with sacred, reverential dignity. This attitude will not be without effect on human minds.*9LtMs, Lt 113, 1894, par. 7*

The Sabbath question is a test question, and it is not to be handled indifferently. But when you are compelled to hear the truth garbled and misconstrued, the scripture wrested and handled with deception, you will be tempted to give vent to your indignation, to show your opponent just how you regard his dishonest evasions and his contempt of eternal truth. But God would have you restrain your zeal and fiery indignation. Bear in mind the fact that you are not warring against men but against supernatural powers which hold these men to their falsehoods. They have been educated and trained in the school of error. They have handled the truth of God as a lie. But do you continually bear in mind the nobler world, the audience of heaven which you have in your assembly? Remember also that Satan and his synagogue are present.*9LtMs, Lt 113, 1894, par. 8*

How Satan would rejoice to see you lose your self-control, and answer your opponent according to his kind. This is what the devil wants, and it is what your opponent also desires. But Jesus will lead you to the threshold of the infinite, that you may there behold the living glories of heaven and present them to the people. Bear in mind that this occasion is deciding the destiny of souls. Satan has almost expelled from the world the truth of God, and it would delight him to make the man who is advocating the truth display such a spirit as would show that he was not under the influence of truth which subdues and sanctifies the soul.*9LtMs, Lt 113, 1894, par. 9*

Much is at stake, and may God strengthen and bless you. Deal only

in the currency of heaven. Make use of the truth upon which is God's image and superscription. The precious truth given of God is our stock in trade, and will bring us heaven in return. Meet falsehood with truth. Put truth against personal hints, references or insult. Truth is immortal, eternal. You are now having the precious privilege of testifying for Christ. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." [*John 15:26, 27.*]*9LtMs, Lt 113, 1894, par. 10*

The Lord strengthen you, bless and sustain you, for you must consider that you are a mouthpiece for God. Cultivate the habit of speaking slowly and unexcitedly, yet earnestly, and with assurance, giving especial attention to the points you wish to make forcible. You can so manage your voice that the truth will be made more effective. I speak to you as a mother speaks to her son; for I greatly desire that through Christ you shall present the truth in power before the people, and I believe you have done this.*9LtMs, Lt 113, 1894, par. 11*

Lt 114, 1894

Olsen, O.A.

Extract from *Ms 8, 1892.*

Lt 115, 1894

White, J. E.; White, Emma

Refiled as *Lt 85, 1894* and *Lt 105, 1894*.

Lt 116, 1894

Wessels, Philip

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 13, 1894

Previously unpublished.

Dear Brother Philip Wessels:

I have words from the Lord to you this morning, and I am writing to you by lamplight. These words were spoken for 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 11:28-30.9LtMs, Lt 116, 1894, par.*

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Dear Brother, will you break every yoke that the enemy has placed upon you, and will you take the yoke of Jesus Christ? You long for rest of soul, but Satan desires to have thee that he may sift thee as wheat. (*Luke 22:31*) Jesus, your Advocate, stands before the mercy seat under the rainbow of promise, pleading in your behalf. Shall He plead for you in vain? Shall His ministry of kindness and infinite love be in vain? He never spurns the suppliant from His presence. With longing solicitude He invites him to come. Although you grieve His heart of infinite love yet He loves you still. He has paid the ransom money for you, to purchase you from the tyranny of Satan, make you free, and adopt you into His own family that you may be an heir of God, a joint heir with Jesus Christ to imperishable riches, an immortal inheritance.*9LtMs, Lt 116, 1894, par. 2*

This life is uncertain. You may be cut off without warning. You are mortal, but if your life is hid with Christ in God you are safe, eternally safe. You are now walking in the light of the sparks of your own kindling and, dear brother, I do not have to tell you that disappointment and failure of your expectations await you. Satan has laid a net for your feet, to ensnare your soul. I now warn you, as Christ's ambassador, to change right about. Listen to the

gladdening invitation to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] You will obtain no rest in seeking to serve both God and mammon.⁹*LtMs, Lt 116, 1894, par. 3*

Which service will you choose? Jesus calls for you to take His yoke and tells you in His invitation that it is easy and His burdens are light. The waves of Jesus' love and His mercy have been beaten back from your heart again and again but to return afresh in a tide of untiring, persevering, inflowing love. His invitation comes, "Open unto Me. Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me." "My head is filled with dew, and my locks with the drops of the night." [*Song of Solomon 5:2; Revelation 3:20.*]⁹*LtMs, Lt 116, 1894, par. 4*

For the return of this great, this matchless love, will you join the rebel leader to be an adversary of God? Now is your day, your hour, of grace. Mercy has long hovered as a guardian angel around you. Shall the angel depart? Shall your hour of probation close? The Lord, your Father in heaven, has given the life of His only begotten Son to die that your faith should center in Him and you should not perish but have everlasting life.⁹*LtMs, Lt 116, 1894, par. 5*

The struggle with your soul is the love of earthly treasures. Do you wish to hold them fast in your finite grasp? If you do, you may lose them all. Hear the words of Jesus, "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! No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one and despise the other." Now hear the decision from one who cannot lie: "Ye cannot serve God and Mammon."⁹*Matthew 6:19-24.*⁹*LtMs, Lt 116,*

1894, par. 6

Why do you try, my dear brother? The Lord Jesus has paid the ransom for your soul. The price was to take humanity upon Him, to come to a world marred with the curse, and to suffer in the flesh. He was a man of sorrows. He was acquainted with grief—such a quality of grief as finite beings are not called to endure, for He was a sin bearer. He bore the sins of the world. “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” *Isaiah 53:5.9LtMs, Lt 116, 1894, par. 7*

You and I have very much to be thankful for that we are not compelled to be sin bearers. All has been laid upon Jesus. When we by faith take Jesus as our personal Saviour, and commit the keeping of our souls to Him as unto a faithful Creator ... [Unfinished].*9LtMs, Lt 116, 1894, par. 8*

Lt 117, 1894

NA

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

October 1894

Previously unpublished.

[Dear Brother:]

Last evening our American mail reached us. We received a portion of our mail in the forenoon and some in the evening. A part of our family is at Ashfield, preparing our tents to receive us this day. The weather has been showering for several days. There was no rain yesterday, and our load of goods was taken to camp. Today opens clear and beautiful.⁹*LtMs, Lt 117, 1894, par. 1*

We read your letter to our family last evening, also a letter from Elder Joshua V. Himes—a favor I did not at all expect to receive. Enclosed was five dollars from himself and a short letter from Sister Austin containing five dollars from her. These tokens of sympathy and confidence made these gifts indeed of much more value than the mere sum of money; and the value of the gift itself just now—when we are appropriating as far as we dare to go, means that shall provide poor families with tent and carfare and food—makes every dollar of double value, to open the way that all possible shall receive the bread and water of life, eternal life.⁹*LtMs, Lt 117, 1894, par. 2*

We are not situated as you are in America, that we can call believers together and say, Here are cases that we wish to be benefitted with the camp meeting. How much will you give? We know to a certainty just the bank to draw from, and we know it is no use to aggravate the feelings of those who would do something but who cannot provide suitable food and necessities for their own families, for they can obtain only a little job of work now and then. We have the opportunity to draw from our own bank in case of necessity, and that is quite often, but I am only too thankful to be able to use in this line some monies sent for my own benefit, and to

draw and draw again from my own deposits—entrusted talents—and to divide my living supplies to feed families who are in suffering need.*9LtMs, Lt 117, 1894, par. 3*

Those who take their position upon the Sabbath in this country are made to feel the cross much heavier than in America. There are several today who are in the valley of decision, thoroughly convinced of the truth, longing to obey; but they will lose their position at once if they do obey and they have families—children whom they think they will see begging for bread—and the history of several families who have taken their position and risked the consequences has revealed to them that want, positive want of bread, is the sure result.*9LtMs, Lt 117, 1894, par. 4*

Several have had high hopes of something to do upon the school ground at Dora Creek, for they were encouraged that they could take their families and that parents and children could work in clearing land. But after the land was bought the minds of a few decided that it was not the most favorable location, and everything came to a standstill. This has hindered souls from daring to venture. Brother McCann has a family numbering ten. The eldest boy has work on a farm, working from morning until night for one dollar and a half per week. This will not much more than supply him in shoes. Many others in these colonies have been unfortunate. They have built in prosperous times and mortgaged their house and land. Then came hard, trying times, failure of banks, and the poor are the ones who have to suffer most keenly. [Remainder missing.]*9LtMs, Lt 117, 1894, par. 5*

Lt 118, 1894

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 17, 1894

Previously unpublished.

Dear Children:

I had just returned last evening from Prospect Hill, Seven Hills, when I was told the Vancouver mail sails today. I shall only be able to get you a few lines on this steamer. I am usually well, if I do not overwork; then my head troubles me.⁹*LtMs, Lt 118, 1894, par. 1*

Last Sabbath Brother Belden, Emily Campbell, and your mother rode to Kellyville, 11 miles. The weather was good, rather cool. It is March with us. The orchards were still loaded with their yellow burden of oranges. The peach, plum, and several other fruit trees are now in bloom. The lemon orchards are loaded with fruit.⁹*LtMs, Lt 118, 1894, par. 2*

We met the little church in Kellyville, and we had a precious meeting. Two of those who had taken their position on the truth had, through temptation, given up their faith. The wife of one was present at the meeting and wept all the time I was speaking. We have had a severe drought. These men, brothers, had an orange and lemon farm and land to cultivate. They invested several pounds in planting trees, but the drought dried up everything and it was almost a total loss. They are in debt at the bank for two hundred pounds and cannot see any way, being young and inexperienced in the faith, but to go to work on the Sabbath. This they have done.⁹*LtMs, Lt 118, 1894, par. 3*

Others are pressed with poverty and they can get nothing to do. Last Wednesday Brother Belden, Sister Belden, and Brother Stewart visited Brother James' family who, I was told, had nothing to eat. We divided our store with them—peas, beans, flour, and several things which they gratefully received. Men are willing to do

anything, and women will do what they can, washing or working in any line, but money is very, very close in this country. We also sent the children clothing. They are sound in the faith. They were at the meeting at Kellyville, and their faces were lighted with peace and the blessing of Christ.*9LtMs, Lt 118, 1894, par. 4*

Others are being added to the church. A school teacher, his wife, and children have newly come to the faith. Sister Goodman lent them *Great Controversy* (Vol. 4), and he became interested in it and has taken other books to read and is fully convinced of the truth. Still another has been converted to the truth, [the] uncle of Brother James, and his wife. He was at the Kellyville Church. The Lord is working and the devil is not idle. I spoke words of comfort and hope and courage to the church, and then stepped into my phaeton and started on our homeward journey.*9LtMs, Lt 118, 1894, par. 5*

We ate our dinner in the phaeton, as the horses were traveling homeward. I had another appointment at Parramatta. We found we had but a few moments to spare to reach the church. We have a good two-horse team now and drove along very briskly.*9LtMs, Lt 118, 1894, par. 6*

We found the church well filled and I was not sorry that I consented to speak. Sister Price had encouraged a young man to come to the church with her. He is interested in the truth. He is a storekeeper. He wept much while I was speaking. We then had a social meeting and many excellent testimonies were borne. I was some weary riding to and from Kellyville, 22 miles, and then 3 miles to Parramatta; to our home and back made 29 miles.*9LtMs, Lt 118, 1894, par. 7*

Yesterday the meetinghouse just finished at Prospect Hill, eight miles from Granville, was dedicated, and the little flock in that place, near Seven Hills, decided that Sister White must preach the dedicatory discourse. I consented. Brother Belden, his wife, Fannie Bolton, and your mother rode in the phaeton. The horses were full of life and although we had to ascend six of the seven hills, they made nothing of trotting up most of the long hills. Elder McCullagh and Dr. Kellogg, who had just arrived from Sydney, were present.*9LtMs, Lt 118, 1894, par. 8*

We had an excellent meeting. The little church was full and its location was good, standing on elevated ground, plain as it well could be, but neat and well made. Tasteful hands had decorated the church with flowers and evergreens, and this adornment of the beautiful things in nature was a picture of loveliness. The Lord gave me of His Holy Spirit in speaking to the people. Neighbors and many of the people from Seven Hills, three miles distant—excellent, noble-looking people not of our faith—were present. How thankful we all were to state to those present that the church was dedicated to the Lord free from debt, and in these hard times; it seems to unbelievers a miracle of wonders.⁹*LtMs, Lt 118, 1894, par. 9*

Brother Kellogg made the first prayer and Brother McCullagh the dedicatory prayer. Brother Wilcox, who labored so perseveringly to win the souls, twenty in number, was in Queensland with Elder Starr, engaged in the proclamation of the third angel's message. How he would have rejoiced could he have been present at the dedication! Parents and children in the Sabbath school number forty. All are poor in this world's goods, but they are an intelligent looking people, both parents and children. This is a precious work done for the Master, and angels in heaven rejoice.⁹*LtMs, Lt 118, 1894, par. 10*

We hoped to have Elder Daniells at the dedication but there is a convention being held for all the churches in Melbourne now, for the benefit of the new churches raised up during the camp meeting and in the faithful work done for the Lord Jesus since the camp meeting. There was not one in the faith when the tent was pitched at Williamstown. The church there, I am told, numbers thirty; in Brighton about twenty; in Heathborn the same number, twenty. All these churches were to unite in this convention, with the church in Fitzroy, to give them further instructions. The meeting lasts two weeks. Willie, Elder Daniells, and Elders Corliss, Colcord, Rousseau, and Israel attend this meeting. They let Dr. Kellogg come here a few weeks before the camp meeting to be in Ashfield, nine miles from Granville, and five miles from Sydney.⁹*LtMs, Lt 118, 1894, par. 11*

We would have been better pleased could the campground have been closer to Sydney, but grounds could not be obtained. We have

good grounds, with a roomy cottage and barn on the grounds which is a great advantage in saving expense in the putting up of buildings. The grounds join the premises of the orphan's home, where at the present time sixty infants are taken care of. These grounds are very nice, and the tents can be pitched in a grove of trees. Excellent shade is afforded by fine trees on the estate. Grounds are not as spacious as could be desired, yet it may be sufficient by adding other paddocks just across the road. I shall have a room in the house; it will be safest for me.⁹*LtMs, Lt 118, 1894, par. 12*

I have much, very much, I should be pleased to write you, but have no time nor strength. Elder McCullagh and myself have been left with the responsibilities of four churches to look after, and to visit and keep up meetings, and I thank the Lord for the strength which He has given me. I wish to use my powers discreetly. I want so much to complete *The Life of Christ*, but with all the vineyard work there is to be done, I cannot write much.⁹*LtMs, Lt 118, 1894, par. 13*

I would be pleased to see you, my children. Be assured the enemy will seek to oppose every effort you and your associates may endeavor to make, but you have One who is mighty, far more powerful than the whole host of the powers of darkness, and with Him is victory. Truth presented in its simplicity will prevail, and the third angel's message will be proclaimed to the world. We want the deep moving of the Spirit of the Lord. We want every moment now to cling firmly to the Arm of Infinite Power. Never let loose your hold of God. Walk humbly, prayerfully, as you have been doing. Walk trustingly and in faith, and the Lord will be to you and your associates in the work, a very present help in the time of need. While you strive to keep the way of the Lord, you are to have courage under trying circumstances, knowing that you are not working in your own finite strength, but cooperating with the heavenly Intelligence.⁹*LtMs, Lt 118, 1894, par. 14*

If the enemy seeks to cast his hellish shadow before your pathway, look beyond the darkness he creates, to Jesus, the Sun of Righteousness. Satan will seek to intercept the light, that it shall not shine upon you, but let your faith rise upward and pierce the cloud

and reach within the veil. There is the Source of all light, all power, and He will give you the presence of angels who will scatter the cloud, the darkness roll back, and will reveal to you the Sun of Righteousness. Be sure and put on the whole armor of God, and you will be impregnable to Satan's darts. Jesus Christ is your Advocate. Keep a heart full of thankfulness to God.⁹*LtMs, Lt 118, 1894, par. 15*

Lt 119, 1894

White, J. E.

Ashfield, New South Wales, Australia

September 18, 1894

Previously unpublished.

Dear Son Edson:

Uncle Stephen, your mother, and Emily Campbell left Granville this morning at nine a.m., for Sydney, to visit the dentist to have sets of teeth made for Uncle Stephen and your mother. We were to meet Brother Kellogg on the ground engaged to locate our camp meeting, and we were to consult together in regard to two weeks' labor in Parramatta, Kellyville, and Seven Hills. Brother McCullagh moved yesterday into a good-sized cottage on the ground. There is a stable, also water and gas, so that much expense will be avoided in renting the grounds and cottage, which will accommodate quite a number.*9LtMs, Lt 119, 1894, par. 1*

I was dressed at twelve o'clock last night and wrote several pages to you, but Marian refused to let them go without being copied, so I felt disappointed, for I wished you to have what the Spirit of God prompted me to write; but I thought next mail goes in less than ten days, so I will not take the matter too much to heart. But now I learn, in reading the steamer-mail news, that the Vancouver steamer does not leave until tomorrow at eight o'clock. I had Dr. Kellogg telegraph back to Granville to get matter copied to go on the evening mail instead of the noon mail; so I hope you will receive the letters your mother has written to you.*9LtMs, Lt 119, 1894, par. 2*

I did not feel able to go on to Sydney, and be in the confusion of the carriages and cars. I have not sat up scarcely any since coming to this new place, but brace up to trace these lines. Uncle Stephen, Dr. Kellogg, and Emily went on six miles to the center of the city, and I am some rested. The Infants' Home building joins these premises.*9LtMs, Lt 119, 1894, par. 3*

My son, I accept your reasons as sound, only you do not wish to leave the work. I could have wished it if the Lord so willed, for there is a great work to be done in this country, and you could help me very much in the preparation of the book you desire so much to see. I would not ask you to throw up the work which I believe the Lord would be pleased to have had someone do long ago.*9LtMs, Lt 119, 1894, par. 4*

My heart has been sorely pained over this subject, and I cannot see how our people, who are supposed to be lightbearers to the world, can in so large a measure exclude the colored race because of the non-Christlike prejudice of the people who claim to be Christians. We need men and women with moral courage to undertake this work. I have been unwilling to encourage you in this work, but when the evidence is of such a character that doubt means sin, I surrender and say: "Let the Lord work through whom He will." I am ashamed, when I consider the light God has given, and yet scarcely a move made, with the exception of a few scattering, feeble efforts. I say to you, "My son, follow your invisible Leader. Move straight forward in much humility of mind. Put faith, not in men, but in the Lord God of Israel."*9LtMs, Lt 119, 1894, par. 5*

I have ordered a draft sent to you of one hundred dollars, as a donation to the missionary work to be done in the South, to be used in any way that seems essential for the time when it reaches you. I hope and pray for you. I want you to be of good courage in the Lord. You cannot trust in men or make flesh your arm, but trust in the Lord Jehovah, who has everlasting might.*9LtMs, Lt 119, 1894, par. 6*

I want something to be done for the South which has not been done, but in my mind I have held you back, for I did want you, my children, to unite with me in getting out a number of books, while at the same time you could be ministering to the needy flock of God. But when I saw by your letter how you were exercised, I believed that the Lord Jesus who had sought for you, and His own arm brought salvation, was educating you to have confidence in Him, as a child has confidence in his parent. And what am I that I should withstand God? I was sure just such things would come to try you as have come. Men are too willing to be agents to interpose

themselves between souls and God. They would guide the arm and hand of God to suit their ideas and feelings.*9LtMs, Lt 119, 1894, par. 7*

Again I say, walk humbly with God in faith. Your own course of wisdom, of Christ's likeness in character, Christian forbearance, virtue and steadfastness of purpose, if condemned by the best men that live, through error of judgment, must not lead you to fail or become discouraged. Satan knows how many times you have been discouraged when you looked to men and depended on their sanction, and because you thought they did not encourage you, you have turned your face away from the Sun of Righteousness and walked away from God. Treat every man carefully, respectfully, but not as God. The Lord has shown thee that it is good to deal justly, to walk humbly with God, but Christ alone can and will be your helper in every strait place. He is the refuge into which His people may run and be safe. Your soul belongs to Jesus Christ. It is of value with God. And what will man give in exchange for his soul? I entreat you and your associates, for I look upon you as one, Look to Jesus; practice the character of Christ, through being a partaker of the divine nature.*9LtMs, Lt 119, 1894, par. 8*

The Lord will do everything for His truth, everything for the salvation of your souls. I pray for your entire company, and am oft blessed in so doing. I am so grateful that Jesus Christ is your Friend. Only believe. The end of all things is at hand. Go forward. Diffuse the light among the colored people. The Lord will, if you seek wisdom of Him, give to you largely of His Holy Spirit. I do fear and tremble for you all, knowing that the enemy will try his every snare and device to divert you from every heavenly plan, but you need not fail nor be discouraged. Keep your eye single to the glory of God. Put on every piece of the armor. Let nothing like defiance come into your experience. If Jesus is your Captain, obey His orders. Pray much and contemplate the character of Christ Jesus, and you will become changed from glory to glory, from character to a higher, purer character, until you are complete in Jesus Christ. You have gone thus far in your preparation for your mission in the Southern field, and I say, "Do not abandon the work which seems to bear the signature of Heaven. If some fierce waves dash over, look and trust."*9LtMs, Lt 119, 1894, par. 9*

Uncle Stephen has come; we return home.⁹*LtMs, Lt 119, 1894, par. 10*

Mother.

Lt 120, 1894

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 30, 1894

Previously unpublished.

Dear Children, Edson and Emma White:

I have enclosed in this envelope a copy of a letter to Brother Harper. I solicited of him a loan to be used in this very needy field, so destitute of facilities, to advance the work of God in this time of our distressing need. The one thousand dollars came, that had been for a time held back, and in response to my letter Brother Harper loans us one thousand dollars. He says that he may need it at the close of the year 1895, and he may never call for it. I think the latter will be the case.⁹*LtMs, Lt 120, 1894, par. 1*

I have been writing to the Review and Herald office, saying some plain words to them and, Edson, I have no doubt but the Spirit of the Lord has been operating upon your heart and transforming your character, but where you have been tempted and stumbled and fell, Satan will seek to meet you where he has succeeded; but put ye on the whole armor of God, quit you like men, be strong, yea be strong. Christ Jesus is your only hope, your only strength. Just as long as you cling to Jesus firmly, you will not, cannot stumble or fall.⁹*LtMs, Lt 120, 1894, par. 2*

Whatever you may see of apparent inconsistencies in others, do not, I beseech you, let your conversation be upon those things. You may tell your mother everything, for in some things I may speak words which will help you. Bear in mind that I am praying for you and your associates. Watch and pray and work and wait. The Lord means that you are to be ever equipped—prepared to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. No one shall be able to stand unless he seeks the divine power, grace, and help from Jesus Christ. Preserve a childlike simplicity and confidence toward

our heavenly Father. I cannot help you, no human power can save you, only Jesus, who has given His life for you.*9LtMs, Lt 120, 1894, par. 3*

Be not surprised if your brethren look upon you with suspicion and criticize you. How cowardly have you been over these things in the past, but do not, oh, do not falter now. Press forward and onward from victory to victory. When you have become discouraged because your efforts were not appreciated, you only strengthened the evil-surmisers. You grieved the heart of Christ who loves you, who has said, "I am at your right hand to help you." [*Isaiah 41:13.*] Christ is right by your side, and you allowed the hellish shadow of Satan to interpose between your soul and God. Now, Satan is not dead, neither is he asleep; he will watch to see how he can turn you from your loyalty to God. But God is looking on. Jesus is not in Joseph's tomb and a great stone rolled before the entrance. He lives to make intercession for the souls who need Him.*9LtMs, Lt 120, 1894, par. 4*

When you are tempted, pray, and the Lord Jesus will lift up for you a standard against the enemy. Go on from strength to strength, and you and your associates may be living channels of light. Be in earnest, be humble, distrustful of self, walk circumspectly, and the Lord Jesus presents upon you and your associates the crown of life. You can never do the work that is to be done, in the enterprise you have entered upon, in your own strength. Christ said to the seventy whom He sent forth, "I send you as sheep among wolves," but the tender Shepherd is looking and watching. [*Luke 10:3.*] Only trust Him implicitly and do not have any hard feelings nourished against anyone. Maintain your fellowship with God. Oh, watch unto prayer.*9LtMs, Lt 120, 1894, par. 5*

I will send you a copy of the testimony entitled, "The Colored Line."*9LtMs, Lt 120, 1894, par. 6*

Now, my son, do not, I beg of you, be too sanguine, and do not make any unwise movements. Look to God for counsel and walk as the Spirit of God shall direct.*9LtMs, Lt 120, 1894, par. 7*

I have not seen Willie White for three weeks. He has been attending a most important meeting at Melbourne, and will return here next

Tuesday morning. He is not in good health; is over-worked.⁹*LtMs*,
Lt 120, 1894, par. 8

In much love.⁹*LtMs*, *Lt 120, 1894, par. 9*

Mother.

Lt 121, 1894

White, J. E.; White, Emma

Granville, New South Wales, Australia

October 1, 1894

Previously unpublished.

Dear Children, Edson and Emma:

In a few days will come to you a testimony written March 1891, in regard to the color line. I send this copy to C. H. Jones, to be calligraphed, and he is to keep a copy, a copy is to be sent to Henry Kellogg, Battle Creek, and one to you. So, if you do not get one, you can write and ask if such a letter has come to you. It is important that you receive this.⁹*LtMs, Lt 121, 1894, par. 1*

Now, my son, I shall not worry over you, but trust you in keeping of One who will not fail us. Walk humbly with God, learn in the school of Christ His meekness and His lowliness, and when you may be tempted, as you surely will, then look to Jesus, and say: "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*] I am so very anxious that you will press forward and that your feet shall make straight paths, lest the lame be turned out of the way. Jesus is everything to us as a personal Saviour. You must not let your feelings be aroused at anything you think unjust and wrong. Jesus knows your every trial. The prince of darkness will press you sore, and I am very desirous that you shall not fail nor be discouraged. Press to the mark, my Son, of the high calling that is in Christ Jesus.⁹*LtMs, Lt 121, 1894, par. 2*

Jesus lives. He is our Advocate. He will never leave you nor forsake, but move cautiously in everything. Do not doubt your Saviour, and as you have begun to have an experience far richer than gold, go forward and upward, trusting in Jesus, for He loves you with a love that is immeasurable. His hand has drawn you from the precipice to the solid ground.⁹*LtMs, Lt 121, 1894, par. 3*

Mother.

Lt 122, 1894

White, J. E.; White, Emma

Fairlight, New South Wales, Australia

December 13, 1894

This letter is published in entirety in *8MR 144-146*.

Dear Children:

Here we are in a new, strange locality—Brother and Sister Rousseau, Brother McKenzie, May Lacey, Willie, and your mother. We came to this large farm to look at the land which had been represented as very grand and beautiful. I was not well and have not been able to eat much for several weeks, except rice flour porridge; but I am thinking to change the program and venturing to eat vegetables and fruit, which in about two or three weeks, we will have in abundance.⁹*LtMs, Lt 122, 1894, par. 1*

Willie has been having a long siege of council meetings and committee meetings. While pitching our tents, in driving a stake, he missed his stroke or his finger got in the way of the iron sledge, and he smashed his finger, splitting open the flesh to the bone in three places, but not breaking the bone. The nail had to be drawn out. This finger needed considerable care. Brother Simmons dressed it carefully every day, but as this finger difficulty was in a fair way of recovery, a small pimple appeared on his wrist which increased to great inflammation, and after more than one week of suffering, the core came out and the second gathering appeared. Hops and elder blow [poultices] soon brought that to a head, and he now has some peace. He concluded to take my span of horses and platform wagon, and Brother McKenzie and himself came to this place.⁹*LtMs, Lt 122, 1894, par. 2*

I was not strong enough to ride twenty miles to Fairlight, and still twelve miles to this farm. They wished to see Brother and Sister Rousseau, and your mother came on the cars, one hour's ride, to the station at Fairlight. Here the horses and carriage met us, and another horse and carriage was hired. We took another passenger,

a lady, who has been the housekeeper for the family living in Sydney, who comes to this place to spend several days each month.⁹*LtMs, Lt 122, 1894, par. 3*

We expected to camp out in my tent, but we learned that the house on the place would accommodate us. It is a very excellent cottage, and we found spring beds and everything, except food, and this we had brought with us in full supply. We did not arrive here until dark. Much of the road was up hill. I could but think of the inconvenience of locating a school eight or ten miles from railroad. We were all weary and were glad to lie down and rest.⁹*LtMs, Lt 122, 1894, par. 4*

We all slept well, and this morning we were privileged to look over the buildings. There has been much outlay of money. There are immense cisterns built underground for reservoirs for rain water, and a large number of tanks besides. These buildings could be utilized for a school, but other buildings would have to be erected with suitable accommodations for school purposes. This land, three thousand acres, is offered for four and five pounds per acre.⁹*LtMs, Lt 122, 1894, par. 5*

We see most serious objections in having to transport all provisions and goods eight miles over a very rough road, all up hill and down. Here are orange and lemon grove orchards and pear trees and that is about all in the line of fruit. [The] soil [is] not the best. This locality was [settled] when the convicts were exiled from England. We see the buildings they occupied, and expected we might have the privilege of occupying some one of the buildings for few nights. This three [thousand] acres of land will sell for the sum of \$50,000 or \$60,000 and where could we obtain so much money?⁹*LtMs, Lt 122, 1894, par. 6*

Lt 123, 1894

White, J. E.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

December 20, 1894

Portions of this letter are published in *4Bio 172-175*.

Dear Son Edson:

I think I have told you before that the tent was moved from the campground after the camp meeting into a favorable location near the center of the city. Ashfield is no inferior suburb. The residences of the wealthy are scattered all through the suburb, and it is only four miles from the city of Sydney. Meetings have been in progress nearly every night since the camp was broken up, and quite a number have taken their position on the Sabbath. Among these are members of the Wesleyan Church and the Church of England.⁹*LtMs, Lt 123, 1894, par. 1*

Most bitter opposition has been manifested, and the ministers put forth an organized effort to visit every family. They were in possession of Canright’s books, and used them to the utmost to turn away the ears of the people from the truth. There was a meeting appointed, and one of their ministers thought that he had exploded the truth concerning the Sabbath. Our brethren were present to take notes.⁹*LtMs, Lt 123, 1894, par. 2*

Another meeting was appointed in which the ministers, church officials, and those who were troubled over the Sabbath question were invited to assemble. Brother McCullagh could not attend the meeting, because he was obliged to preach that evening in the tent, and when his meeting was over, he went to the Methodist Church to see what was the reason the workers had not returned. He found the church still lighted up, so he stepped in to see what was going on. He found a number of persons engaged in a hot discussion in regard to the Sabbath question. The ministers were misinterpreting the Scriptures, seeking to make the truth of no effect, and to remove the impression from the minds of those who were deeply

convicted. But the men who had heard the truth could not accept their expositions. The ministers were ridiculing passages from the Bible which had a bearing on the subject.*9LtMs, Lt 123, 1894, par. 3*

One man, a storekeeper, was greatly stirred. He told them that ridicule, lightness, or jesting, could not relieve his mind. He said the matter was of serious importance to him, and he wanted to know whether or not the Sabbath of the fourth commandment was binding upon men, and whether Sunday was a false sabbath. He said, "I do not wish to lose my soul, and these questions are of serious consequence." He asked them if the time had not come for the shedding of new light upon the Scripture. He was not satisfied that the men who should have given him clear reasoning from the Scriptures, and thus have brought relief to his mind, were making light of his convictions.*9LtMs, Lt 123, 1894, par. 4*

Brother McCullagh asked if he might speak a few words, and permission was granted. He gave the true interpretation of the Scriptures which they had garbled. Then a man by the name of Picton, a Campbellite minister, who was a trained debater, and according to his own opinion a man of intellectual superiority, challenged our people to meet him in debate on the Sabbath question. We felt very sorry to enter into a discussion on this matter, for generally it leaves an excited state of feeling; but there was no evading of the matter. The man boasted that he would wipe out the Seventh-day Adventists, and as God would be dishonored if this proud, boasting Goliath was left to defy Israel, the terms of the debate were agreed upon.*9LtMs, Lt 123, 1894, par. 5*

Great care was exercised in prescribing the conditions of the debate. The discussion was to last through six nights; the speakers were each to speak twice during the evening. Elder Corliss tried to heed the words of caution given him by the General of Armies, and the Lord wrought in his behalf. He did not give way to any excited or sensitive feelings, but kept himself to the task of crowding in all the truth possible. He maintained a solemn, dignified manner, and the light of the Holy Spirit shone in his countenance. Before entering the debate every evening a number engaged in special prayer in his behalf, and through the debate the brethren prayed for his success.

The Lord Jesus put His impress upon the man, and the people could see which one manifested the Spirit of Christ, and which one revealed the fact that he was moved with a power from beneath.⁹*LtMs, Lt 123, 1894, par. 6*

The rule was laid down that there should be no cheering; but the first night the people applauded the opponent of truth. The ministers who were present were full of prejudice, and under their teaching the people were full of bitterness. As the truth was brought out in its clearness and beauty before the people, their feelings were greatly changed. Before the discussion was half through the Wesleyan Church could not accommodate the congregation, and a large hall was engaged, and every evening was well filled with interested listeners.⁹*LtMs, Lt 123, 1894, par. 7*

On the stand were seated the minister of the Wesleyan Church, Brother McCullagh, the chairman of the meeting, and the speakers in the debate. The Methodist minister made manifest that he was controlled by the spirit of Satan. He was full of bitterness and hatred and made himself conspicuous by whispering to the debater when Brother Corliss was talking. Elder Corliss did not appear to notice him. He went through the discussion trusting in God, not relying upon himself, and the truth was not dishonored at his hands. The man stood before the people as if bathed in the bright beams of the Sun of Righteousness. He was dignified because he was conscious of the fact that he was the mouthpiece for God.⁹*LtMs, Lt 123, 1894, par. 8*

As the debate continued night after night, the minds of the majority of the people were turned in favor of the truth. There were some who allowed prejudice to control them to such an extent that they would not acknowledge truth even though it was as plain as noonday. Time and again the chairman had to call the meeting to order as Brother Corliss showed up the inconsistency of Mr. Picton's arguments, for they were so delighted with the keen, cutting truth that they could not restrain the demonstration of their pleasure. These demonstrations on the part of the people in behalf of the truth made the opposing party feel rather crestfallen, and they insisted that the chairman should hold the meeting to the rules of the debate. On the last evening of the debate there were several

ministers from other denominations present. When the chairman stated that it was out of order to make any demonstrations, and that the audience must refrain from it, because they were sitting not as mere auditors but in the capacity of jurors, these ministers were heard to offer dissent. They had not been to the previous meetings, and did not know on which side the applause would be most hearty, and they thought it a great grievance that Mr. Picton should not be encouraged in his efforts. After the chairman had stated his reasons why the audience should refrain from applause, and had introduced Mr. Picton, these ministers, going contrary to the rules of the debate, tried to work up a demonstration, and failed.⁹*LtMs, Lt 123, 1894, par. 9*

All through the debate Brother Corliss kept insisting that his opponent should produce a text in favor of Sundaykeeping, for the question of debate was, "Do the Scriptures teach that Christians should observe the first day of the week as the Sabbath day?" Through the five nights of the debate Mr. Picton had hard work to confine himself to the Bible, and made the usual arguments against the Sabbath of the fourth commandment and in favor of the first day of the week as the Christian Sabbath. On the evening preceding the last evening, he spent his first half hour in portraying the sacred character of the church as an assembled gathering, and made the claim that this sacred assembly always met together on the first day of the week to break bread. He declared that if his opponent could show him that this sacred assembly ever met together to break bread on any other day of the week, he would give up the whole question. He had a great flow of language accompanied by a great deal of bodily exercise, but his arguments were few and far between.⁹*LtMs, Lt 123, 1894, par. 10*

Brother Corliss in his next speech showed him that the disciples met together to break bread from house to house on every day of the week, and thoroughly exploded all his flimsy positions. Mr. Picton used up the last half hour in bemoaning the fact that Brother Corliss wasted so much time. On the last evening, as he had availed himself of every scripture from which he could draw an inference in favor of Sunday, he turned to the Fathers. He quoted Barnabas, St. Justin, and Eusebius, and Brother Corliss again insisted on the production of a text from the Bible in favor of

Sundaykeeping. Brother Corliss packed in the truth, and as he closed his speech, after thoroughly ventilating the fallacies of Barnabas and the Fathers, he said that Mr. Picton reminded him of a story he had read. Pompey and his master were out rowing upon the river, and as the master grew drowsy, he settled himself for a nap, telling Pompey to keep his eye on the North Star and to steer in that direction. Pompey himself grew drowsy, and when he awaked from his sleep, the boat had turned clear around and was headed in the other direction. He woke his master up, saying, "Massa, Massa, I'se sailed cla'r past the North Star, gimme another." Mr. Picton had gone clear past the Bible, and now thought to find another star in the Church Fathers.*9LtMs, Lt 123, 1894, par. 11*

Brother Corliss ended the debate by a solemn exhortation to the people, reining them up before the judgment bar when all would be called to give an account of the way in which they had improved their opportunities and valued their privileges. The people were so impressed with the way in which the truth had been brought out that they could not be restrained from hearty applause. The chairman's efforts to hush them to quiet were in vain. The chairman said that aside from the spiritual benefits of the discussion, they had enjoyed a rare intellectual treat. They did not take an expression of decision on the merits of the debate; but the applause of the audience showed that their sympathies were on the side of the truth.*9LtMs, Lt 123, 1894, par. 12*

Since the debate, there have been several ministers who have undertaken to pull down the bulwarks of truth. The Wesleyan minister, Mr. Ruttledge, who manifested so bitter a spirit during the debate, has not only himself preached against the truth, but has opened his church for others to explode Adventism. But those who attended these efforts said that there was nothing to review in them, but they were simply a reiteration of Picton's arguments. Notwithstanding this fact, the Methodist paper has strongly commended Mr. Ruttledge's sermon and has advised that it be published in tract form and placed where it can be ready for use whenever and wherever the Adventists appear.*9LtMs, Lt 123, 1894, par. 13*

As a general thing a debate kills the interest, but in this case it has not had such effect. There is still a good attendance at the tent, and about twenty-seven persons have signed the covenant, and there are about twenty more who are keeping the Sabbath that have not yet joined the church. Quite a number who were much interested at first have either lost their interest or have become bitter opponents of the truth. But we thank God for the work that has been done, and that is still going forward. The people do not act as quickly here as they do in America, or as they do in other colonies; and it may take some time to fully develop the interest, but we hope for a good church in Ashfield.⁹*LtMs, Lt 123, 1894, par. 14*

Lt 124, 1894

White, J. E.; White, Emma

NP

December 20, 1894

Portions of this letter are published in *3MR 409; 4Bio 178, 181.*

Dear Children:

Mrs. Wessels, Philip Wessels' mother, her two boys—one twelve, the other sixteen years old—Brother Harmon Lindsay, Charley Lindsay's son Harmon, and wife and little child of four months, are our guests. Harmon's wife is a daughter of Sister Wessels. We want to treat them as hospitably as possible, for they are wearied from the long ocean trip. They are very social and enjoy company very much. They intend to visit New Zealand, Tasmania, and the school grounds, and in one month pass on to their destination, California and Battle Creek. Richard Anthony married a Wessels, a granddaughter, I think of Mother Wessels.⁹*LtMs, Lt 124, 1894, par.*

1

Well, we are now in the midst of fruit canning. We have canned one hundred quarts of peaches and have a case more to can. Emily and I rode out five miles in the country and ordered twelve cases of peaches, one dollar a case. A case holds about one bushel. The ones we canned are the strawberry peach, called the day peach here. It is highly colored red, of soft flesh, a clingstone. The twelve cases that come Monday are white slipstone, but soft flesh and very juicy and good flavor. The first crop is nearly all gone. We are told by the owners of orchards that the best peaches for canning will be along in about two weeks, the large yellow slip-stone. We did not get here from Melbourne to Granville until the first peaches were gone and the apricots were gone, and we could only pick up odds and ends, jots and tittles, to make out our fruit supply until fruit should come again. We are now favorably situated. Emily has canned fifty-six quarts today of apricots, and we have twelve cases yet to can. We did have such a dearth of anything in the line of fruit desirable that we are putting in a good supply.⁹*LtMs, Lt 124, 1894,*

par. 2

Byron and Sarah have hired a house not far from us, and we will have them do our canning after this week. Today is Friday. We paid for our twelve cases of apricots, one shilling and sixpence a case, while we paid three shillings for the six cases we had purchased. The apricots are small, deep orange, and of very rich flavor. Because of the dry weather they are not nearly as large as usual. We had about one bushel on our own trees. We have several trees of nectarines and of peaches. I would so much enjoy to donate to your company a case of these nice peaches and apricots. I suppose you have all such fruits. We are drying apricots as fast we we can. The apricots will be gone next week. We shall get all we can for the school. Byron is at market today to see if the fruit can be bought better than at the orchards. It will be a very busy time with us now for several weeks. I am glad that I can present the party from Africa plenty of fruit, and plenty of good vegetables fresh from the gardens.⁹*LtMs, Lt 124, 1894, par. 3*

I should enjoy much a visit from you, my children, and from your companions.⁹*LtMs, Lt 124, 1894, par. 4*

You ask me a question in reference to your appropriating \$100 as your share in the floating (sailing) chapel *Morning Star*. You may invest that \$100 as you propose, and you may count on me for a Christmas present of \$100. It will come rather late, but it will come to be used in your missionary work in the South, or to meet your necessities. I will send my orders to this effect. We feel deeply anxious that you should go to your field of labor with a large endowment of the Holy Spirit of God, which will be worth to you more than gold and silver and precious stones. The Lord is our dependence and trust at all times. In Him we may have unlimited faith and perfect confidence. He is our only hope in time of trial.⁹*LtMs, Lt 124, 1894, par. 5*

Mother.

Lt 125, 1894

White, J. E.; White, Emma

Brighton, Victoria, Australia

January 12, 1894

Portions of this letter are published in *4Bio 116*.

Dear Children:

We received your letters. Thank you for writing, and I wish I had time to write you a full history of our meetings. We have above one hundred clean, nice new tents upon the ground, and everything is in order. The large tent is well filled, even in early morning meetings. Emily has just come into the tent and reports 108 tents on the ground and several houses are hired just off the ground and occupied with roomers. Four hundred and forty-five persons camp on the ground. We listened to testimonies from responsible men that when the camp meeting was proposed they thought it impossible that it would be a success, but they were astonished; they would have said that such a thing could not be done.⁹*LtMs, Lt 125, 1894, par. 1*

The community is stirred in Brighton—a beautiful town. Places thickly settled stand all about and surrounding the city of Melbourne. People of the finest and noblest of society are coming from all places. The tent is filled in the afternoons and evenings, so there is scarcely room for them to find a seat. A gentleman who keeps a large music store comes today with his family and his brother and his family, with three visitors. Two tents have been procured for them. Others have felt anxious to do the same and wished they could hire tents and remain on the ground to the close of the meeting.⁹*LtMs, Lt 125, 1894, par. 2*

There is so much business to be done for Echo office, and our school and where to locate it. These cannot be preaching meetings. They are made as interesting as possible and the outsiders remain as interested listeners to the close. Many, many are deeply interested. Several have already decided to obey the truth, and how

important that the work should go forward intelligently and in the power of the Holy Spirit!*9LtMs, Lt 125, 1894, par. 3*

We have just raised six hundred thirty-five pounds for the school building. There were but few who had means, for nearly all are poor. We were hoping the sum would reach one thousand pounds, but we will be thankful we have a start in this matter.*9LtMs, Lt 125, 1894, par. 4*

It may be the Lord will try our faith in this matter of building. Now the location is the question to be settled, and it is about settled, and then every preparation will be able to commence the work of clearing the land yet to be purchased. I will write you next mail more in regard to this subject of location and building.*9LtMs, Lt 125, 1894, par. 5*

Mother.

Lt 126, 1894

White, J. E.; White, Emma

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

January 14, 1894

Previously unpublished.

Dear Children:

I have written you sometimes here, sometimes on the campgrounds, and in jots and tittles. I am obliged to come every other day fives miles to the school buildings to get an opportunity to take baths and other necessary treatment. I carry my writing wherever I go, and I am afraid when I come to look it up it will be a puzzle to find it.*9LtMs, Lt 126, 1894, par. 1*

I have studied carefully how I could assist you to go through the school. I do not want you to go to labor with Elder Kilgore. You want the Bible school first, and whatever you need to take you through I am ready to let you have.*9LtMs, Lt 126, 1894, par. 2*

I thought as I am sending some testimonies of reproof to the Review and Herald office I would not have those who are attending to my business have any occasion to conjecture and misconstrue my efforts to help them and thus present temptations before their minds; so I have entered into an understanding with Sister Hall, giving her orders to collect certain money of the Review and Herald and she pass it into your hands. Please keep this to yourself.*9LtMs, Lt 126, 1894, par. 3*

I want you to improve this opportunity to receive all the knowledge possible on Bible subjects, that you may be qualified to teach others. Do not give up this plan, I beseech of you. Elder Kilgore is not the one for you to work with. He is too loose and careless in many respects. I think much of Elder Kilgore, but there are ways which will open before you whereby you can work right in Battle Creek. Keep your eye single to the glory of God. Although you may not be treated in a wise, Christlike way, do not let this discourage

you, but consider Jesus was not appreciated. He was pure, holy, and undefiled. He is our example in all things. Blessed is he that endureth temptation. Do not fall under any temptation. Press to the light; walk in the light; cherish light, and be not discouraged. We must all bring the meekness and lowliness of Christ into our practical life. We will wait to see what the Lord has for us and walk in His way and do His will.*9LtMs, Lt 126, 1894, par. 4*

If you unite yourself only with a company who are frail, fallible beings, and expect they will tow you along by their power and influence, you will certainly fail of reaching heaven. Unite your heart in clinging faith to the Friend of sinners. I have had strong assurance that you had earnestly united your heart in clinging faith to Jesus Christ, joining your weakness to His strength, your ignorance to His wisdom, your unworthiness to His merits, your frailty to His enduring might, and your poverty to His boundless wealth. When you read the Word, what do you find there? Whatsoever He saith to you, do it. The devil will say to you, Whatsoever He saith to you, delay it. May the Lord in His mercy keep you from every false step.*9LtMs, Lt 126, 1894, par. 5*

Campground, January 15. Emily and I rode to the ground five miles in our phaeton. We had quite heavy showers. Appointment was out for me to speak. I did not feel well and wished to have someone take my place, but was persuaded to fill my appointment. They said I could speak short, and so I consented. We thought there would not be many outsiders present as showers were frequent, but what was my astonishment to see a tent literally packed. And still they came, until our brethren had to give their seats to the strangers and a wall of people was around the tent on the outside.*9LtMs, Lt 126, 1894, par. 6*

I spoke on Christ riding into Jerusalem, and the people listened with greatest attention. At every preaching service it is very much the same way. There could not have been less than fifteen hundred Sunday afternoon. We see no abatement of the interest. Sabbath some of the most important men—one the chief physician of Melbourne—were out to hear Mrs. White. The Lord gave me great freedom. His Holy Spirit was in the meeting, convicting minds.*9LtMs, Lt 126, 1894, par. 7*

Six souls from the Congregational Church in Brighton kept their first Sabbath. They are excellent people. The Congregational minister feels deeply stirred, and he told his people he would preach in regard to Adventists Sunday evening. Brethren Hickox, Colcord, and Starr were present to hear his discourse. This is Monday morning and I have not heard the result.*9LtMs, Lt 126, 1894, par. 8*

Last night Corliss spoke with much power and clearness upon the righteousness of Christ in the law. All I have heard speak of it say it was an able discourse and the tent was full, crowded, and a large number were standing in and outside the tent. All this is the work of God and is marvellous in our eyes.*9LtMs, Lt 126, 1894, par. 9*

We know now what to expect every afternoon in the week—a crowded tent. Seats have been made, just as many as could be crowded together, and then seats have been set by the side of the tent all around the wall, and seats outside. We know the Lord is here in this encampment. Oh, that our prayers may go up mingled with faith to lay hold upon the throne of God! The people are not the rabble but the very best of society. One hundred and fifty outsiders took their supper between afternoon and evening meetings. They had come from quite a distance and did not want to miss the evening meeting. The expressions of the hearers are many, but all show they appreciate the discourses highly. Poor hungry, starving souls, hungering for the bread of life and for the water of salvation.*9LtMs, Lt 126, 1894, par. 10*

We see the interest in no way is abating. From the Congregational Church an invitation was given by twenty young men for Brother McCullagh to come and hear a talk in reference to the Sunday sabbath. He went. He said a young man spoke—a fluent, able speaker. Brother McCullah talked with them and then asked them to come up to his tent Tuesday evening. Brother Starr and himself will listen to their points one half an hour, and then they must patiently listen to hear them explain these points and not interrupt them because then there would be confusion. They agreed to this. So you see the work is going forward. The interest is getting to be real and more decided. Many souls are convicted and many we sincerely hope, will be converted soundly to the truth. There is an interest I have not witnessed in any of our camp meetings in

America. On several occasions there have been large numbers out to hear, and they appeared as spectators, but it is more than this here.*9LtMs, Lt 126, 1894, par. 11*

January 19

Yesterday I spoke twice—one hour in early morning meeting and one hour in nine o'clock meeting in the interest of the school. When it was said my hour was up the hearers cried out, "Go on. We want to hear." I knew that there was another meeting to follow and would not crowd upon that. All were intensely interested and felt not much pleased to have me stop. I slept little last night and am not very well prepared to close up American mail.*9LtMs, Lt 126, 1894, par. 12*

I hope, children, you will not be discouraged, and when trials come, sink under them. I am praying for you that the Lord will not suffer you to be tempted above that you are able to endure. You have begun to learn the lesson of trusting God. Continue to trust, and never let go. The hand of Christ has hold of you. That hand never lets go. Trust in Christ by living faith. Hold fast to Jesus. Make Him your sufficiency, your all. Look alone to Jesus. He will be your helper and your God, your frontguard and your rearward. Walk in faith. Keep up good courage. Walk humbly, trustingly, and you will then walk surely. Do not allow a wrong feeling to rise in your heart or be expressed by your lips. Jesus knows it all. He will work for you if you will walk by faith. Put yourself into His hands and wait patiently for the Lord to open ways before you. Make no hasty, rash moves. Your Leader will take you by His side.*9LtMs, Lt 126, 1894, par. 13*

Never forget that God has a work for you to do. Do all in your power to keep in the channel of light, that Satan shall not encompass you with his darkness. I am thankful that you are tasting of the love of God, feeding on the precious promises. He can uplift, He can bless, He can cheer you and make you a blessing to others.*9LtMs, Lt 126, 1894, par. 14*

In much love.*9LtMs, Lt 126, 1894, par. 15*

Mother.

Lt 127, 1894

White, Emma

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

March 16, 1894

Previously unpublished.

Dear Emma:

I have just written a long letter to you and Edson, but I will say a few words to you. My dear child, I so wish that I could be with you and talk with you. But this cannot be. Stephen Belden left Wednesday afternoon on boat, taking my horse, phaeton, and Stephen's horse and two-wheeled cart, and our household goods. Now, Friday afternoon, I expect they are all in Sydney—Stephen and his wife and Fannie Bolton.⁹*LtMs, Lt 127, 1894, par. 1*

The rest of us had to wait to see this interest farther advanced. Important decisions are being made. Brother Starr has just come from Williamstown and brings an excellent report of visits made, and he spoke in the evening to a good audience. I speak in the hall on Sunday. Sister Starr, with Sister Tuxford, is now at Mrs. Press's giving the family private lessons in cookery.⁹*LtMs, Lt 127, 1894, par. 2*

I have a request to make. Please send me my old plush cloak by the next family or persons who leaves America for this country. I need it to make over into a sack to put on in winter when it is cold. Emma, I make Edson and you a present of my white fur robe.⁹*LtMs, Lt 127, 1894, par. 3*

Will you tell me in next letter where is Jessie? Who has her? Cannot she be sold? How are my carriages cared for? I told Elder Olsen he might have the use of Jessie when he was in Battle Creek if he wished it, if she was not sold. He will need a horse. He enjoys riding so much that I thought it would do him good.⁹*LtMs, Lt 127, 1894, par. 4*

Much love.⁹*LtMs, Lt 127, 1894, par. 5*

Mother

I do hope and pray that Edson will not have one thread of business entanglements in any way, for the fine thread soon becomes a rope of steel which binds him hand and foot, and as those things have been his entanglements holding him from the work God would have him to do, I hope he will cut the last thread and throw himself without reserve wholly into the work. God will be his helper. The Lord will help him if he steps off into the unseen by faith. The Lord will catch you and hold you, Edson, in His strong arms. But everything which you have retained has been a snare to you, and I beg of you to cut out the right eye, take off the right arm, if necessary. Eternal life is worth a lifelong, persevering effort, and may God grant that you, my dear children, may make your calling and election sure.⁹*LtMs, Lt 127, 1894, par. 6*

As you go onward and upward, I want you to block the wheels with the cautions and sure Word of God, that the car shall not roll backward but upward on the steep ascent. God bless you and keep you and encircle you in the arms of His mercy. Only a little while, only a short period of waiting, and we shall see the King in His beauty. (*Isaiah 33:17*) Heaven, precious home of the blest! May you be there and as a family we be reunited, the broken family links never more to be severed.⁹*LtMs, Lt 127, 1894, par. 7*

Mother.

I would say I want my folding chairs. Are they in Petoskey? I want the carpets which are there sent to Battle Creek, and then send them to me by the first parties coming over. They can be brought without much cost, and they will save buying.⁹*LtMs, Lt 127, 1894, par. 8*

If I have a small-sized satchel in my house among my things, please send it. I need it so much to carry my Bible. I have a part of a Bible—the helps and concordance which Sara had bound separately. Please send it. I just think it is packed away, and do not take the trouble to find it.⁹*LtMs, Lt 127, 1894, par. 9*

Mother.

Tuesday, March 13

I am very weak today. I have the moving agents dodging in and out. Byron Belden is packing books. Brother Belden, his father, is crating the furniture. We are generally upset. The goods go tomorrow with Brother and Sister Belden on the boat. We remain. Dare not leave just now. In Williamstown the interest that was manifested on the campground seems to be constantly increasing. Several have decided for the truth.*9LtMs, Lt 127, 1894, par. 10*

Captain Press and his wife, who is president of the W.C.T.U., have manifested an interest which has increased since the camp meeting. They opened their doors to Brother and Sister Starr, and they were so deeply interested in examining the reasons of our faith that they searched the Scriptures some nights until one and two o'clock in the morning, and Mr. and Mrs. Press have been gaining knowledge and becoming more and more convinced of the truth.*9LtMs, Lt 127, 1894, par. 11*

The cooking schools have been marked with deep interest and signal success. There are three more schools to be held. The productions of Canright and Grant are being printed and circulated freely. Captain Press and wife have the testimonies borne by Elder Starr and Dr. Kellogg but no doubt these productions will stumble some for a time. Those who love the lies that are the only weapons ministers and people have to handle against the truth will rejoice at these implements given them as an excuse to resist the truth against which they find no Bible argument. I am certain quite a number of Williamstown have decided to accept the truth and among these are Captain Press and his wife. He says Canright is either a knave or a fool to publish such matter as has recently appeared in his pamphlet, which the press under the Disciple Order are furnishing. Mrs. White is on the ground to speak for herself and to speak, in dress and in other things charged upon her, that their statements are lies. I think there might be testimonials to meet this flood of lies, to stop the wrathful statements coming from these wicked men.*9LtMs, Lt 127, 1894, par. 12*

March 14

Slept but little last night and am now, at four o'clock in the morning, writing these lines. I care not on my own account for these reports but for those who are being deceived by these things. I wish you to inquire in Battle Creek for a little book which contains a large number of testimonials that were published to meet these lies thirty years or more ago. It will be a help to us here. Something should be done, if possible, to counteract these things, for our enemies say we dare not meet them. We are now getting out tracts to circulate freely to do all we can do to counteract the work of Satan through the agencies of evil men who make lies and love them.⁹*LtMs, Lt 127, 1894, par. 13*

Lt 128, 1894

White, J. E.; White, Emma

Burnett Cottage, Granville, New South Wales, Australia

April 4, 1894

Portions of this letter are published in *4Bio 139-140*.

Dear Children:

I am pleased to tell you we are getting settled and the climate is better. The atmosphere seems more bracing and we are of good courage in the Lord. I was feeling debilitated in Melbourne but we all are being renewed. Nearly every day we have a soft shower, then the clouds disperse and the sky is clear. The atmosphere seems cleansed. The grass everywhere is living green. We have nice sunshine, they say, all through our Australian winter. It is now fall with us and we have beautiful flowers of all kinds.⁹*LtMs, Lt 128, 1894, par. 1*

You may say, Who composes your family? Your Uncle Stephen Belden and his wife came here four weeks ago to get settled, but the fruit was nigh gone and all their time was spent in putting up fruit. So there stood the boxes on the floor so thick we could scarcely get round them. The next arrival was our hired girl from the school. She is named Maude Camp, a rosy cheeked, strong girl and, she says, always healthy. I am much pleased with her. She arrived at our new home Monday night. Then Elder Starr and his wife, Marian, May Walling, and your mother and Sister Tuxford left Melbourne one week ago yesterday, and we are very nearly settled.⁹*LtMs, Lt 128, 1894, par. 2*

Willie comes tomorrow on the Cook's cheap excursion train. He leaves Melbourne today. Emily will remain one month to do her bookkeeping. It is far behind. Emily was the only one I had with me for nine months. She took care of me, took the discourses in shorthand and wrote on calligraphy for mail; and the moving about, packing, and unpacking, having to carry my bed wherever I went, has been no small task and burden for her. She has served me

nobly and I appreciate her thoughtfulness and her faithfulness. The Lord will bless her for the care she ever manifested for His servant. I shall never forget this devotion, for a child could not have been more attentive to a mother than she has been to me, thoughtful in everything, thoroughly devoted to me and to keep me from taxation. I have given her now a little release for a few weeks from all care of me, and from all taxation except to work upon her bookkeeping for four weeks. Brother Faulkhead will assist her.⁹*LtMs, Lt 128, 1894, par. 3*

Brother Belden is full of business—works on the right hand and on the left at everything here and there and everywhere. I rode out to Brother McCullagh's, one mile and half. Brother Starr drove the horse. Maggie and May accompanied me. Brother Starr returned to Granville house. Brother McCullagh took his place and we drove out six miles to Brother Smith's to find apples, but very few are to be had. For a box containing three pecks we pay one dollar and twelve cents, and the codling moth has hurt the fruit so that many are bad, very bad. We found they had but few apples to spare. Spoke for a few boxes.⁹*LtMs, Lt 128, 1894, par. 4*

Emma, it would delight your eyes to see the whole front yard in this place devoted to the greatest variety of dahlias I have ever looked upon, from the most perfect white to the many tints and colors. It was a picture of beauty. There were also many other varieties of flowers. The ride was very pleasant. I try to go out every day.⁹*LtMs, Lt 128, 1894, par. 5*

When we returned we found a temporary table made of stable door and boards extending out nearly the whole length of diningroom and three of our brethren sitting at the table in addition to our family, and Brother McCullagh made four. We enjoyed the meal as much as if the table was the best walnut pattern.⁹*LtMs, Lt 128, 1894, par. 6*

We find there are many ways we can spend money and many ways we can save money. We have a skeleton wardrobe of two upright standards, and cross pieces nailed to these, and a shelf put on the top. A very simple, cheap lace over blue or red cheap cambric is fastened to the top of the back of the shelf. This back is neatly

arranged, lifted up and fastened securely to the posts of the head of the bedstead. The hooks are put into the crossbars and then a three-folded screen is made of skeleton wooden framework and over this is neat material, laid in pleats and barred with some pretty color. This can be adjusted and screens the place for washstand and makes a nice dressing-room just the size you desire, so that the offense which usually is manifested in a bedroom does not present itself to the eye. It is a private closet of just whatever size you may wish to make it by drawing the bed sufficiently far from the wall. I am much pleased with this arrangement. It costs so little. This was the arrangement in our tents at the camp meeting, and it proved such a convenient affair we do not dispense with it in our houses which are usually destitute of clothespresses.*9LtMs, Lt 128, 1894, par. 7*

Monday Elder Starr, Elder McCullagh and his wife, Brother Belden, and James Gregory—who has been helping us move our furniture—and a young man from the school who is going to Wellington to help them in the mission, all went in two traps drawn by two horses to Sydney, part of the company to attend private sales to see if they could obtain some odd, cheap pieces of furniture. They were successful. A cheap bureau was bid off, designed for May Walling's bedroom, a washstand for Brother Starr's bedroom—just what was needed and very cheap, which is a rare circumstance in this country. The bureau was three dollars and washstand two, I think. Other important matters of business were attended to.*9LtMs, Lt 128, 1894, par. 8*

Monday May and I rode out six miles to Brother Smith's to engage apples. Tuesday Brother and Sister Starr went into Sydney on the cars. They attended the convention now being held in W.C.T.U., and when they returned Sister Press came out with them. She is the president of the W.C.T.U. in Victoria and a delegate to this convention. She has just taken her stand on the Sabbath of the Bible. She is sound on life, eternal life, only through Christ. She made her decision for the truth in Williamstown just before she came here. She made a very short visit, for she had to leave a little after nine a.m. to fill her post of responsibility in the convention. But she begins to feel most deeply, as the entrance of the Word of God giveth light and understanding, that it is impossible to harmonize

with the many things that are pressed into the convention—false theories that have no foundation in truth and are opposed to the Word of God.⁹*LtMs, Lt 128, 1894, par. 9*

This sister is a woman of superior qualifications, one who will not allow anyone to be conscience for her, and there are therefore many looking upon her with suspicion and jealousy, because she will take her position firmly on the Word of God. As she feels it her duty not to let things pass which she knows are contrary to the Word of God, there are some threads of differences. Ideas are closely examined and a “Thus saith the Lord” made to appear as divine authority above the sayings and traditions and customs of men and women who have not the love of truth and the light and love of God in their hearts.⁹*LtMs, Lt 128, 1894, par. 10*

Sister Press, president of W.C.T.U. of Victoria, and secretary, and two other of their friends, spend one day with us in Burnett Cottage, Granville next week. We shall that day use our horses, provide suitable carriages, and take them out to ride in the country or regions about Parramatta. We feel it our duty to come as close to them as possible, and not hold them off, any of them, for we believe them to be honest and yet blinded—especially Mrs. Turk and her sister. Oh, how much we need the Holy Spirit of God to create an atmosphere about the soul that shall make itself felt by those with whom we associate!⁹*LtMs, Lt 128, 1894, par. 11*

I long for the Holy Spirit more and more to pervade my soul and guide me and work me. When we give up ourselves to be worked by the Holy Spirit, we shall bear the mold of Christ. “I shall be satisfied, when I awake with thy likeness.” [*Psalm 17:15.*] Every soul truly converted is a living active worker, a missionary for God, else what was he converted to and from what? There can be no idler in the Lord’s vineyard. “The entrance of thy words giveth light; it giveth understanding unto the simple.” [*Psalm 119:130.*] Those who are not self-exalted, those who will feel their ignorance and learn at the feet of Jesus, those who are not alone hearers but doers of His Word, eat His flesh and drink His blood. “The words that I speak unto you, they are spirit, and they are life”—eternal life. [*John 6:63.*]⁹*LtMs, Lt 128, 1894, par. 12*

My son Edson, I send these carbon copies to you, thinking they may be a help to you. I wish you to be cautious in every move you make, that nothing may be done that will need to be undone. Will you please read these writings and will you express your mind upon the different subjects here presented? Write me as often as you can. I am glad to hear from you and Emma. You are my children. I love you and pray for you and am in harmony with you as far as you have made known your mind in the service of God.⁹*LtMs, Lt 128, 1894, par. 13*

Mother.

Lt 129, 1894

White, J. E.; White, Emma

Granville, Australia

November 26, 1894

Previously unpublished.

Dear Son Edson and Daughter Emma White:

I must write you a few lines upon my birthday. Yesterday by earnest request, Byron Belden and his wife Sarah Belden occupied seats in our phaeton and Jessie and Maggie took us to Pennant Hills. Another carriage, Brother Belden's trap, and pony were used by May Lacey and Maude Camp, members of my family.⁹*LtMs, Lt 129, 1894, par. 1*

We were invited to speak in a roomy chamber of Mr. Thomson's store. There was a large, broad veranda running on two sides of his house. It was quite warm, and I found myself on the piazza alone, and a congregation waiting for me. I think one hundred could be accommodated on the balcony. We had not a large congregation, but I had perfect freedom in speaking from *John 14:1-3*. This meeting is to be the beginning of a series of meetings. We hope and pray that the Lord will work in this region. It is a most beautiful location amid orange and lemon groves, peach orchards, apricot and apple orchards.⁹*LtMs, Lt 129, 1894, par. 2*

We then dined in the commodious house of Brother Schowe, the school teacher, living close by. Himself and family have embraced the truth and have been baptized. Here I met one who has a position in the bank. Himself and wife are excellent people. Both are deeply convicted. I had quite a long talk with the banker. He has been reading Brother Smith's book, *Daniel and Revelation and Spirit of Prophecy, Vol. 4*, and he is deeply convicted. He says he never read such elevating, ennobling subjects. After the meeting we all rode to Brother Bradley's, three miles, and purchased three large boxes of oranges. We did not reach home until it was dark. I am glad I went to Pennant Hills and did not disappoint them.⁹*LtMs, Lt*

129, 1894, par. 3

Brethren Corliss and McCullagh have been holding tent meetings one mile from the camp meeting. Last Sabbath nine joined the covenant, and there are several now under conviction. We think there is a good work being done. When that vicinity is sufficiently worked, he moves the tent two miles nearer Sydney and commences work again. I am not so well as usual, but I shall keep writing and talking the truth.⁹*LtMs, Lt 129, 1894, par. 4*

Mother.

Lt 130, 1894

White, J. E.; White, Emma

Granville, Australia

November 14, 1894

Portions of this letter are published in *4Bio 173-174*.

Dear Children:

We have been passing through quite a busy time in preparing Brother and Sister Belden for Norfolk Island. Byron and Sarah have occupied our parlor since camp meeting. Brother Callard and Brother M. G. Kellogg have been our guests while in Granville. Yesterday the party, four in number, left on the steamer for Norfolk. We shall miss Brother and Sister Belden very much, but I am glad to have them go. Byron and Sarah will engage in the work as soon as there is time to plan for them the field they shall labor in.⁹*LtMs, Lt 130, 1894, par. 1*

A tent has been pitched in Ashfield, two miles from where the camp meeting was held, and there have been no less than twelve who have decided to obey the truth and keep the Sabbath. There are many more interested. Two brothers, named Pierce, were organists—one for the Presbyterian and one for the English Church. These have, I understand, embraced the truth. The Lord has given great freedom to Brother Corliss and to Brother McCullagh. The interest has become widespread, and the interested ones have been visited by their ministers to show them their danger. Some also were deeply convicted and became confused.⁹*LtMs, Lt 130, 1894, par. 2*

A noted debater preached against the Sabbath, had the law done away. After the meeting some of the ministers tarried to have a talk with a Mr. Marks and several who had been attending the meetings at the tent. Brother McCullagh was riding by and saw a light in the Wesleyan Church and went in and found them in a hot debate over the Sabbath question. Brother McCullagh was appealed to and he talked with them, and the conference continued with unabated interest until two o'clock in the morning. At that session or a

following meeting this debater challenged Elder Corliss for a discussion, and it was so decided and determined to drive him to debate the question he could not but accept the proposition. The discussion has occupied two evenings with good attendance. The debater is a clear, moderate-spoken man, but he has arguments weak as weakness itself. I felt and still do feel that much is at stake, depending upon the result of this debate, as to their decision. This question will be discussed four more evenings. I wrote to Elder Corliss earnest lines, beseeching him to keep perfectly cool and to bear in mind that the universe of heaven were composing his audience. The Lord has used Elder Corliss as His agent. He has spoken with power and great clearness. Truth is indeed bearing away the victory, and light is shining upon many minds.*9LtMs, Lt 130, 1894, par. 3*

Last night the bitterest opponents were not present. It is thought they were having a private consultation for some purpose that will perhaps be developed tonight. The enemy is inspiring his agents with a power from beneath, and yet the Lord God of Israel is on the side of truth and righteousness. The opposing elements being so much stirred, evidences that God is working on minds, convicting and converting souls to the truth. And Satan will work when the Lord works, that he may counterwork the works of God. Our people all around attend the meetings evenings and do not get home until two and three o'clock in the morning.*9LtMs, Lt 130, 1894, par. 4*

December 24

The discussion lasted six nights. Much prayer was offered to God during this time, and the Lord manifested His special grace and power in presentation of the truth. Error appeared weakness; the truth strength. In my next I will give you more particulars, but circumstances have occurred one after another that have made it about impossible for me to write.*9LtMs, Lt 130, 1894, par. 5*

Emily and I have been visiting orchards for fruit to can. It was scarcely in season, but we have done fairly well. Last year we were compelled to gather up odds and ends of everything to get us through the season when fruit is not in the market. That, however, is but a little time. We have had all the oranges we wanted, and have

had them for months. Now they are gone. There are plenty of lemons on the trees yet, and oranges were scarcely gone before many peaches came, and apricots. We have had very busy times now for quite a number of days. I am so thankful we are no longer meat eaters. We have not had any meat on our table since more than one year ago, and all our family are satisfied—perfectly satisfied. I must close this.⁹*LtMs, Lt 130, 1894, par. 6*

Mother.

I meant to have had several pages copied and sent to you, but the six in addition to our own family and baby, have placed us where we must visit our friends from Africa. This is one reason, and the fruit searching and canning is another reason we have not been able to get to you matter I would be pleased to have you read. Now children, precious matter accompanies this, recently written. You will appreciate it.⁹*LtMs, Lt 130, 1894, par. 7*

Mother.

Lt 131, 1894

White, J. E.; White, Emma

Granville, Australia

June 11, 1894

Previously unpublished.

Dear Children:

Last Sabbath Willie and your mother rode twelve miles to Kellyville to meet with the little company there. Forty-one were assembled in their little church. Wish you could have seen it, situated in an orange and lemon orchard. The trees were loaded with their yellow fruit and the birds were singing and the sun was shining after a recent shower, and everything in nature seemed to be praising the Lord.*9LtMs, Lt 131, 1894, par. 1*

Willie has been so burdened and worried and in poor health that I have felt very anxious in regard to him. He has to preside in so many committee meetings and is sent for here and there and I am so sorry. We have been so situated that I could not provide for him a room fit at all for anyone to occupy night or day. I have been so thronged with company, I have had to pitch a tent close by the house, furnish it with stove and bed, and this is occupied and in the day used as a council house.*9LtMs, Lt 131, 1894, par. 2*

We have had Elder Daniells and Brother Smith from Melbourne. The prosecution of the Firth brothers has advertised Seventh-day Adventists as nothing else could have done. The controversy opened and Elder Daniells came, and most intensely interesting meetings were held. Elder Daniells had to return to Melbourne, and Elder Corliss came last Friday. He spoke Sabbath to Parramatta church with good effect.*9LtMs, Lt 131, 1894, par. 3*

Willie and your mother enjoyed the ride to Kellyville and our meeting was excellent. Within a few weeks two more have, through the grace of God, been led to take their stand for the truth. They are men of influence. We visited them a few weeks since. Prayed with

Brother Whiteman's family, who purchased property in the land boom, but the breaking and closing of banks made it very hard for our brethren. No work was to be obtained. Brother Whiteman will lose his all. He has a feeble wife who will not live long, and seven children. He was discouraged. Brother and Sister Starr and Brother McCullagh and your mother visited them.*9LtMs, Lt 131, 1894, par. 4*

We always take our lunch wherever we go, so as not to worry them that are poor and unprepared. Then we place our food upon the table and eat with the family. There were three families, two in Kellyville, and one was a real estate agent who had received large wages, but the times became hard, he had no work, and he lost his property. Other victims were Brother Whiteman and Brother James. We visited Brother Whiteman and talked with him and prayed with him, and the Lord blessed us as we were bowed in prayer. He thought his brethren did not care for him and he became discouraged. This visit, which made them no trouble, was a comfort and blessing.*9LtMs, Lt 131, 1894, par. 5*

We then crossed the field one quarter of a mile to Brother Radley's. His wife had been in the faith some months. We found a neat little cottage in the midst of acres of orange trees. As far as we could look on every side were orange orchards. He came into the house. We had a good talk and then prayed with them and the Lord blessed us. They had not come to Parramatta, which was fourteen miles, or to Kellyville, which was ten miles, to meeting for some time, but all were present last Sabbath and the Sabbath before last, and the little chapel was full.*9LtMs, Lt 131, 1894, par. 6*

It has been difficult to get them to bear their testimony, but fifteen testimonies were borne after I had spoken, beside Willie's and your mother's. Willie spoke with great feeling and tenderness. He is highly appreciated in this country. After meeting we stepped into our phaeton and rode home slowly; while slowly ascending the long hills we ate our lunch. We did enjoy this journey together, for we seldom have the privilege of being together. Willie seemed to feel so restful. When we reached home the house was locked and the folks were at meeting, but there was the tent. We went under that and we were comfortable.*9LtMs, Lt 131, 1894, par. 7*

Yesterday, June 10, I spoke upon temperance in Harmonal Hall. The place was well filled and with good appearing, earnest listeners to the discourse upon temperance; and after the discourse enough was taken in contributions to pay the expense of hall. A lady, tall and of intelligent countenance, grasped my hand and expressed her pleasure at hearing the discourse, and asked if I would not speak again. She wished I would speak Monday afternoon upon temperance to the Women's Christian Temperance Union organization. I told her I would if they requested me to do so. Mrs. Bennett, wife of our landlord (whom I am sorry to say is a drinking man), grasped my hand and spoke to me, saying she was much interested in the discourse given.*9LtMs, Lt 131, 1894, par. 8*

Elder Corliss spoke in the evening upon religious liberty, and he had a house well filled. Mrs. Bennett walked to the meeting to hear me speak and returned, and walked again two miles in the evening. Our phaeton brought her back.*9LtMs, Lt 131, 1894, par. 9*

We see that an interest is awakened in this place or Parramatta two miles from Granville. The interest to hear was good. Oh that God would by His power convert souls, that many will be added to the church!*9LtMs, Lt 131, 1894, par. 10*

I greatly desire to see you. I send you these copies of writing. Use them judiciously. May the Lord give you much of His Holy Spirit and you walk wisely in a perfect way. I shall not be able to write to you as much hereafter. Will write you every month if only a short epistle.*9LtMs, Lt 131, 1894, par. 11*

I hope and pray that you may have wisdom that cometh from God. He alone can help you and bless you and preserve you blameless until His appearing. I hope and pray that in your experience you may go forward in a perfect way. Ye are complete in Him. Make Christ your model and you will not then imitate any defects. In Him was perfection of outward manner as well as of inward grace. He was meek and gentle. We cannot conceive of Christ doing a rude action or speaking a discourteous word. Ofttimes He was indignant at hypocrisy, and keen and searching were His denunciations of sin. Go on to perfection from glory to glory, from character to character, for by beholding we become changed into Christ's

likeness. Our whole dependence is in God. We may trust Him as a little child trusts its mother. We may tell Him all our trials, all our wants.*9Lts, Lt 131, 1894, par. 12*

I am so much pleased that you are learning this lesson of the simplicity of the gospel of Jesus Christ. One thing you may safely desire—a double portion of the Holy Spirit. “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” *Psalm 27:4.9Lts, Lt 131, 1894, par. 13*

I know that there is constant danger of our entering into temptation by being careless in conversation, but I hope you, my children, will guard your words, for you want not to be shorn of your strength. You want to grow in grace. You want to have growth in religious experience. “Whatsoever ye shall ask of the Father in my name, he will give it you.” *John 15:16*. The mind spiritually enlightened will behold the glory of the Lord, as of the only Begotten of the Father, full of grace and truth.*9Lts, Lt 131, 1894, par. 14*

Oh, who will give themselves unreservedly to do the Lord’s work? Who is filled with zeal for to honor and glorify God, in seeking to save those that are lost? Who will follow the Master without questioning or doubting? Who is really in earnest in entering the ministry of Christ to minister to souls ready to perish? May the Lord teach and lead and guide you, my dear children, and your companions in the good work.*9Lts, Lt 131, 1894, par. 15*

Much love to you and them.*9Lts, Lt 131, 1894, par. 16*

Mother.

Lt 132, 1894

White, J. E.; White, Emma

NP

June 1894

Previously unpublished.

Dear Children:

I feel drawn close to you by living faith and experience. I will not draw you away from your duty, but you could help me so much if this was the will of our Saviour; but let the will of the Lord be done.⁹*LtMs, Lt 132, 1894, par. 1*

I have had serious difficulty with my heart. Some matters are constantly arising that bring pain to my heart, and then I have days of difficulty in breathing. If anything troubles me sleep departs from my eyes.⁹*LtMs, Lt 132, 1894, par. 2*

We have been occupying a house which I do like very much; it stands somewhat low. We were afraid it was not the best location for me, but in the providence of God a house of two stories upon a hill was offered to us for two dollars per month lower than the rent we now pay. Willie looked at the house before engaging the house we have occupied for the last three months. The rent was eighty pounds per year. We said too much, too much. But we obtain it now for sixty pounds per year. Then they had no stable for horse. Now there is a new stable built, costing fifty pounds, and we have the house for less rent. Times are hard, money is scarce, and yet the rents of houses are generally high. This house sits on a hill, very slightly, and the house has chambers. The sleeping rooms are above, and a wide covered piazza runs around two sides of the house. We can sit on the veranda if we choose. I have flattered myself I could breathe better occupying a chamber than below on first floor. We move into the house next Monday. The key is given to us on evening after the Sabbath.⁹*LtMs, Lt 132, 1894, par. 3*

In front of the house is a bed laid out in the form of a star and

flowers are cultivated in it; the rest is a lawn. There is quite a distance from the house to the front gate, and two paved walks circle around the front yard, and there are six feet of garden next the boundary line, which is planted to beautiful flowers, shrubs, and trees. The extensive paved walk to the front entrance keeps all mud and soil from the feet. The back yard opens with a gate adorned with colored glass in a framework, and walking a short distance we open a gate leading to the barn for horses and carriage house. There is the henhouse, and the back gate, where is the carriage way.*9LtMs, Lt 132, 1894, par. 4*

A side gate to the left opens into a fine spot for garden. There are a few peas and cabbages growing, a small bed of strawberries, and quite a number of fruit trees. We will have to hire paddock for our horses and cow. We hope to get settled at once and I shall be so glad to get anywhere that I can breathe more freely.*9LtMs, Lt 132, 1894, par. 5*

When I am out riding all day I feel better, but when writing on the life of Christ I become so intensely engrossed I forget to breathe down low and soon I am in trouble. I had feared a few days since that my heart would fail me. At these times I suffer much pain and a great depression is upon me. But the Lord is my helper; I will not yield my faith. The Lord will sustain me.*9LtMs, Lt 132, 1894, par. 6*

I feel bad to see Willie not in good health. Since his long pull at Melbourne he has had slow fever—not down but not well—and he has had congestion more or less, of the brain through constantly being overworked. I feel so sorry for him. I wish he could have less mental taxation and more physical exercise; but one thing after another comes upon him, pressing him into work late at night, and so it has been for a long time.*9LtMs, Lt 132, 1894, par. 7*

Sunday June 13

Children, it is a very beautiful day and the days and nights surpass anything I have yet experienced in any country. This day we have a large gathering from all our churches in Parramatta. They pitch my large family tent and use it as a dining tent.*9LtMs, Lt 132, 1894, par. 8*

[Later.] Meetings commenced at half past ten and lasted all day. In the forenoon all the ministers present took part and the meeting was interesting and profitable. I spoke in afternoon and the Lord gave me freedom. Then followed a social meeting. Many precious testimonies were borne.*9LtMs, Lt 132, 1894, par. 9*

This is the third union meeting we have had. On two occasions it was decided best for as many as could conveniently come from Sydney, Parramatta, Kellyville, and Castle Hill to unite in meeting on Sunday at Seven Hills under the tent, which could accommodate all. We had very interesting meetings both forenoon and afternoon and evening. We knew that the universe of heaven were looking down upon us with rejoicing that so many souls had turned from darkness to light, from error to truth, from transgression of the law of God unto obedience.*9LtMs, Lt 132, 1894, par. 10*

Precious was this occasion, for the Lord signally blessed His people. We then at the close of the meeting stepped into our carriage, and by the light of the stars and our carriage lamps rode home, eight miles.*9LtMs, Lt 132, 1894, par. 11*

Mother.

[P.S.] I am sorry I cannot do better for you in this mail, but I am pressed beyond measure with many things. The Vancouver mail goes.*9LtMs, Lt 132, 1894, par. 12*

Lt 133, 1894

White, J. E.; White, Emma

Norfolk Villa, Prospect Hill, Granville, New South Wales, Australia

July 9, 1894

Portions of this letter are published in *TMK 284*, *3MR 410*, *4Bio 156*.

Dear Children, Edson and Emma:

We are now in our new home. The house is the best we have ever lived in. It is two-story. I have the room above parlor. Both parlor and chamber have large bay windows, and the scenery is very fine. Everything is nice and pleasant here, and it is more healthful. We are all much pleased with the change. I shall not write many letters now, but I shall endeavor to put all my time and powers in writing on the life of Christ. I have written very little on this book, and unless I do cut off and restrain my writing so largely for the papers, and letter writing, I shall never have strength to write the life of Christ.⁹*LtMs, Lt 133, 1894, par. 1*

We devoted most of last week to moving. Brother Belden and a young man to help him have done up the moving nicely. We had company of an important character all through our moving process, which we were glad to entertain. We had fourteen and fifteen seated at our table. These to cook for and to entertain made the moving problems much more difficult, but, my dear children, I am grateful for the goodness and mercy and the love of God. His lovingkindness changeth not. Trust Him forever; trust Him and He will be a present help in every time of need.⁹*LtMs, Lt 133, 1894, par. 2*

We will not look at the discouraging features of the work but will look unto Jesus. He is the Author and Finisher of our faith. Put your trust in Jesus, let nothing divert your mind, but be coworkers with Jesus Christ. He will be everything to us we need. I love Jesus. I see in Him matchless charms. How good and precious He is! We will not be left alone if we will put our trust in Him.⁹*LtMs, Lt 133,*

1894, par. 3

We must fight every day, every hour, the good fight of faith. You will meet with many trials, but if you bear them patiently they will refine and purify, ennoble and elevate you spiritually. May the Lord bless you is my most earnest prayer. Very great troubles are coming upon the world, and the powers of Satan are stirring with intensity and powers from beneath to work suffering, disaster, and ruin. His work is to create all the misery upon human beings that is possible. The earth is the scene of his action but he is held in check. He can go no farther than the Lord permits.*9LtMs, Lt 133, 1894, par. 4*

Oh, how gracious is our Lord! "I will never leave thee, nor forsake thee." [*Hebrews 13:5.*] "I have graven thee upon the palms of my hands." [*Isaiah 49:16.*] There is a promise given that the power that is Omnipotent will be given, even the Holy Spirit, the Comforter. "I will not leave you comfortless." [*John 14:18.*] The Holy Spirit is to be given for the asking. Only think of it, He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. Then let us rejoice, let us be glad. Let us not look at the hellish work of the powers of darkness until hope and courage shall fail. Jesus lives, and we must let our faith pierce the blackness of darkness of the shadow of Satan and rest in the light, rejoice in the light of the Sun of Righteousness.*9LtMs, Lt 133, 1894, par. 5*

Jesus lives to make intercession for us. While the blackness and darkness are closing about the world, our lives are only secure as they are hid with Christ in God. Precious Saviour! In Him alone are our hopes of eternal life to be centered. We will then talk faith, talk hope, talk courage and diffuse light on every side. "Ye are," said Christ, "the light of the world. A city ... set on a hill. ... Let your light so shine before men, that they may ... glorify your Father which is in heaven." [*Matthew 5:14, 16.*] Faith must pierce the darkest cloud. Simple, earnest trust in God will glorify His name and in that trust you may be all light in the Lord. Praise the Lord. Praise Him, and glorify God for His matchless love.*9LtMs, Lt 133, 1894, par. 6*

Mother.

Lt 134, 1894

White, W. C.

NP

August 30, 1894

Previously unpublished.

Dear Son, W. C. White:

After returning from Morisset—to take May Walling to the depot—and having dinner, Emily and your mother went to Mrs. Martin's for oranges. We purchased half a case. They call them a case here. We find them excellent. Shall engage more just as soon as we can have the horse to go again. We had a shower to drive home in, but we did not get wet. We saw the most beautiful rainbow my eyes ever looked upon. It was beautiful, beautiful! The bow in the cloud is the promise of God's mercy and forbearance and love. It is the symbol of God's unalterable covenant for all who believe in Him and trust in Jesus Christ as their personal Saviour.⁹*LtMs, Lt 134, 1894, par. 1*

We received your letter. Thank you for writing. Yesterday Emily made inquiry of Mr. Russell in regard to vegetables, where we could go to find them. The police officer was there and he said he knew of but one place where they had any show of vegetables and directed us two miles away to a woman who raised vegetables last year.⁹*LtMs, Lt 134, 1894, par. 2*

Emily and I went to the place this morning. We found the house set quite a little distance from the road. She came out to the gate and talked with me and I asked her if she loved the Lord. "Oh yes," she said. "What could I have done in my poverty if I did not have the help of the Lord to be with me? He is all I have to depend upon and One who will be to me a present help in my conflicts and struggles. I have attended the Methodist meetings but I am a Presbyterian and shall be till I die. But I am not bigoted; I would attend any meeting if there was one I could get to. My boys do very well, but Sunday is a long day for them with no meeting to attend and no work to keep

them busy. My husband is a flagman at a distant station. I leave with him, to care for him, a girl eleven years old, and he earns what he can. I have had eleven children; six I have raised. I said to my husband, 'Father, I will go take up a piece of land and pay for it as fast we possibly can.' One hundred and fifty acres we have here—paid one pound an acre eight years ago." Her story of her struggles was quite interesting, but I will give no more particulars now.⁹*LtMs, Lt 134, 1894, par. 3*

We find no one is raising garden produce anywhere around here. Now, cannot you have Stephen buy a quantity of carrots, turnips—the yellow kind—cauliflower, at auction prices; cabbages, if they can be had, green peas in the pod, and dried peas, green peas; and send these up on the boat, costing little? There is not much it is possible for these people to get, to have a change in their diet. We are securing several boxes of oranges. They will, if kept cool, keep some time. With the exceptions of these two places, Martins and Mallones, we can find but one other place where oranges can be had. Please consider this matter. Supplies must come from Sydney, Parramatta, if we get anything to supply the necessities of a family. I write now after laying the matter before Brother Lawrence. He thinks it would be an excellent plan.⁹*LtMs, Lt 134, 1894, par. 4*

We think that all through this section of country there will be found jewels that are hungering and thirsting for the waters of life. We intend to get on the track of all we can and take their names.⁹*LtMs, Lt 134, 1894, par. 5*

Brother Lawrence went to Newcastle yesterday and purchased some supplies. He goes to the depot for them this afternoon.⁹*LtMs, Lt 134, 1894, par. 6*

I am not venturing to write much, for I know that which others would not understand if I told them—that I had come about to the length of my chain. I came here to test the matter, to see if there would be a change in my condition. If not, I decided my best course was to stop all writing and get where I could not have the burdens I had borne. I am better as far as breathing is concerned. The exhaustion is passing away, but I cannot tax my brain with reading or with writing except a very little. I can ride and it does me good. I shall, if God will

forgive me for the past overdoing, not wait to see if others will sense the situation and arrange for me. This burden I alone can bear, for I know best in regard to myself.*9LtMs, Lt 134, 1894, par. 7*

I have now, I hope, come to my senses since the last attack of sickness. I shall understand that I know best my own case, and shall make any change I deem essential for me to improve in health. For two days I was dizzy and about blind, and was threatened with paralysis. The sound of the human voice seemed unbearable. Marian's voice while reading manuscript to me vibrated on my brain so painfully I could not endure it. The least perplexities arising would set my heart thumping and my nose bleeding.*9LtMs, Lt 134, 1894, par. 8*

I will not, my son, lay my personal burden on you. You have enough to bear, and if I find I am not able to do my part of the work in the love and fear of God, I shall go to America. If I am to fail in any way in health I will never allow myself to be associated with you, because I could not help you, but only burden one who has all he can bear. But I shall not feel grieved, my son, if you cannot understand all my difficulties. I have told you of too many of them, lest you should not understand me, but it shall be so no more. The Lord will never lay my case upon you, for you have altogether too much to bear already.*9LtMs, Lt 134, 1894, par. 9*

That discouragements come to me I cannot help. The cause is followed by the effect. The church militant is not the church triumphant. It is a wonder to myself that I have endured what I have, for I am not yet immortal. I must be tested and proved to the last. I must and will be where I can be as free from perplexities as possible. The confusion and care work upon my tired brain so that I dread constant stir and no quietude, and I do not want my case to lie with weight on you. Let those who do not have so great a work to do that they are pressed to the very verge of breakdown have the care of me.*9LtMs, Lt 134, 1894, par. 10*

I have no time to write more.*9LtMs, Lt 134, 1894, par. 11*

Mother.

I talked with May as to how she should go. She knows all about it,

just as you have written, and she is in harmony with the same. She will go as Sister Tenney went, and as Brother and Sister Lawrence and others have gone, and secure a berth for her extra fare.⁹*LtMs, Lt 134, 1894, par. 12*

Mother.

Lt 135, 1894

White, W. C.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 6, 1894

Portions of this letter are published in *16MR 69*; *4Bio 157-158*.

Dear Son Willie:

I have felt constrained to write out plain words, and I could not forbear. Sick as I was with influenza, write I must. Then came the reaction, and I wished to be left alone. I had sent my few words to you, but I have considered the whole situation since, and your letter has been read and reread and I think I see the matter clearly.⁹*LtMs, Lt 135, 1894, par. 1*

Yesterday it all opened before me that in this very line of hospitality I have been repeatedly shown that we can unite the people with us, and can have twofold influence over them. This was unfolded before me in the first experience in this work, many years back, and we have ever linked our interest with humanity. But I see it is the attitude of some of the household, and their dejected appearance because of constantly entertaining, that makes me feel anything of this kind of work a burden. I begrudge nothing in the line of food or anything to make guests comfortable, and should there be a change made in the matter of entertaining, I should certainly feel the loss and regret it so much. So I lay that burden down as wholly unnecessary, and will entertain the children of God wherever it seems to be necessary.⁹*LtMs, Lt 135, 1894, par. 2*

May is getting her sewing done up. The dressmaker is here.⁹*LtMs, Lt 135, 1894, par. 3*

Now forgive me for troubling you. And now my letter writing is to be cut down wonderfully, and I will not be diverted from the main work. Talk with our brethren in regard to the printing of *Life of Christ* at the Echo office.⁹*LtMs, Lt 135, 1894, par. 4*

I am still under the affliction of influenza but it will not be severe any more, I think.*9LtMs, Lt 135, 1894, par. 5*

We have the second McKenzie girl, and also the boy, to help us what they can. The girl washes the dishes and does various things. The boy has helped clear out the tents.*9LtMs, Lt 135, 1894, par. 6*

Brother McKenzie was hard up and said he had no use for two single bedsteads. He offered them to me for two pounds each but I had not money just then. He again offered them for one pound ten each. I sent word I would take the bedsteads but would pay him two pounds each. Fannie furnished the money. She purchased one so he has twenty dollars. I shall also buy the table of him and help the children to get clothes, for they are remarkably destitute. He has helped McCullagh in writing, but does he not receive any pay for that which he does? I am so glad I can help those who need help. I would not take advantage of his necessity and buy the bedstead at the lowest sum; this would not be right.*9LtMs, Lt 135, 1894, par. 7*

I write this to relieve your mind. This will be my position now, so you need not worry, for I would not have it otherwise in entertaining, if I could. The Lord has made us stewards of His grace and of His blessings in temporal things, and while writing to Elder Loughborough a letter on this subject, my mind cleared wonderfully on these matters. No! I want not to hoard anything and, God helping me, those who have embraced the truth and love God and keep His commandments shall not go hungry for food or naked for clothing if I know it.*9LtMs, Lt 135, 1894, par. 8*

I am going at once to do something more than I have done. I shall, if able, visit Willie McCann today. God would not have sent one to this country who could not have any money to use to help the work advance where it needs help, and who could not help the suffering, needy ones whom their brethren have no power to help, and if they had, would not help. We must make manifest to the world the character of Christ. There are many flickering lights, fitful lights. We must not let light be given to the ...*9LtMs, Lt 135, 1894, par. 9*

[Two pages missing.]*9LtMs, Lt 135, 1894, par. 10*

... But I said, No, I just want to make no exertion at all, but keep still

and not think or talk. I am better this morning and shall attempt to ride out today.*9LtMs, Lt 135, 1894, par. 11*

Marian has suffered with the same influenza but refuses to keep her bed. Fannie was very sick in bed three days; was treated by Emily, and walked up Sunday night to see me. We all have done strong work, as if well, during this mail taxation, and I am glad it is over. Now my spirit shall rest and rejoice in the Lord. He is precious, very precious to me this morning.*9LtMs, Lt 135, 1894, par. 12*

I hope and pray for you that the Lord will sustain you and give you health and strength. I wish much you were here. You say not a word in regard to your returning. When will it be? Tomorrow the two weeks will be ended, and you have naught to say in regard to your coming. I think, were you here, suffering under this influenza, we would know how to manage your case.*9LtMs, Lt 135, 1894, par. 13*

We find the youngest lad of Brother McKenzie's is a sharp, intelligent lad and very willing to work. We shall call upon him, he is so near. The girl is also very helpful and we shall call upon her to help, and pay them for all they do. Shall get the boy clothing today, also the girl. Tell me in your next [letter] when you are coming home. If I learn you are sick I think I shall come to you at once, so you had better take good care of yourself. I will now close.*9LtMs, Lt 135, 1894, par. 14*

I just came from Marian's room. It is half past seven and she had just got out of bed. Slept well, she says, last night. I have seen no other members of the family yet.*9LtMs, Lt 135, 1894, par. 15*

After breakfast. Emily did not tell me last night that Brother Primal told her on Sabbath that he saw Maude Camp and she said they were in just as great distress as they could be in, the mother in the hospital, her brother in another hospital. The doctor came to see him and said he must be removed at once for he had diphtheria. Emily is going down this morning to learn how things are and render them help in money line if they are suffering. Sister McCann's eldest daughter has, I learn, a situation.*9LtMs, Lt 135, 1894, par. 16*

The family of Brother McKenzie have nearly all been quite unable to accomplish much. Sister McKenzie has been sick. She has been

overworked. The eldest girl has been nearly sick, but is better now and doing all she can. I dare not speak of her coming to me from the family, lest the rest will get sick. Brother McCullagh is sick; Brother McKenzie says he will go up and look after him. Sister Chapman and mother are under the doctor's care. Sickness is everywhere.*9LtMs, Lt 135, 1894, par. 17*

They say Sunday night there was a good representation at church. I hope you can read this but it is not well written; one thing and another is the reason, but will do better next time. You need not get Sister Smart here. We will do better, perhaps, to get along as we are and have no one else to worry over. Emily has just left to see Maude. Be careful not to spend the hours that should be given to sleep in your board meetings, lest you deprive yourself of many hours you might work because nature refuses to put up with your abuse of her powers.*9LtMs, Lt 135, 1894, par. 18*

In much love.*9LtMs, Lt 135, 1894, par. 19*

Mother.

Lt 136, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

January 8, 1894

Portions of this letter are published in *FBS 18-19*.

Dear Son Willie:

I have just received and read a letter from Fannie and it has the right ring to it and I am so thankful that she is trying to surrender herself to God as she has never done before. I will hope and pray that this trial may work [to] our good and the glory of God. I did expect to receive something from you this day, but I will not be surprised over the matter, for I know how much is pressing upon you. After you shall consider the whole matter and think it all over and pray about it, let me know what is the impression on your mind in regard to my taking Fannie back. I want to do exactly as the Master would have me to do. If the warnings given have called Fannie to repentance and she appears to be truly converted, then will it be best to trust her with this matter? Let me know what I should do. I could not ask a more full confession. I have dealt very plainly with her, and I do now greatly desire to move in the way of the Lord. I want His counsel and it seems to me we have come to a crisis in our work. I have, after talking plainly with Fannie, refused to see her again.⁹*LtMs, Lt 136, 1894, par. 1*

I have not had my usual amount of sleep since the camp meeting. Several mornings, could not sleep past two a.m. I have been weighed down with perplexity and with great distress of mind. The future looks so uncertain to me, so full of perplexities. If Fannie is dropped out, who will do the work? After reading the enclosed letter from her, then you can better tell what decisions to make.⁹*LtMs, Lt 136, 1894, par. 2*

The weather is changeable. I have ridden out quite a number of times with Brother and Sister Starr. We have consulted together over the case of Fannie, for Fannie has sought his counsel and she

feels almost in despair at the prospect of being sent back to Battle Creek. But since this letter came, I have had a glimmering of hope that the change in her may call for a change of decision in me. This is my desire, to know what position I should take at this time. If you have any counsel, please give it. Oh, if you had only written to me when you would come back, then I could have something to work to.*9LtMs, Lt 136, 1894, par. 3*

A letter from Brother Rousseau to his wife, which she was kind enough to read to me last night, says they had decided not to invest in the Fountain Dale tract for the location of school. I was somewhat surprised at this decision, but may the Lord guide His people to the right place is my prayer.*9LtMs, Lt 136, 1894, par. 4*

I am not well and cannot expect to be well until I am relieved in mind. Brother Israel just came in and states that the interest is increasing. Their tent is about full evenings, and some are much interested. They have been inviting themselves to receive an invitation, and some have taken the hint and are beginning to invite visits. Brother Israel seems much pleased with the interest manifested and with the good class of people he has to hear. At Brighton, the congregations are not as large as at first, yet all is being done that can be to arouse and hold the attention. I speak at Williamstown Sunday afternoon. The Anderson brothers were baptized last Sunday. They are experiencing some trials, yet seem steadfast. The father-in-law, who owns a share in the music store, is pressing for it to be open on Sabbath, but the sons say no, not while their names stand upon the store. There are interesting cases occurring all the time, and decided efforts should be made. I am sorry Brother Rousseau is compelled to be away now, for every jot of Elder Starr's time should be devoted to the labor for those who are interested in the meetings.*9LtMs, Lt 136, 1894, par. 5*

I must close now. Our housekeeping goes on excellently. May seems to work well and be cheerful. Emily is not well today; took cold in face where a little prong of wisdom tooth was left. I will not urge that you come back before you get your business done, unless you think it best by all means for Fannie to go back to America.*9LtMs, Lt 136, 1894, par. 6*

In much love to you all.⁹*LtMs, Lt 136, 1894, par. 7*

Lt 137, 1894

White, W. C.

[George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia]

April 1894

Portions of this letter are published in *FBS 19*; *TMR 87*.

[First two pages missing.]

[W. C. White:]

I have concluded to give Fannie another trial. I think this must be the will of God, for our Lord knoweth how hard it is for her to humble her pride and acknowledge her mistakes. We must help her all we can, and I believe she will yet be able to walk humbly with God. After reading all this I send you, then if it is your mind [that] Brother Olsen [should] come we will be glad to see him indeed, but we do not want him to tear himself from important interests and retard the work. I have felt on the eve of saying I will go to Sydney this very day and talk matters over with you and Elder Olsen, but this may not be the best plan; and I think we can adjust the matter of Fannie, perhaps, this time. But it is no use to encourage taking up other lines of work to any extent for this variety business suits her exactly and disqualifies her to give due consideration to the writings. She comes to them wearied in body and in mind and dashes through them without due forethought and earnest prayer. I will now leave this matter.⁹*LtMs, Lt 137, 1894, par. 1*

I hope you will see if you can secure a cottage in the suburbs of Sydney. Then I heard you decided not to take Fountain Dale. A rather strange thought came to me, why not see if Fountain Dale, Mrs. West's place, cannot be hired for one year at a reasonable sum, and just let me and my workers go on the place and get out the life of Christ? Brother Stephen could go with me and find work to do on Mosely's fruit farm, and he look after my interests. I would like to have Brother Lawrence and his family with me, but I think of Gisborne and believe he will fill in there nicely. I merely mention this. I long for retirement. Yesterday I had a long talk with him and

am pleased with him as a Christian gentleman. I encouraged him to come at once into the school and that I would loan him the money to support him and family while he would be getting all the knowledge he could. At first he expressed much unwillingness to incur a debt but Elder Starr and I talked with him and he was only too glad to come. He will hire a tent and pitch it and will board himself and he says he can live very cheaply. So he came at once. He has been living with Brother Corliss and lying on the floor, but I told him I could loan him bedstead and springs. He says they have plenty of bedding.*9LtMs, Lt 137, 1894, par. 2*

Now, please give me any information that you have in reference to horse and phaeton. If this idea of renting the West place for one year seems foolish, let it die. But it does look attractive to me.*9LtMs, Lt 137, 1894, par. 3*

Let us have a little thought of our future. I may have to leave Australia and may have to go to Sydney and I want to know of these things. I inquire of you. Please give me something definite.*9LtMs, Lt 137, 1894, par. 4*

Mother.

Lt 138, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 12, 1894

Previously unpublished.

Dear Willie:

I send you a copy of a portion of a letter written to Edson, so I should not have the trouble of writing again.⁹*LtMs, Lt 138, 1894, par. 1*

I am feeling some better today. Marian and I rode out Friday on the Park Road and the weather had changed and become cooler. We turned for home near the commencement of the Sabbath, and all at once sharp neuralgia pain penetrated the nerves just above the eyes. The hollows above the eyes were the especial point of attack. I covered my face entirely with my shawl, yet the pain kept increasing. I feared I should have another gathering in my temples. I slept but little that night.⁹*LtMs, Lt 138, 1894, par. 2*

Emily was sick all day Sabbath with pain in jaw and ear. She had to visit the dentist, and a small bit of the wisdom tooth remained. She thought it might be that. The doctor dared not take it out then, it was so swollen and inflamed. He lanced it and matter and blood discharged, which gave her some relief. The dentist said he had a large number come to him the day before, to have teeth extracted, which he could not do, for nothing was the matter with them. He said it was the atmosphere causing neuralgia.⁹*LtMs, Lt 138, 1894, par. 3*

I have great soreness in my temples and sometimes great pain. Rheumatism is threatening me again. Sabbath [I] was sick all day. I do not enjoy this climate. I do hope for a change soon; but hardly feel like going now, so many fields of labor calling for all the help they can obtain. Unless sharp visiting and personal labor are done, connected with the preaching, much will be lost, for Satan is very

busy in Williamstown.⁹*LtMs, Lt 138, 1894, par. 4*

Sunday forenoon one minister preached from the pulpit [that] the law [was] done away, and not all the Bible was inspired; the first part of the Old Testament was written by the devil. I knew nothing of this, but had just time to get from the cars to the tent, before meeting. I stood on my feet to speak from *John three*, "For God so loved the world," etc. [*Verse 16.*] I was all unexpectedly led into the subject of the law of God and its immutability, and I gave them the sharpest, closest talk upon the law. I could not get away from the subject, and the people seemed intensely interested. When Brother Baker heard of the sermons given that morning from two churches in regard to the abolition of the law, he said he was afraid the remarks of Sister White were premature, but Sister Starr assured him I would not have given that subject unless it was that which the people needed. Sister Baker then gave him the information in regard to the statements made, for she was present, I think, [at] one discourse, "And the discourse of that minister," said Sister Baker, "has been point by point answered today by Sister White."⁹*LtMs, Lt 138, 1894, par. 5*

These extravagant positions are having a tendency to open the eyes of the people as they listen to the truth, in such marked contrast with error. I notice intelligent men, as points came out, looking to and speaking with their neighbor and nodding assent as I presented the impossibility of one precept of the law of God being done away, for this would be giving Satan all he asked.⁹*LtMs, Lt 138, 1894, par. 6*

"The law of the Lord is perfect, converting the soul." [*Psalms 19:7.*] Then how can a perfect thing need changing? Well, I praise the Lord. We can say with Peter, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." "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, until the day dawn, and the day star arise in your hearts." [2 *Peter 1:16, 19.*]⁹*LtMs, Lt 138, 1894, par. 7*

You may send these pages to Edson White.⁹*LtMs, Lt 138, 1894,*

par. 8

Lt 139, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 13, 1894

Previously unpublished.

Dear Son Willie:

I have talked with Elder Olsen in regard to Edson. He proposes that he go to Missouri or Kansas, but if possible I would have Edson come to this wide field and work here in preference to his working in America. He has, to my certain knowledge, started several times with earnest determination to work in the cause of God, but I have been made sorry to have those who loved to talk and make mischief set things in agitation which have discouraged him. Now he is making a determined effort, and all the help possible should be given him to recover himself and encourage him in the work. It would be a great gratification to me to have my children where I could see them and they help me and I help them. I well understand what kind of help will come to him from Henry, from Nelson and Lindsay. Their hearts are something like a nether millstone. I want not myself nor mine to have any connection in any line with such marked characters, whose disposition is to rule or ruin.⁹*LtMs, Lt 139, 1894, par. 1*

The Lord has been very good in extending His grace and mercy to Edson, and I will praise His holy name and will work in Christ's lines for Edson; and he can, if consecrated to God, help me in my work at times. Elder Olsen thinks we may go to Africa in one year, but I see nothing in this that shall prevent Edson's coming here. There are laborers wanted, and Edson would be appreciated in places where they need help so much. Emma would be a great help in my home as matron. I need not connect strangers with me or transport strangers from America. I hope you may feel clear to have my children come to me. I have had odds and ends in my family plenty long enough, and I do want some ones whom I can take pleasure with. As Edson and Emma are now both laboring together

earnestly, I want them to come to me. I do not want the conference to support them in coming or after they are here. For one year I will carry the burden of this. They have no need to draw one dollar from the conference. I am hungry for the presence of my children.*9LtMs, Lt 139, 1894, par. 2*

But if you do not feel at all inclined to see things in the same light as I have presented before you, will you please state to me what you desire? If we remain here only one year longer, and if we then go to Africa, I can see no reason why this should alter the case. I must have someone as matron in my home. Emma is a nice cook, and agreeable. Who can fill the place better?*9LtMs, Lt 139, 1894, par. 3*

When you are traveling hither and thither, I can have Edson and his wife to accompany me, which will be to me very desirable. I can say no more on this point. You know much means has been appropriated by me to help others, and why should I not use some now to help my own son and daughter, who are struggling hard to gain a place to stand and to do the work of God?*9LtMs, Lt 139, 1894, par. 4*

I must now close this letter. I will try to drop you a few lines every day, if no more. You are invited to do the same. I hope the difficulties I have been wading through ever since camp meeting will come to an end soon. I am writing to Sister Rousseau. Oh, many things need to be set in order. Many things need to be moulded and fashioned after the similitude of Christ. Brother Olsen will let you read that which I have sent to Fannie. I did not send her the letter I sent to you.*9LtMs, Lt 139, 1894, par. 5*

In much love.*9LtMs, Lt 139, 1894, par. 6*

I say a word more. Edson and Emma would give dignity to my home, and I would not have strangers to depend on.*9LtMs, Lt 139, 1894, par. 7*

There are a few things I wish to write to you. Read the enclosed letter and then consider, Elder Olsen and yourself, what shall be done.*9LtMs, Lt 139, 1894, par. 8*

Elder Starr made a proposition that Edson and his wife come over

here and Emma go in our home as matron (you know she is a good cook), May go next term to school, and Elder Starr yoke up with Edson and work in unison with him. Then you will be left free to go and come when you please. Marian always found pleasure in reading to Edson and he might be some help to me, for I believe he is soundly converted. I will pay all their expenses here, and they shall cost the conference naught for their labor until confidence is fully established in them. Please tell me what you think of this plan.*9LtMs, Lt 139, 1894, par. 9*

In much love.*9LtMs, Lt 139, 1894, par. 10*

Mother.

Lt 140, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 15, 1894

Portions of this letter are published in *3MR 411*; *4Bio 138*.

Dear Son Willie:

Elder Corliss has been [here], [and then] left my room, also Elder Starr. Brother Corliss came from Brighton with a letter from the minister of the Congregational church in Brighton, who has presented a challenge for discussion on the Sabbath question. He will inform you all about it. There is now much at stake. We wish Daniells and Rousseau and yourself were here now. Opposition in ministers is waxing hot. The *Southern Cross*, I understand, has in it a miserable representation of our people. I think it should be met. The interest in Williamstown is increasing. Many in Brighton are convicted of the truth, and the ministers feel that something must be done to settle the minds that are agitated on the Sabbath question. The Congregational minister spoke on the question in his church last night. Hare and Colcord are present. Corliss preached in the tent. Sister Malcolm was at the door of the church when they came out and she heard many commenting on the steps and in the streets, with great dissatisfaction. They thought it weak and inefficient. Well, we think it about time that you were on the ground here, where you can be in counsel with the ministers here. We cannot see how Corliss can get out of the discussion and not leave the impression of defeat upon the minds of the people.⁹*LtMs, Lt 140, 1894, par. 1*

Next Sabbath I attend the meeting in Brighton and next Sunday in Prahran, and they were to put me in a week from next Sunday at Brighton, but they have decided to have me speak in Melbourne, in the best place they can secure, and have all come from the churches. Well, I want to know the will of God and do it. The mail closes tomorrow. I have written nothing, scarcely, and dare not write. I must save my strength for important occasions. My head is

tired all the time. We were glad to see Elder Olsen and were sorry, so sorry, he was not here to read this challenge, and counsel in regard to it.*9LtMs, Lt 140, 1894, par. 2*

I want to really know what you think of my renting the West place, going on it with Stephen and his wife. I could then be retired and not so far away that I could not get to the meetings. Will you see about this matter if you think it any way advisable?*9LtMs, Lt 140, 1894, par. 3*

I am tired, tired all the time, and must ere long get a restful place in the country. I want not a home where all is bustle in city life. I want, this year, to write and to exercise prudently out of doors in the open air. Do you suppose we could hire that West place? I want much to know. Stephen could plant some things now and take care of the house and do many things. I am now brought where I must begin to calculate in regard to my housekeeper, and where the person is remains to be seen.*9LtMs, Lt 140, 1894, par. 4*

I long, oh so much, for a little period of quietude, and to be unable to go to the meetings here and there and everywhere, I will say no more in regard to Edson, for I have said that which it was my duty to say, and now I will say no more. The fruit in Sydney or in the country places about Sydney will be ripe in March. Then we wish to do some canning and putting up of fruit.*9LtMs, Lt 140, 1894, par. 5*

I want all that I have and am to be used in the cause of God and to glorify His name. But I must have rest somewhere and not be ever on the stir.*9LtMs, Lt 140, 1894, par. 6*

In much love.*9LtMs, Lt 140, 1894, par. 7*

Mother.

Lt 141, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 15, 1894

Portions of this letter are published in *4Bio 125*.

Dear Son Willie:

I have no particular news to write you. We are unusually well, hurrying off the American mail, but my mind has been so taxed recently for three weeks [that] it is a poor, tired mind, and I cannot tax it much more. After this mail is gone, I shall take things easier.⁹*LtMs, Lt 141, 1894, par. 1*

Sister Tuxford and Jessie Israel went to Williamstown last night and report an excellent meeting. Brother Baker gave a most solemn discourse. They say since I spoke there Sunday afternoon, there has been most deep conviction on many minds, and the outsiders are earnestly inquiring when I will come again. The very best class are out to hear. I speak tomorrow in Brighton, then next Sunday afternoon in Prahran, the next Sunday afternoon in Melbourne, in the best hall they can secure. Elder Starr is now seeking to attend to this business.⁹*LtMs, Lt 141, 1894, par. 2*

I hope to learn something soon in regard to the horse and carriage, duties on it and household goods. In regard to a location for ourselves, retired somewhere in a restful place, I am sure I must be out of the bustle and the confusion. I want the matter of Edson to be fairly considered. The light has always been given me [that] Willie, his mother, and Edson should be connected in the work as a threefold cord, one helping the other and thus I think of these things. I am tired of those connected with me who are strangers. God help me feel just as I had ought to feel in this matter. Elder Olsen objected because reports will follow him here, and so they will, and more, a great deal more, in America, than here.⁹*LtMs, Lt 141, 1894, par. 3*

I think as Willie is with me scarcely any of his time, and other matters absorb his mind so fully, I should have my own children whom the Lord has been pleased to forgive and accept and abundantly pardon and bless. This looks consistent to me, and yet I want nothing but God's will and the Lord's way.⁹*LtMs, Lt 141, 1894, par. 4*

I think also, Brother Brownsberger should be interviewed and placed where he should be useful. I also feel that if professor Bell should come to Australia and connect with our school, and teach some classes, it would be a rich blessing to the school. Think of these things seriously.⁹*LtMs, Lt 141, 1894, par. 5*

Much love to you all.⁹*LtMs, Lt 141, 1894, par. 6*

Mother.

Lt 142, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 21, 1894

Previously unpublished.

Dear Son Willie:

I received your letter soon after dinner. Have just read it to Brother and Sister Starr. He is writing a few lines to you. I have attended meeting at Brighton last Sabbath. There were about forty-five present. The day was exceedingly warm and it was depressing to us all. We had an excellent meeting. There was a social meeting after I had spoken. A number of excellent testimonies were borne by the new Sabbath keepers. Some were not able to get out.⁹*LtMs, Lt 142, 1894, par. 1*

[Minister] Richard speaks tonight against the Sabbath, not under the tent. He will not accept this offer of the use of the tent. He put an article in the Brighton *Southern Cross*, stating that Elder Corliss challenged him, and he made some wonderfully strange statements. Tonight he speaks and Elders Starr and Colcord intend to be present. Elder Starr spoke last night and Monday night at Williamstown.⁹*LtMs, Lt 142, 1894, par. 2*

I spoke Sunday in Prahran Hall; had a good attendance but the heat is very debilitating. I have touches of rheumatism and my head aches much of the time. I make poor attempts at writing. I spoke yesterday morning to the students. Sister Malcolm said she wanted so much to hear me speak. She was about to come to my room and ask me when I walked in. She was very much pleased.⁹*LtMs, Lt 142, 1894, par. 3*

Mr. and Mrs. Price from Parramatta were also present. It was thought her daughter was not going to live. She was in a terrible state, vomiting and suffering great pain. Her agony was terrible. Dr. Kellogg and Elder Starr went to pray for her and she was relieved.

At the same time the parents were telegraphed. They came and she had another fearful suffering time. It came in my mind just what had been put in my mind while in Texas to do for James Cornell, whom they thought was dying—to use pulverized charcoal, making poultices of the same and putting over the stomach and bowels, and give her charcoal to eat or the water to drink in which charcoal had been put. After this was done she was eased of suffering and fell into a sweet sleep, and she has been steadily improving ever since. Her mother has taken her position on the truth. Her father uses tobacco. He is convinced of the truth and may take his stand before he returns to Parramatta. He attends the meetings and seems much interested. They were very much pleased with my talk to the students. They will continue here until their daughter is stronger than she now is and can go with them to their home.*9LtMs, Lt 142, 1894, par. 4*

Several have embraced the truth at Williamstown. There is a healthful, solid interest there. Brother Corliss has been there, and Elder Starr, several times. Colcord has spoken there several times. So they have a variety of gifts, and the people seem to feel pleased with everyone they hear. I speak, I think, at Brighton Sunday night.*9LtMs, Lt 142, 1894, par. 5*

The cooking school begins tomorrow. Mr. and Mrs. Press are much interested in the truth, and already some of the Christian Temperance Union people have given up attending their meeting because Mrs. Press attends the meetings of Seventh-day Adventists. I can scarcely hold my eyes open. I cannot sleep past three o'clock.*9LtMs, Lt 142, 1894, par. 6*

Well, I received your letter in regard to the transporting of horse and carriage and goods. Would it be best to drive our horse through? Belden will go if you wish. Byron knows not what is expected of him. Something was said about his purchasing for the school the necessary articles for food, but not a word has come from Brother Rousseau and he is not knowing what to do. He is looking for a place to rent in Fitzroy. I wish if Brother Rousseau is not coming he will state plainly when he will come. Byron says he must move. He has no money to pay such rents as he has to pay. Some have urged him to remain, that he would be wanted, but he is now about

at his wit's end to know what he had best do.*9LtMs, Lt 142, 1894, par. 7*

Brother Starr says the place you proposed to see, he was told was not a healthful place. I am not particular to get between Parramatta and Sydney. If we can get any place around five miles in the country from Parramatta, it would perhaps do as well, but the greatest anxiety I have is of having a healthful location and pleasant surroundings. I had rather pitch my tent, and hire another tent, and pitch on some of my brethren's farms until we can find a proper place. Some way I am rather sorry about that West place. I would have gone there and hired the place if I could, and I cannot but feel that the West place was the most favorable place you will yet find. The few weeks we remain here will soon pass away. I do hope my head will feel better.*9LtMs, Lt 142, 1894, par. 8*

We have nothing to do to call Emily off from her work. She has been at her bookkeeping. She does nothing at housework. Maggie Hare goes with me and takes my talks and writes them out. May is doing first rate, I think. Sister Tuxford is attending her classes all right. She is not to employ her time, only as it pleases her, in any household matters. Emily went with Byron early this morning, for the first time, to market and got nice grapes cheaper than we get from the stores or from the garden boy who comes with his specimens daily.*9LtMs, Lt 142, 1894, par. 9*

I think we will all be glad to have you come back. Brother Starr is so anxious to get some time to visit certain families. I think the students do not feel as if they wanted Brother Rousseau to be away so long. Some are expressing themselves that they do not believe he will be back this term. There is so much to do everywhere.*9LtMs, Lt 142, 1894, par. 10*

What does make my head so tired? I sometimes think it is the trams and noise of carriages, but I hope to get used to it. I cannot sleep after three, for then the market wagons commence to go one after another. We feel the need of seeking the Lord most earnestly that He will work now with His servants.*9LtMs, Lt 142, 1894, par. 11*

Well, if you have anything more to say in regard to horse and carriage coming by land, driven through by Stephen or a young

man from the school, please mention the same in your next.⁹*LtMs, Lt 142, 1894, par. 12*

Mother.

I am anxious to be on the ground at the right time, to put up fruit in New South Wales.⁹*LtMs, Lt 142, 1894, par. 13*

Lt 143, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 25, 1894

Previously unpublished.

Dear Son Willie:

I have just come to my room from No. 1, visiting Sister Price. We had a most pleasant interview with her and with her father and mother. Brother and Sister Price, we may call them, for they have decided to obey the truth. We had a season of prayer with the sick one, and we believe the Lord has heard special prayer in her behalf two weeks since and that He has healed her. She now needs strength, and the Lord will strengthen her and raise her up as a monument to His mercy and grace. Brother Price has been a teacher in the high school in Kellyville many years and is now a retired teacher, receiving his pension. They have been here about two weeks. *9LtMs, Lt 143, 1894, par. 1*

It was supposed the daughter was past human help when they sent for her parents, but prayer was offered in her behalf before her parents came and she was relieved. Then she became worse again, and Dr. Kellogg was describing her case to me and said he knew not what to do next. There flashed into my mind that which I had presented to my mind in Texas when James Cornell was thought to be dying through intense inflammation of stomach and bowels. The Lord flashed it into my mind then, to apply pulverized charcoal, which we did, praying to God in his behalf. Immediate relief was given, the inflammation was stayed, and in a few days he was placed on a spring bed and in a lumber wagon and started on his long journey across the Indian territory en route for Colorado. I told Kellogg to get a quantity of charcoal and give to her to eat and drink, and large poultices of it, covering the stomach and bowels, and it would kill the poison and inflammation. This was done. She was suffering intense pain, but in a few moments relief came and she was in a sweet sleep. She is now weak but has been improving

ever since. The Lord be praised. We feared that she would die.*9LtMs, Lt 143, 1894, par. 2*

The parents have attended meetings and seem so thankful their daughter was here. Dr. Kellogg has attended her faithfully. The parents have been interested in the truth and greatly desired to attend camp meeting, but the measles came into the family and a number were sick. This girl, their daughter, was sick and her present sickness is traced to the measles. She got up and went to work too soon. The parents are here still and will not leave until they are able to take their daughter with them. Both father and mother are now decided in the truth. He has not touched the pipe for two weeks. He has listened to the three morning talks I have given to the school with deepest interest and has spoken heartily in appreciation of them.*9LtMs, Lt 143, 1894, par. 3*

I have just been conversing with him in regard to places to rent. He spoke of a nice place three miles from Parramatta, a place of five acres of land, a paddock and fruit trees, a good house. The place is owned by Mr. Thomas [?], Chetwind Grove, Guilford. Brother Price lives one mile from this place. He says it is high and dry, a beautiful place. Look at this location. It is within fifteen minutes' walk of station. I should be pleased to have Brother Price and wife as neighbors. They have received the whole truth as far as they have heard it. Please bear in mind if you can find a house retired, in a healthful location, we can, if room is not plenty in the same house, live in the tent. We can make it perfectly secure by boarding up the sides, or lining it inside with colored fabric of woolen material. We do not want the lack of rooms to be a hindrance to our locating in a healthful location. Please look in the vicinity named.*9LtMs, Lt 143, 1894, par. 4*

The interest is steadily increasing in Williamstown and calls are coming in from other towns for meetings. Our prayer is that the Lord Himself shall work and shall get honor to His own name. We would pray earnestly for the Lord to breathe upon us the spirit of supplication, for the promise is, if we ask we shall receive. [*Matthew 21:22.*] I will write you after the meeting. At three o'clock I speak in the Town Hall in Brighton.*9LtMs, Lt 143, 1894, par. 5*

A word or two more before I lay down my pen. The last house you mentioned is in every way desirable, but if the five acres of land were on this place it would be more sensible for me to pay such a large rent, but not to pay such a rent for a big house. The description is nice but the rent is too big for me. I think we can do better than that. Eighty pounds for one year frightens me. The place with five acres of land, if good land, if there were good, wholesome rooms, would please me. I shall have to have someone to take care of the horse and cow, for this I must have, and Stephen Belden and wife could drive our team down, taking his time for it. His help could cultivate the land and we raise considerable vegetables to live on. As we eat no meat, we must have plenty of fruit, of the best kind. We want to get to Sydney in time to put up fruit quite largely. Think of the tent scheme, if you please. Stephen could live in a tent or I buy another tent like the one I have, or smaller one.⁹*LtMs, Lt 143, 1894, par. 6*

Willie, there must be constant study to economize in means, and there must be more careful selection of the persons whom we shall expend means upon to obtain an education. We do not look, I think, as carefully to this matter as we should. We give opportunities and advantages to those who make no right use of them and will not appreciate the opportunities and advantages they have.⁹*LtMs, Lt 143, 1894, par. 7*

February 26

I spoke yesterday at three p.m. in the Town Hall. We did not have a crowd, but we had above one hundred of sensible people—the best class of the community—and the Lord was in our midst. I spoke especially upon the love of God. *Romans 5:1-11*. All listened with great attention, and we leave the results with God.⁹*LtMs, Lt 143, 1894, par. 8*

Elder Corliss spoke in the evening in the tent with freedom and power. Elder Corliss told me that Minister Richard said he was going to let these people alone, and carry his controversy with them no farther. I hear that the interest is stronger in Williamstown than in any other location. Elder Starr spoke there last night. I have not seen him this morning, but there is need of every jot of help that is

here now at this interesting time, to carry forward the work to its completion, binding it off in the very best, strongest manner. I speak next Sunday afternoon in Williamstown. I kept waiting here for a little more strength before I spoke to the students, but I was urged to duty by the impression of the Spirit of God and I have spoken three times already. I shall continue to speak to them from time to time, while I remain here.*9LtMs, Lt 143, 1894, par. 9*

(Private) My principal burden now is for Sisters Rousseau and Daniells. I am sure they have not been standing in the counsel of God, and the eyes of both are blinded in regard to persons and things and the manner of spirit which they have had, which has been a hindrance rather than a help. Satan has worked to deceive and make of none effect the efforts for order and discipline. O, this is so sad.*9LtMs, Lt 143, 1894, par. 10*

Mother.

Elder Starr and Elder Israel have visited in my room. They report excellent meetings in Williamstown. Dr. Kellogg spoke in the afternoon, Sunday, Elder Starr in the evening. Elder Starr set up until one o'clock after speaking, visiting with Captain Press and his wife, answering questions on the Sabbath commandment. They are convicted in regard to the truth.*9LtMs, Lt 143, 1894, par. 11*

Mother.

Lt 144, 1894

White, W. C.

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

March 1, 1894

Previously unpublished.

Dear Son Willie:

I have had a talk with Brother Daniells in regard to school location. Have read your letter. After you look at the place I have mentioned in the letter you will have received ere this reaches you, if the place is desirable, secure that place after you have seen it. One thing I wish is a healthful situation. The creek, if it is a live, flowing creek, is a special blessing. Please consider the water privileges.⁹*LtMs, Lt 144, 1894, par. 1*

I think we could do with the rooms in the house, but there will be no rooms for Brother and Sister Starr unless I secure another tent for Stephen. With my tent I could do very nicely in the house you have sketched. If the sun comes to it, all will be well. I do want some land, from three to five acres, that will pasture a cow. If you cannot do better in the place Brother Price has mentioned—one mile from his place, as stated in the letter—you can secure the house mentioned. I will, if I choose, live in the tent or the house. If I live in a tent that will please me very much, for I can make it secure and have it entirely to myself. We will make the house do. The stable material we can bring with us on a boat, the same we had at Preston. I am anxious to get on the ground to have fruit put up and to be in a different climate. I think this house will do if, as you say, it is dry and nice.⁹*LtMs, Lt 144, 1894, par. 2*

We will get Stephen Belden off the first of the week. He is very anxious to go. I think they are the ones to take care of the horse and cow, and we will have no anxiety in their case. I need not write further. I have been up since three a.m. Will be glad to see you when you shall come.⁹*LtMs, Lt 144, 1894, par. 3*

Mother.

Lt 145, 1894

White, W. C.

Granville, New South Wales, Australia

[March 27, 1894]

Portions of this letter are published in *4Bio 139*.

Dear Son Willie:

We are in the Granville home and have been here but a short half-hour, but the house is better than I had imagined it would be. The cookstove is just Number One. If my room had a few less feet in length and one of the rooms for you had the extra in width we would be better pleased, because it would be more equal. The compartments need enlarging. Nothing is settled in the rooms. Maude did not get here until last evening. Considerable fruit has been put up. Peaches are the tough clingstones which I feared. We shall make earnest efforts to search for other kinds of fruit, especially peaches. I shall can no more clingstones.*9LtMs, Lt 145, 1894, par. 1*

I am pleased with the yard. There are choice flowers in it—one camellia [?], a rare choice plant. We think we will do nicely. It seems this is a large three acres of land.*9LtMs, Lt 145, 1894, par. 2*

But about our journey. There were three very nice elderly ladies and one girl about fifteen years old. There was left for me one half of a seat which served me to good purpose. Half past eleven o'clock we took the sleeper. After riding a short time, at the first stopping place, Brother Starr told us they were all scattered here and there; but at that station they came into one compartment. Marian took her seat with me, and May went in with Sisters Tuxford and Starr, Brother Starr and Brother Simpson. These three old ladies left quite a while before we changed for sleeper. I slept nicely more hours after twelve o'clock than for some weeks in the past. The storm is over now and it is quite warm here.*9LtMs, Lt 145, 1894, par. 3*

The sleeper went through to Sydney. Elder Starr went with Brother

Belden to see about the goods. No bill of shipping has come and he is worried about the goods. It seems as we look at the boxes here that we cannot find places for all the goods we have, but my room will hold very much goods. Brother Starr went with Brother Belden to look for the goods. It may not have come in yet. Brother Starr spoke of taking the goods upon a boat other than he expected. Brother Simpson has set up my bedstead, and now he is setting up Brother Starr's bedstead. I am feeling better than when I parted with you. The air seemed to give me more freedom in breathing than in Melbourne. We all seemed pleased with the yard and the broad piazza.*9LtMs, Lt 145, 1894, par. 4*

Sister Starr thinks they will sit out of doors, considerably, on the piazza. It is now fifteen minutes of three. Dinner is, I think, about ready. I am pleased with fireplaces and with the house generally, and with the flower garden. I have not had much time to look around.*9LtMs, Lt 145, 1894, par. 5*

Just took our dinner and this must go in the mail right away to go out in next mail. Do nothing about cookstove, for we have all we could ask in stove arrangement. See that our cookstove is well cared for, and all will be well to let it stay where it is.*9LtMs, Lt 145, 1894, par. 6*

N.B. Tell Brother Rousseau the corn last brought upon our table was extra. See that some of the ears are left to ripen for seed corn. I want a little of it to plant.*9LtMs, Lt 145, 1894, par. 7*

I am very grateful to my heavenly Father for preserving me when I felt so weak that a trifle would be a burden to me. Nothing disagreeable occurred in passengers or in anything except the worry of waiting so long for sleeper, and I could not feel like opening bundle to get out things to make a bed. Well, no harm has happened to any of us. All are cheerful and better pleased than they expected to be. The rain has ceased, and bright sunshine has been enjoyed for two days. We all mean to be very cheerful and happy and of good courage in the Lord. It is just now a struggle for me, but I shall look to the light and talk light and not darkness.*9LtMs, Lt 145, 1894, par. 8*

Much love.*9LtMs, Lt 145, 1894, par. 9*

Mother.

Lt 146, 1894

White, W. C.

Granville, New South Wales, Australia

March 29, 1894

Portions of this letter are published in *FBS 36*.

Dear Son Willie:

This morning, Thursday, all our goods that were sent are in the house. But the things not sent—table and safe—would be the most needful things for our present use. We put everything we can into shape, with boards to help, and can get along; but I thought I would today go to the secondhand shops, and if I can get a table that will do for our use, we will not buy the one we used in Melbourne, for it will be some time before we can get it here to use.⁹*LtMs, Lt 146, 1894, par. 1*

Yesterday we looked at a cow, sound, healthy, and fat on feeding on grass only. She gives eight quarts of milk a day. Brother James offers her for twenty-two dollars, for he is about to move eighty miles from Kellyville. Brother McCullagh put his little horse into our phaeton and Brother Belden and I accompanied him to Kellyville to see the cow Brother James wished to sell. We did not just like the nervous appearance of the cow and decided to think of the matter before we should invest even that much money.⁹*LtMs, Lt 146, 1894, par. 2*

I am satisfied of one thing, that if the school buildings go up, much of it will have to be done by money coming from America. Several of our farmers who are keeping the Sabbath are not able to keep their farms. They are mortgaged and are being sold away from them. Several are likely to lose their farms. Brother James has already been sold out, and he goes forth to make a new home in another place. We see poverty and necessities on every hand, and our study must be economy and wise calculation, if the work progresses in this country.⁹*LtMs, Lt 146, 1894, par. 3*

I think I should be very careful in regard to defraying expenses of persons going to America or in regard to taking on individual cases for school education. And more, I should encourage both men and women to put into active exercise the powers God has given them to earn means themselves and learn the value of money. Then they will value the advantages of an education which costs them something to obtain. I do not think we are, in this respect, doing the very best thing to carry so many persons through the school. But let me tell you that economy must be not only taught but practiced in every line. Educate, educate, educate, in an independence that is praiseworthy, for those who desire an education to plan, to devise some way by which they can earn means and economize, that they shall sustain themselves in gaining an education. We shall see ways for means to be used which will exhaust the royalty on all foreign books published in America. It is much easier to take on the loads which require means than to find the means to settle the bills when demanded. I think it will be necessary to curtail expenses in every line. May the Lord guide us in judgment is my prayer.⁹*LtMs, Lt 146, 1894, par. 4*

Brother McCullagh is no worse healthwise. He has purchased a fine, young, healthy little horse for five pounds, and a trap for about the same, and means to use the same out of doors as much as possible. He thinks Parramatta church is in a bad state. Everybody wants to preach, and there is very much strife in the church for the supremacy. We feel so glad we are here. We will do what we can to help matters.⁹*LtMs, Lt 146, 1894, par. 5*

We are just ready now to arrange for the settlement of rooms, but could do nothing of any particular advancement until now, because we could not possibly get the goods until now. I have a wire mattress I purchased while at Preston, with legs on it. Brother Belden had it in his house, then brought it to the school. Please see that it is brought, for we shall need it. When Brother Lawrence comes, all these things can be sent. We have a part of a bookcase here, but the glass part of it is in the school building, not very wise calculation. But we will not worry about little matters. My room is passable, not all fixed by any means.⁹*LtMs, Lt 146, 1894, par. 6*

I am so glad that the goods are here, for it is raining today and

therefore I am glad I rode twenty miles or more yesterday. Shall ride and be out of doors a good share of my time for the present, hoping to be improving in health. All are of good courage and there seems to be no friction.*9LtMs, Lt 146, 1894, par. 7*

In regard to fruit, it is just as I thought, none to be had in line of grapes or peaches except the tasteless clingstones. Blackberries yet to come, apples are to be had reasonably. Everything in line of fruit and produce is higher than in Melbourne. Flour higher, milk fourpence. Well, I think the atmosphere better, more equable. I am sorry that I cannot do all I want to do, but I am just not going to worry about matters of minor importance. This must go now to the post office.*9LtMs, Lt 146, 1894, par. 8*

But a word: you need not part with dried fruit, for I have nothing here to can of any value unless it be quinces and apples. Tomatoes are gone; peaches gone, all except clingstones. Plums all gone and there is simply nothing to can. I found them canning clingstones, which I stopped at once for they are simply tasteless and not of value to pay for cans to put them in. I think I will make sure of the fruit I have, and not run any risk of getting from America or any other place. All that fruit is choice and I do not feel generous enough to give it away. Had I sent over to Sydney someone to can fruit, it would have been wisdom, but no use to harbor vain regrets. The dried fruit will last us some time. The last batch which came to us from America to New Zealand cost me fourteen dollars, and I think it best for us to make as few of these extra bills as possible. When you come over, you can pack some dried fruit, like raisins, in dinner basket, some can be sent in little parcels, some can be stored away for future transportation, when we really need them. You will be coming and going and can bring a few packages for immediate use.*9LtMs, Lt 146, 1894, par. 9*

I enjoyed the ride yesterday, slept nicely until half past four o'clock. My ride did me good. I am going to ride whenever I can, for I must get rested in this way. Twenty miles is a good big journey for me in one afternoon.*9LtMs, Lt 146, 1894, par. 10*

We shall be glad to see you whenever you feel free to come. We are pleased with our household. Fannie has a room, the best in

Brother McCullagh's hired house. It is on a hillside and surroundings healthful. I must stop now.*9LtMs, Lt 146, 1894, par. 11*

In much love.*9LtMs, Lt 146, 1894, par. 12*

Mother.

Twelve o'clock. Maude and May have been trying the stove and say it does not cook well, takes a long time to cook on it; May thinks our own stove had better come when the goods come. So I have opened this letter after it was sealed to tell you that the stove had better be crated ready to come, and if on further trial this stove will prove to do, I will write you the facts in the case.*9LtMs, Lt 146, 1894, par. 13*

Mother.

Lt 147, 1894

White, W. C.

Norfolk Villa, Prospect Street, Granville, New South Wales, Australia

June 1894

Portions of this letter are published in *4Bio 141-142*.

Dear Son Willie:

I was glad to receive your postal mailed at Albury. I am thankful to our Heavenly Father for His watchcare over you. I think you will be interested to read the letter which I enclose.*9LtMs, Lt 147, 1894, par. 1*

Brother Stewart came yesterday. He says he is willing to take two hundred acres of land, the poorest you have purchased for school grounds, for the price paid for it. He is much pleased with his investigation of the grounds and thinks you will look a long time before you will see anything that will in many respects compare with it. Yestereve he rode to Seven Hills with S. T. Belden with the windows for the church. Today they have gone to Kellyville.*9LtMs, Lt 147, 1894, par. 2*

I have sent provisions for Brother Jones' family. He cannot get work, only a job now and then. They are destitute of food and clothing. He keeps up good courage in the Lord, but there are many families destitute and it hurts my soul. Just how far I ought to go on my own judgment I do not know. Brother James, I understand, has four children and some days has had nothing to eat but wild berries. But we have sent them flour, beans, peas, cornstarch, cabbages, turnips, and potatoes enough to last them a little time. Perhaps help will come.*9LtMs, Lt 147, 1894, par. 3*

But there must be certain ones appointed to look into the situation and teach some, like Brother McCann's family, how to make the best use of their land, and meanwhile they must be helped and instructed as well. I am troubled. I cannot help it. I want a little more

good judgment and sound counsel on how to manage this poverty question. Our people must be helped and educated and trained how to help themselves. Brother James has been waiting to have an opening on the school ground where he is willing to do anything if he can get bread for his family. Can anything be devised that he can be set at work on the school grounds and live in a tent or some place else and subsist until the Lord shall open the way for him?*9LtMs, Lt 147, 1894, par. 4*

I have not time to write much, but I feel as though I can scarcely eat or sleep while my brethren are suffering.*9LtMs, Lt 147, 1894, par. 5*

I rode in the park yesterday. All are as well as usual. Emily is here, hurrying me. The Lord bless you all in your convention is my prayer.*9LtMs, Lt 147, 1894, par. 6*

Mother.

Lt 148, 1894

White, W. C.

Granville, New South Wales, Australia

July 3, 1894

Previously unpublished.

Dear Son Willie:

We were disappointed in not having Joseph Hare seated with us at our table at half past one o'clock. We had Brother and Sister McKenzie with us. We enjoyed their visit. At about three o'clock Joseph and his son came and we had them sit down to a good dinner. He ate as if he was very much in want of food. We enjoyed seeing him eat. I sat down at the table to visit every moment we could. I think there is no one, who has looked at the land, more pleased than Joseph Hare. The peas we could not send, for we could not get them. There was too little time. The other things we sent all right, the beans and prunes.*9LtMs, Lt 148, 1894, par. 1*

I hope you will see if there is a desirable location for me. You know I do not care for a large amount of land. If that tavern rents for ten shillings I should not have objected to taking it, but now we are settling. Emily and Marian Davis are in the house. Stephen and his wife will be there tonight, Emily, Mattie, and Marian. We have Brother Joseph, and his father and son and daughter, and Jenny Gregory, May, and Maude and your mother. I hope you will be very careful of your health. I shall remain here until tomorrow, then after all are gone, I will go to our new home.*9LtMs, Lt 148, 1894, par. 2*

Joseph Hare does not go to Melbourne. He went directly into Sydney and he learned that the boat to Auckland will go tomorrow and there is not another boat for two weeks, so he cannot consent to go to Melbourne. Stephen will go into Sydney and see Father Hare and Julia on the train to Melbourne, for his boat leaves one half hour earlier than the Melbourne train. He was going to telegraph for Metcalfe to come to Sydney to accompany his father to Melbourne. I told him it would be a needless expense, and he

decided it would. Julia cried when her father decided he could not go to Melbourne and thus miss the boat leaving tomorrow, so we are now settled for me to be one more night in the house here, then say farewell to the cottage which pleases me in many respects.⁹*LtMs, Lt 148, 1894, par. 3*

Again I warn you to be careful and not expose your health.⁹*LtMs, Lt 148, 1894, par. 4*

I must say good night.⁹*LtMs, Lt 148, 1894, par. 5*

Mother.

Lt 149, 1894

White, W. C.

Granville, New South Wales, Australia

July 30, 1894

Portions of this letter are published in *FBS 37*.

Dear Son Willie:

This morning, Monday, opens very beautiful. Brother Lawrence is still here. Friday I called on Fannie. She is now in her room at Brother McKenzie's; is very nearly settled. Brother McKenzie was not fully settled. Brother Collins was there. I had him come to my house, for there is no room for him to sleep there. I thought we could spare one quart of milk to Brother McKenzie each morning and one pint to Fannie. She is much pleased with her room.⁹*LtMs, Lt 149, 1894, par. 1*

Emily and I rode out with Brother Corliss to Seven Hills on Sabbath. I thought I was running some risk to go, for the same exhaustion has continued with me up to the present time. I dared not enter the house, but remained in our phaeton until Elder Corliss was about through with the exercises. He says he does not preach any more, but gives Bible readings. He did this at Seven Hills and the exercises were very interesting. He had them wide awake, hunting for the Scriptures and they reading them. I came in at the close and talked about ten or fifteen minutes. The sweet, melting Spirit was in our meeting. Then we had a social meeting. Brother Corliss called upon every one to speak, and all but Sister Thomson bore a short, good testimony. After meeting I told her I wished she had said something. Christ said of all His followers, Ye are my witnesses. "Oh," said she, "I could not speak." "Why?" said I. She said, "I could not." I said, "Is not Jesus precious to you? Does He not bless you in your efforts to serve Him? Bear in mind, you have enlisted in His service, and must be faithful and true in representing Jesus. He will be your Helper."⁹*LtMs, Lt 149, 1894, par. 2*

"Oh yes, He is so good to me and helps me every day. I am so

thankful for the truth and for the light I find in the Word of God.”*9LtMs, Lt 149, 1894, par. 3*

“Then, Sister Thomson, you have witnessed for Christ. You have borne here in the open air an excellent testimony. Why did you not speak these very words in the meeting today? What idea others received by your silence you do not know. Your words are very precious to me, and I shall not go home with the impression that you were tired and discouraged in the Lord’s service. ‘Ye are my witnesses,’ saith the Lord. [*Isaiah 43:10.*] You express heartfelt thankfulness to me, and why not have given encouragement, as well as an example, to your brethren and sisters?” The tears were running down her cheeks. She said, “I will, Sister White. I will next time.”*9LtMs, Lt 149, 1894, par. 4*

I told them when the days were pleasant, to take the seats out of doors in the shade of the trees and have a meeting. This struck them as a grand thing. We ate our lunch, as you and I have done, in the carriage while riding. Elder Corliss looks very pale but seems to be of good courage. Said he and wife had tickets sent them to attend a meeting, important, of the Vegetarian Society. He should attend in the evenings. Elder Wilson came to our house in the evening, spoke in Sydney in the afternoon, McCullagh at Kellyville, have not seen him since yesterday forenoon. Visited with Elder Wilson all the forenoon and paid for the same by almost complete exhaustion.*9LtMs, Lt 149, 1894, par. 5*

Well, this morning we have had quite a time to settle the matter who should take out the horse and trap to Dora Creek. We thought a careful hand should have the responsibility. Brother Lawrence talked of trusting Jimmy. Brother Belden said he would not advise that unless someone accompanied him. Brother Collins thought he would go with Jimmy.*9LtMs, Lt 149, 1894, par. 6*

At first I felt unwilling, knowing that there would be exposure to light and he would run some risk, but we told him we would arrange his eye with a veil, and he is to purchase colored glasses and this might do, but how it will be we cannot say. We told him if the process were too trying, he must take the cars at some station on the road. This all settled, then Brothers Lawrence and Collins went

into Sydney to change [the] collar of harness, buy colored glasses, and have Jimmy come back with them. They start today after dinner. We consider the horse, to all appearance, a good trade for eight pounds; trap seven pounds, not as good a trade.⁹*LtMs, Lt 149, 1894, par. 7*

Went for dressmaker. Returned and found your card. Thank you for writing. Brother Teasdale came yesterday noon; Brother McCullagh came while I was gone, and I did not see him. Brethren Wilson and Corliss go to Dora Creek Tuesday. The horse will then be there to take them over the ground. My horse is badly crippled with rheumatism. I shall be on the lookout for a good horse and if I have to pay ten pounds, will have one, if I can get him, that is sound. Our horse has well paid for himself.⁹*LtMs, Lt 149, 1894, par. 8*

A picture came, a representation, it is supposed, of Christ. It would be well for you to correspond with Brother Henry Kellogg in reference to it being used in the book *Life of Christ*. I will now close my letter. I hope to gain strength, for if I do not, I shall be of little use anywhere. Was riding nearly all day Friday. I am better in the open air. I received a letter from Littlejohn and it is difficult to answer him. We will be pleased to see you at home whenever you can come. The Lord bless you. Brother McCullagh has come to speak with me.⁹*LtMs, Lt 149, 1894, par. 9*

Mother.

Lt 150, 1894

White, W. C.

Norfolk Villa, Prospect Street, Granville, New South Wales,
Australia

August 2, 1894

Previously unpublished.

Dear Son Willie:

I wish to write you a few lines this morning. We have, none of us, been quite as well as usual. Maude is not feeling well and wants to go home for a few days. I cannot possibly get along, having her gone perhaps a week, for everyone is tired out. There has been considerable coming and going and meals must be furnished at all times in the day, and many perplexities make increased work. I wish you would talk with Sister Smart and see if she would come into the family just now.*9LtMs, Lt 150, 1894, par. 1*

May has to get her clothing ready for her journey. Sister Belden must make her husband's pants, and has been trying to do some things for him. The seamstress is here to make clothing for May, and Maude is not well and wants to rest a week. I think we will have to enter into different arrangements. It is at a large expense we keep up an establishment, and then it is the comings and goings that make work. Our home is as a hotel and just as soon as the school grounds are occupied, then we will have something to do there. The draught made upon me in this place since coming to Granville is not small. I wish to talk over matters with you.*9LtMs, Lt 150, 1894, par. 2*

Maude is going home for one week. Her mother is in the hospital. And May is not very well. Talk with Sister Smart and if she can come and work for me I would be glad of her help. I want you to see about this.*9LtMs, Lt 150, 1894, par. 3*

I cannot continue to live at such an expense as I am now living under. I reckoned up the wages paid and the board bill to get my

housework done, and it amounts to ninety-four dollars per month. Then Marian's wages and board are aside from this. The other necessary expenses of living, the rent added, swells the bill to one hundred and sixteen dollars per month, and then the bill for Mattie and her board added, and the expense for horses and carriage. The care and burdens which come on me, the constant coming of one and another, breaks me up.⁹*LtMs, Lt 150, 1894, par. 4*

If I had considered this matter as I do now, I would go on the school ground, board with Brother and Sister Lawrence, have such a woman as Sister Smart to take care of myself and Marian and have a place near by the boarding house, that my family shall take meals there. I merely give you these things to think of. We have no prospect of having less comers and goers than we have had. I must have quietude and rest, for I cannot keep a Halfway House or a hotel. It will swallow my means and altogether too fast.⁹*LtMs, Lt 150, 1894, par. 5*

Well, you may be able to devise some different things for me, for I cannot do as I have done. God does not require it of me. There is the burden brought on the girls that do my work—they are all tired out. It hurts me. Well, I will say no more. I have said this much that you could consider and plan with our brethren what can be done, for I think it would be advisable to go to Healdsburg, where I have a home and furniture, and save this large expense that is constantly piling up.⁹*LtMs, Lt 150, 1894, par. 6*

I am feeling a little stronger, but I am determined to make some different plans, for it seems wild for me to go on as I am doing. The influenza is coming upon me, but I hope it will not be bad. My throat and lungs and head are involved. Well, I am sorry to burden you, but it must be.⁹*LtMs, Lt 150, 1894, par. 7*

In much love.⁹*LtMs, Lt 150, 1894, par. 8*

What about Martha Brown helping me if Sister Smart cannot?⁹*LtMs, Lt 150, 1894, par. 9*

Lt 151, 1894

White, W. C.

Norfolk Villa, Prospect Street, Granville, New South Wales, Australia

August 9, 1894

Previously unpublished.

Dear Son Willie:

I thought I would not write you again this morning, but thinking you might be anxious about home I will write a few lines. After posting the letter to you, Emily and I called at Brother McKenzie's and found that he was sick in bed, but this morning he is up and his wife sick in bed. She gave him good treatment and probably worked too hard.*9LtMs, Lt 151, 1894, par. 1*

Last Monday there were eleven funerals in Parramatta, all elderly people who died with influenza. After dinner we rode out in the park. Fannie rode with us. We used Monkey. It was a nice day. In the evening Brother Reekie came to talk with me in regard to the arrest of Brother Shannon. All are regretting that Elder Corliss left Sydney, as this is an opportune time, if wisely used, to magnify the truth.*9LtMs, Lt 151, 1894, par. 2*

Brother McCullagh has been quite sick but is better now. Was at Seven Hills when I called yesterday to see him. Brother Reekie scarcely knows which way to turn. They have so little time to prepare to make the best of the situation. He was desirous Emily should be at the trial and take shorthand notes. She has gone this morning. I am sorry some minister is not here who is prepared to give all the proper influence and support to the right that the occasion requires, but all we can do is to pray and ask God to guide. But I am sure there should be a man, a minister such as Elder Corliss or Brother Colcord, who understands the religious liberty question, who could carry through such an occasion as has now occurred.*9LtMs, Lt 151, 1894, par. 3*

There is all that one man can possibly do in this important locality, and it is just as essential as in any other region that he be ready as a faithful sentinel to stand at his post and in the name of the Lord make a charge upon the enemy. I like not this nakedness of help in this important place and I believe Satan musters his forces when he sees the watchmen removed.*9LtMs, Lt 151, 1894, par. 4*

After Brother Reekie had laid the matter open before me in Brother Shannon's case, he said he must hurry back for he received a telegram from Ballarat that Lizzie Innis, his wife's niece, was very low and her life would be prolonged but a short time. She wished much to see her aunt, and she could not refuse, and he must see her on the train that night. It was then seven o'clock.*9LtMs, Lt 151, 1894, par. 5*

I was about to retire when Brother and Sister McCullagh came to my room to see me. He had received a telegram from Brother Shannon to come to Sydney. Brother McCullagh felt sorry that when the telegram went to Melbourne, he could not have had then the knowledge of the trial, for he would have had time to see lawyers and proper men and now he could do nothing of the kind, it was so late. A telegram had just reached him from Castle Hill to come there if possible, for Brother Goodman, who had been very sick with influenza, after getting better had a second attack, and it was feared he could not live. Brother McCullagh did not know which way to turn. Late as it was he sent his wife home with the horse. He would go to Sydney and come back to Parramatta, and drive out at once to Castle Hill after the trial was over.*9LtMs, Lt 151, 1894, par. 6*

So this is the condition of things. Will let you know further as soon as possible. I am on the road to recovery of my cold, but it hangs about me. Stephen, his wife, and Marian visited the sick; some were very bad and some improving. I drop you these lines before I ride out, for all insist I shall ride. It is now eleven o'clock and this must get in at once.*9LtMs, Lt 151, 1894, par. 7*

We feel that Satan is stirred from beneath to make all the confusion possible. Come home as soon as possible. We must depend solely on God in these perplexing times or we will see only defeat and

meet with mortification. God help us is my prayer. The days are most beautiful, sunshiny and balmy. It seems strange to have so much sickness. Is the very air we breathe infected with the plague because of sin?⁹*LtMs, Lt 151, 1894, par. 8*

In much love.⁹*LtMs, Lt 151, 1894, par. 9*

Mother.

Lt 152, 1894

White, W. C.

Norfolk Villa, Prospect Street, Granville, New South Wales,
Australia,

September 20, 1894

Portions of this letter are published in *FBS 37*.

Dear Son Willie:

When we returned from Sydney yesterday evening, we found your card and were pleased to receive those few lines. I know you are very much occupied at this time and therefore do not expect much. I am healthwise the same as usual. We, Brother Belden, Emily, Dr. Kellogg, and your mother, rode to Sydney to have an interview with Brother McCullagh in reference to camp meeting arrangements. Stephen went to have his teeth business arranged, and I wished to see what I could have done to improve my teeth [so] that I could masticate my food. I can get [an] upper and lower set for ten guineas or cheaper ones for less money, but I do not know yet what I shall do. Sister Caro writes me she wishes to make me another set before I go out of her hands, but I see no probability of this being brought about. Brother Belden pays six pounds for [a] double set. We did not decide on anything in reference to myself.⁹*LtMs, Lt 152, 1894, par. 1*

I had a talk with Brother McCullagh. All think he gets much better prices on lumber than in Melbourne. He feels very much pleased with the advantages of the location for [the] campground. The retirement, freedom from noise and carriages, is as favorable as at Brighton, if not more so.⁹*LtMs, Lt 152, 1894, par. 2*

Last Sabbath Brother Belden, Emily, and your mother rode to Kellyville, and we had a good meeting. I tried to encourage them, and Brother Firth's wife was present. I spoke words for her benefit. She wept much when I was speaking. I then said words of encouragement at the close of the meeting, exhorting her to hold fast the faith and she might win back her husband and his brother.

She said, weeping, "I shall not yield the Sabbath, for it is the truth and I dare not imperil my soul for I want to be saved, and maybe my husband and brother may come back."*9LtMs, Lt 152, 1894, par. 3*

I am questioning on my way home what I should do about Parramatta meeting. Brother McCullagh spent all day at Seven Hills. I was somewhat weary, but I decided to go to Parramatta and was glad I did. Brother Goodman's family were there. Sister Price, the one so long sick, was accompanied by a young man who bore a good, sensible countenance, who listened with great attention and with tears during the discourse. The schoolteacher's wife and son were also present. When we entered the church, Brother Smith was in the stand. Although it was early, before time, I stepped up in the desk, and after bustling about a little he stepped down, but he gave out the hymn and stepped up in the desk to read the hymn. As soon as the hymn was closed, I knelt and prayed. At the social service he took it, apparently, completely on himself. Seated himself facing the congregation and almost preached a discourse before giving the others a chance to speak. His movements were painful to me and entirely out of place. How glad I was that the people assembled were not afflicted with any more of his service than they did have. I think it is time something was done in this case.*9LtMs, Lt 152, 1894, par. 4*

Sunday afternoon we rode to Prospect and Brother McCullagh said the church all wanted me to give the discourse, so I complied with their request. I send it with this letter. Fannie took it in longhand and got nearly the whole of it. She rode up with Brother and Sister Belden and your mother. The house was full. Several who have been and are still interested in the truth, men and fine-looking women, were present. Everything passed off very nicely. The church looked neat and nice. It was tastefully decorated with evergreens and flowers and a very appropriate motto. Dr. Kellogg took a part in the meeting, and he gave a discourse in the evening. Brother McCullagh says he did well and the meeting was excellent. Quite a number of outsiders attended. But I must close this and not worry you with unnecessary things.*9LtMs, Lt 152, 1894, par. 5*

I am expected to speak in the church at Prospect on the morrow, Brother Kellogg in Parramatta, if Brother Smith does not get the

start of him. Brother McCullagh thought it best for him to speak in Sydney next Sabbath. Kellyville will have no one with them next Sabbath. I am sorry. I wish they could have someone with them.⁹*LtMs, Lt 152, 1894, par. 6*

Mother.

Lt 153, 1894

White, W. C.

[Granville, New South Wales, Australia]

November 5, 1894

This letter is published in entirety in *20MR 238-240*.

My Son Willie:

I arise early this morning, and I thought to suggest to you, before arrangements shall be made for Byron and Sarah Belden, would it not be well for them to be in Newcastle and work in that place? Would it not be well for him to purchase things for the school and try to prepare the way for Newcastle to be worked, and will not just such ones who have experience be needed to do a certain work? Would not this be of greater advantage than sending them back to Melbourne and then to Broken Hill? Please consider this question.⁹*LtMs, Lt 153, 1894, par. 1*

I have begun to feel the school question burdening me again. I do now solicit my brethren to go to God who is the Source of all wisdom for themselves. Ask of God for light to come to your own minds and then move in whatever way the Lord shall direct. I think I should have kept my own counsel and [then] you [would have] followed the light God would give you. I am afraid I have made a mistake in communicating to you so much as I have done. I should have waited until after all [of] you had investigated the land fully yourselves. Please keep all that I have said, Brother Daniells, Brother Rousseau, and W. C. White, to yourselves, and if you present anything I have said, let it be as suggestions and proposition of your own, through your own sincere, honest convictions.⁹*LtMs, Lt 153, 1894, par. 2*

I want you all, brethren, to seek the Lord and see light for yourselves and follow your own convictions after the presentation of that which I consider light from the Lord. Do not make decision unless that light is your own light and you can step forward in confidence because that which has been spoken by me to you

commends itself to your judgment and it becomes light to you as it has to me. Will you keep this prayer constantly ascending to God, Show me Thy way, O God? The Lord desires to lead you whom He will make representative men, who will be taught of God if you walk humbly before Him. But if any one of you becomes wise in your own conceit, be sure the Lord will leave you to follow your own finite judgment. The Lord God is our Strength, our Guide, our Counsellor. Keep mind and heart in constant prayer when in consideration on the land. Oh, do not regard this matter of little consequence, for it means much.*9LtMs, Lt 153, 1894, par. 3*

I have not been able to sleep since half past two o'clock. Now you have the opportunity while with your brethren to exemplify to them that faith, that dependence, that confidence in God that He will give you wisdom from His own fountain of wisdom. We are now where we need to know for our individual selves the mind and will and ways of God's working; and simple seeking, to know for yourselves what God has to say to you will bring to you light and assurance and knowledge.*9LtMs, Lt 153, 1894, par. 4*

I will look to God with you, but much, very much, hinges upon the decisions you will make in connection with your brethren. You want them to have an individual experience for themselves as to what they must do when uncertainties worry them. Go to God for Him to teach you, and patiently wait for Him to work as only God can do. When you individually know that the communication is opened between God and your souls, you will have a growing faith, and this is the great need of the soul—entire confidence in the Lord's power to guide, to give wisdom, to sanctify the judgment, that through faith you may be complete in Him.*9LtMs, Lt 153, 1894, par. 5*

Oh, how much we lose because we do not believe in God—that He means just what He says. We are not to trifle with God, for it is an offense to Him. We have received Christ; then do not lose Him. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." [*1 Corinthians 1:30.*] It is your privilege to obtain a right experience in walking by faith, working by faith, accepting by faith in the Beloved.*9LtMs, Lt 153, 1894, par. 6*

One of Satan's grandest aims is to lead every individual Christian to fix his eye on self as possessing capabilities and powers to do great things. Self-righteousness and supposed wisdom will lead into false paths. Let us individually be on guard. Let all our words be right, and whatever we have to do, do it as if we could see Jesus with open vision at our right hand. Do not consult worldly men, making their knowledge and their decisions supreme. If we do, we shall be led into delusions. "Come unto me," says Christ. [*Matthew 11:28.*] In Him is rest, quietude, and peace and joy in the Holy Ghost.*9LtMs, Lt 153, 1894, par. 7*

The cross lies directly in our way. We must lift it and bear it and have not one particle of self-sufficiency, but be firm and intelligent in the wisdom which God gives. Oh, there is danger of being led away from Christ while we may think we are walking with Christ because [we are] acting a part in His work. Whatever may be our capabilities entrusted to us of God for wise improvement, we are not to flatter ourselves because of the possession of these gifts. We must have faith in God and trust Him with perfect simplicity. Without this we shall make mistakes. God has wisdom, grace, and power for us individually. Lay hold upon these precious gifts. I must close this now. I blow out my light and stop my writing.*9LtMs, Lt 153, 1894, par. 8*

This may be read to any you choose.*9LtMs, Lt 153, 1894, par. 9*

Mother.

Lt 154, 1894

Brethren

Norfolk Villa, Granville, New South Wales, Australia

November 5, 1894

Portions of this letter are published in *8MR 363; 4Bio 177*.

Dear Brethren:

As you go to Dora Creek my prayers shall follow you. This is an important mission and angels of God will accompany you. We are to watch and pray and believe and trust in God and look to Him every moment. Satan is watching to communicate to you through men those things which will not be in harmony with the mind and will and work of God. Only believe. Pray in faith as did Elijah. Let prayer be the breath of the soul. Where will God direct to locate the school? "The effectual and fervent prayer of a righteous man availeth much." [*James 5:16.*]⁹*LtMs, Lt 154, 1894, par. 1*

The Lord would have you pray and receive answers to prayer and have perfect faith in Jesus Christ. No really good thing will be withheld from them that walk uprightly. Believe in the bare Word of God and go not to worldly wise men for wisdom, for they receive not that wisdom which cometh from above. Go forth as did Elijah at the entrance of the cave; there God met with him and talked with him. God is honored when we take Him at His word, and believe in His promises with the simplicity of a child.⁹*LtMs, Lt 154, 1894, par. 2*

Lt 155, 1894

White, Ella; White, Mabel

NP

1894

Previously unpublished.

[First two pages missing.] ... back at night. The ride is doing them good and the sweet fresh country air is to them and to us a great blessing. There are no disagreeable smells here and the houses are not crowded together. Today the drayman came with lumber to build us a small barn. Then we shall have a horse that we can use. We are going to get an easy carriage and when we ride out we shall often think, "I wish Ella May and Mabel could ride out with us."*9LtMs, Lt 155, 1894, par. 1*

It is now the hottest part of summer. We have had three very warm days, but our house has a good breeze through it and we do not feel so much oppressed.*9LtMs, Lt 155, 1894, par. 2*

We feel sorry, children, that we have to be so far away from you whom we love so much, but the Lord loves you better than it is possible for us to love you, and He will care for you and will bless you and give you His peace and make you happy. When the enemy tempts you, do not let him gain the victory, but tell him you love Jesus and Jesus loves you, and you will not grieve His Holy Spirit when He loves you and cares for you. The angels of the Lord are round about you day and night "Like as a father pitieth his children, so the Lord pitieth them that fear him." [*Psalms 103:13.*] Let the sunshine of the Saviour's love come into your hearts; speak like the pleasant sunshine.*9LtMs, Lt 155, 1894, par. 3*

I hope that you love your Bibles. It is the Lord that has given you His precious promises, that you shall not be sad and unhappy and do wrong. Let not sadness dwell in your heart, but let the sunshine of Jesus be there. Think pleasant thoughts; speak pleasant words.*9LtMs, Lt 155, 1894, par. 4*

Mary, who has the care of you, loves you, and you can make her very happy by seeking to do the things she asks you. Be not shy and secretive, but open and frank, and remember your home may be a foretaste of the heavenly mansions above with your heavenly Father's presence. It will be all sunshine there. You will meet your dear mother if you love Jesus and obey His requirements. Neither of you are too young to be children of God, to make it your choice to love Jesus and be His obedient children. The precious Bible is like a garden of flowers full of precious, fragrant promises. Let gratitude come into your heart that Jesus loves you, and that your heart responds to His love. And tell Jesus you love Him. He will hear what you say just as your father hears what you say. Jesus is always present. Whatever you do is in His sight, and if you do wrong He is grieved because He knows you will be unhappy.*9LtMs, Lt 155, 1894, par. 5*

Well, I must close this letter. Mary, may the Lord bless you and give you His wisdom in the important responsibility resting upon you. Jesus will help you. Jesus will give you grace to do your work acceptable to these dear little ones. He knows all about every trial and will give you that strength which cometh alone from Him. We pray for you all often and shall continue to pray.*9LtMs, Lt 155, 1894, par. 6*

Much love to the dear ones. Love to Mary and love to all the household.*9LtMs, Lt 155, 1894, par. 7*

Grandmother.

Lt 156, 1894

Hall, Sister

George's Terrace, St. Kilda Road, Melbourne, Australia

January 4, 1894

Previously unpublished.

Dear Sister Hall:

I send you, with this, copies of letters written to others.⁹*LtMs, Lt 156, 1894, par. 1*

I have a request to make of you. I wish you to look after Edson White. I authorize you to let him have, in my name, \$100. But hand him \$25 now, and if you see he needs more soon to live on and bear his expenses in the school, hand him the sum he needs for the amount named. I want you to take a special interest in him because you will do this favor for me discreetly. He is now in a hard, trying place and some would just as soon see him pinned to the wall as not. In consideration of what we have done in Battle Creek in the office, and the self-denial and self-sacrifices we have made to build up the cause of God, and what we are doing in this country, I should think those who claim to be children of God might have some interest in Edson White. But this is the way that the Review and Herald office has been pursuing for years. They make no account of our self-sacrificing efforts for themselves and others when the work went hard, and we were bound about with poverty and discouragements. These things do not impress them or move them. Their hearts seem to be as hard as adamant.⁹*LtMs, Lt 156, 1894, par. 2*

Well, I am not going to write more on this line, but I send to you an order just as though [it is] money I am returning to you which is due you from me, and do not make them any wiser in this matter. I send you two orders. Collect them and put the money in the hands of Edson as he needs. If I should send the order for Edson to draw, jealousies would be aroused, and they would work against me. I am using every dollar I can get to educate students to become

missionaries to work here in Australia where there are so many fields to be worked and a variety of work to be done.⁹*LtMs, Lt 156, 1894, par. 3*

I want Edson to attend the Bible School and become qualified to do the work he has now decided to do. You may say to him I do this, not wishing the managers of my business shall know that I do it; fearing it would not be as well for him and for me, I thought of this plan. Now please to follow my directions as given above. Show Edson he has a friend in you. He feels that he has but few friends in Battle Creek. I trust this with you; keep it to yourself and oblige me.⁹*LtMs, Lt 156, 1894, par. 4*

I wish you would come to Australia to help us in many ways—any one way you shall choose—and remain with us two years, and then you can return. We may not be able to pay you the same as you get at Battle Creek, but we will approach as near to it as possible. I think you should receive every penny as much as you do laboring there at Battle Creek. They are fully able to pay you for your valuable labor. I should appreciate your help here very much. We will leave you to move as you feel is the will of God. I have not mentioned this, for I feared you would consider it an impossible thing. Now, my dear sister, consider this matter. Ere long we shall have to have a sanitarium in this country, and now we need wise planners, those who shall direct and tell others what to do; and I need such as you in my home and can pay you well for your time. To have you to consult and advise with would be of highest value. You have an experience but few have. May the Lord teach you is my prayer. We will at once be under the necessity of building for school purposes, and this will make necessary a house for worship. Wish you were here.⁹*LtMs, Lt 156, 1894, par. 5*

Dr. Kellogg writes that Brother and Sister Thorp are prepared to do, he thinks, first-class work, and says he would prefer to trust them more than any one he knows. Will you consider this? I presume we need some one now who will answer as matron of the school, and a reliable man to work with her as steward of the school. Now, a man and wife are the only ones we could accept for this work. There is, since the camp meeting commenced, the most earnest plea made by the president of W.C.T.U. in Victoria, and secretary of the same,

for cooking lessons to be given. They offer the rooms connected with their beautiful hall for giving these lessons. Sister Starr said, "I am not educated in the cooking lines and would not do well."*9LtMs, Lt 156, 1894, par. 6*

Said they, "Will you not give us a practical knowledge of what you do know?" And what can we say? This president and secretary are in advance of any we have seen yet. The president states she is a vegetarian and has not tasted meat for four years; and she wishes that the members of their society shall become strictly hygienic in their principles, and they must be informed. We have had many women workers on temperance attending our meetings. A large opening is coming to us. I tell Sister Starr to connect with Sister Carrie Gribble, who has served one year in cooking for the school, and to connect with Sister Tuxford, who is a good cook, and excellent bread maker.*9LtMs, Lt 156, 1894, par. 7*

We have those who can help in this matter, for they want the knowledge now. So you see the people are in advance of us, and pushing the reforms and us into it as workers. Calls are made for health lectures, and Dr. Kellogg will have several lines of work ready at his hand.*9LtMs, Lt 156, 1894, par. 8*

We so much want experienced workers. Destitute of the help we ought to have, we feel so sorry at this time when we might represent Health Reform to so large a number in the cooking lines. I wish you would read this to Dr. Kellogg. We will come to some definite decision before this mail closes and tell you what we calculate to do. I have written so hastily that I will not send to Dr. Kellogg such scribbling. Will be able to state some things more definite before long.*9LtMs, Lt 156, 1894, par. 9*

January 19

We have consulted together to wait, in reference to Mary Thorp and her husband, until Elder Olsen shall go to America and consider this matter himself as to the proper ones to send here to Australia. This is my last day of meeting and before mail closes, so you can see I am pressed about as close as one needs to be. I spoke twice yesterday and had much writing to do which I could not do because of visitors, believers and unbelievers. Oh, I am so thankful that the

Lord has given me strength on this encampment. I have spoken thirteen times besides short speeches, but thirteen times one hour and more in length. The camp meeting has been extended one week and last evening Elder Colcord spoke upon religious liberty. The tent was packed full and people standing all about the tent. It was a most wonderful meeting of interest. The interest has not abated one jot or tittle.*9LtMs, Lt 156, 1894, par. 10*

My head is so weary of writing that I cannot do more now. The Lord bless you, my sister.*9LtMs, Lt 156, 1894, par. 11*

Love to all friends.*9LtMs, Lt 156, 1894, par. 12*

Lt 157, 1894

Mortenson, Mary

Middle Brighton, Victoria, Australia

January 19, 1894

Previously unpublished.

Dear Sister Mary Mortensen:

I send you this letter to be handed to Sister Hall. If she is not in Battle Creek, please open and read this letter and send to her when she comes, with a line stating you have drawn the money and followed the directions given.*9LtMs, Lt 157, 1894, par. 1*

Edson needs money. He is very close circumstances and I wish you to attend to this business without delay. If Sister Hall is in Battle Creek, hand the enclosed to her. Why I do this is I want no delay in the matter.*9LtMs, Lt 157, 1894, par. 2*

Manuscripts

Ms 1, 1894

The Holy Spirit Agrees with the Word.

1 George's Terrace, St. Kilda Road, Melbourne, Australia,

January 5, 1894

This manuscript is published is entirety in *14MR 70-75*.

I address my dear brethren and sisters in Pitcairn Island:*9LtMs, Ms 1, 1894, par. 1*

The Lord Jesus in His providence has wrought in your midst. He has sent His messengers to present to you the treasures of His Word. He has opened the Scriptures to your understanding, and you have felt that it was your privilege to take them just as they read. We have felt to thank the Lord that from you has gone forth the Word of God, because you have been holding forth the words of life to others. It is a precious privilege to be entrusted with work for God, to be laborers together with God.*9LtMs, Ms 1, 1894, par. 2*

The Holy Spirit always leads to the written Word and calls the attention to the great moral standard of righteousness. To be honored of God in thus being privileged to testify of the truth is a wonderful thing. Said Christ to His disciples just before He ascended up and the clouds of angels received Him out of their sight, "Ye shall be witnesses unto Me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." [*Acts 1:8*.] They were qualified by the heavenly endowment of the Holy Spirit to testify of Christ.*9LtMs, Ms 1, 1894, par. 3*

I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith have actually received the Holy Spirit. Every individual who receives Jesus as His personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide and Witness. The more closely the believer walks with God, the clearer his witness, and, as a sure result, the more powerful will be the influence of his testimony upon others of a Saviour's love;

the more he will give evidence that he prizes the Word of God. It is his meat, it is his drink, to satisfy the thirsty soul. He prizes the privilege of learning the will of God from His Word.*9LtMs, Ms 1, 1894, par. 4*

Some souls who claim to be believers have slighted, and turned from, the Word of God. They have neglected the Bible, the wonderful Guidebook, the true tester of all ideas, and claim that they have the Spirit to teach them, that this renders the searching [of] the Scriptures unnecessary. All such are heeding the sophistry of Satan, for the Spirit and the Word agree. Say the Scriptures, "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.*] He only is a free man whom the truth makes free.*9LtMs, Ms 1, 1894, par. 5*

Although you are a little world in yourselves in your island home, yet the tempter is there; he lays his net to ensnare souls. But the Lord loves you, and His guardian angels are around about you. If you are doers of the Word, you will obey the instruction of Jesus Christ. He 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." [*John 10:27, 28.*]*9LtMs, Ms 1, 1894, par. 6*

We are not able to keep ourselves; we are kept by the power of God. Our Redeemer has all power in heaven and in earth, and if we do just as Jesus tells us to, we shall be kept safe in His love. In our own strength we are perfect weakness; but when we put our whole trust in Jesus Christ, we are kept by His power, for He is fully able to keep every soul who puts his trust in Him.*9LtMs, Ms 1, 1894, par. 7*

The peril to which every soul is exposed is very great. The great adversary of God, and the enemy of man, is watching to find an opportunity to take us when we are off our guard. Jesus has told us of our danger and warned us against the wily foe. He has repeatedly enjoined upon us the duty of always watching and praying, lest we enter into temptation.*9LtMs, Ms 1, 1894, par. 8*

Believe in Jesus, trust in Jesus with living, constant faith, and rely without doubt upon Jesus to keep and save you. One mighty to

save has hold upon you; and as long as you will submit to be led by Him, to learn of Him, to confide in Him, He will keep you from falling; and when God engages to keep you, He is a sure defense. He is a strong fortress, and as you confide in Him, you are perfectly secure. His Word is pledged in your defense, if you will believe in Him. Simply trust in God, and obey His commandments, and you are saved by the merits and intercession of Jesus Christ.*9LtMs, Ms 1, 1894, par. 9*

Christ said to Peter, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren." [*Luke 22:31, 32.*] Very precious to Jesus are the souls for whom He has given His life. Jesus knows the value of the human soul, for if we are obedient to the commandments of God, we shall be capable of immortality. When the soul is lost through sin, the most valuable object in the world is lost.*9LtMs, Ms 1, 1894, par. 10*

Every son and daughter of Adam who is blessed with reasoning powers has endowments and capabilities by which he may make progress. He may be elevated and ennobled and sanctified, and hold converse with God. Heaven has manifested an intense interest in the work of developing the moral image of God in man. We must see the value that God has placed upon man. Human beings may come into possession of immortality, the life which runs parallel with the life of Jehovah. They may live as long as God lives. When we consider these things, we are filled with awe and reverence. It means very much to be a child of God, an heir of God, and joint heir with Jesus Christ.*9LtMs, Ms 1, 1894, par. 11*

Will not old and young in your island home seek the Lord? Will you not strive most earnestly for the crown of immortality? Will you not hate sin, and pray most earnestly that you may have a sense of its exceeding sinfulness? Will you not hate that which caused the death of the Majesty of heaven, the Son of God? Always bear in mind the fact that there is something God hates with a perfect hatred, and that is sin. It will prove the ruin of thousands, yea, millions of souls, because they choose to sin, and in sinning make themselves characters after Satan's likeness, and such, unless they repent, forsake sin, and believe in Jesus Christ, will never find a

place in heaven.*9LtMs, Ms 1, 1894, par. 12*

I speak to all upon the island. Out of Christ you are lost, helpless, undone and must perish. You see now why Christ has cautioned, warned, and entreated you to repent of sin, for it is that you shall not lose eternity out of your reckoning. When Christ gave His life for you, it was that He might place you on vantage ground and impart to you moral power. By faith you may become partakers of His divine nature, having overcome the corruption that is in the world through lust.*9LtMs, Ms 1, 1894, par. 13*

If we come in contact with sinners who are hardened and bold in sin, they will seek to lead you to be as bad as themselves; but it is for you to heed the caution and the instruction of the Word of God, "When sinners entice thee, consent thou not." [*Proverbs 1:10.*] Send up your prayers to heaven that you may be delivered from temptation. Pray, pray, and put your will on the side of God's will. Oh, be sure and pray for the Lord to give you His grace to resist the devil, who caused the fall of Adam and Eve in Eden, and [who] with all his deceptive power will try to make of none effect the restrictions and commandments of God.*9LtMs, Ms 1, 1894, par. 14*

It is a terrible thing for human agents to sin, and to crucify to themselves the Son of God afresh and put Him to an open shame. I have a message from God to you. It is, "Behold the Lamb of God which taketh away the sins of the world." [*John 1:29.*] When you behold Him in His matchless love, bearing the sins of the world, when you behold Him exercising His compassion and love for sinners and realize that it was for you that the innocent, holy, undefiled Lamb of God stood as one guilty to endure your punishment, that you who are sinful and deserving [of punishment] might stand innocent, clothed with the garments of Christ's righteousness, your heart will be melted by His incomparable love, and you will accept Him as your sin-pardoning Saviour. You must not walk in darkness.*9LtMs, Ms 1, 1894, par. 15*

God has given you wise counselors, those who love and fear Him, and those who love the souls of all for whom Christ died. Do not turn from counsel, but take hold of words of instruction. The Lord is soon to come, make no delay. Come to Jesus every day, and tell

Him you want strength, you want heavenly wisdom to understand what is sin and how to forsake it. You cannot take your way and do your will and be perverse in spirit, and yet love Jesus and be acknowledged of Him as His child.*9LtMs, Ms 1, 1894, par. 16*

You want heaven; well, Jesus wants you to have heaven, and to enjoy its glories, or He would not have given His precious life to save you. Jesus is near you, inviting you to come unto Him that you might have life. Come just as you are every day. Come to Jesus confessing your mistakes, your errors, and your sins. Come with true contrition of soul; seek pardon, and Christ will forgive you your sins and let the bright beams of His righteousness shine into your hearts and minds. May the Lord bless you and make you complete in Jesus Christ is my prayer.*9LtMs, Ms 1, 1894, par. 17*

Ms 2, 1894

Brighton Camp Meeting

Duplicate of *Lt 100, 1894*.

Ms 3, 1894

The Brighton Camp Meeting.

Campground, Middle Brighton, Victoria, Australia

January 21, 1894

Previously unpublished.

Sabbath, January 20th, has passed with its burden of record into eternity. And what a Sabbath! From the early morning meeting until the close in the evening, every hour was marked with the special blessing of God. It was such a day of the manifest presence of God as will never be forgotten. The Word of God was presented in the demonstration of the Spirit and of power. The meetings began at six a.m., and with short intermissions continued until evening. There was social meeting in the morning at six o'clock, meeting at eight in the district tents, at half past nine Sabbath School in the large tent, at eleven Elder Corliss preached and the Spirit and power of God attended the Word.⁹*LtMs, Ms 3, 1894, par. 1*

Many came forward for prayers, and the Lord wrought upon human minds in the manifest movings of His Holy Spirit. There was melting of hearts before God, and the interest was so great that the meeting could not close until two p.m. I spoke at half-past three, the service being delayed because of the protracted meeting that proceeded it. The tent was full, citizens from Melbourne and the surrounding towns were present. There were quite a number of fine vehicles in the enclosure, the owners being under the canvass.⁹*LtMs, Ms 3, 1894, par. 2*

The Lord gave me freedom in speaking one hour and a half and the people listened with most earnest attention. Tears were in many eyes as I dwelt upon the greatness of the gift of God in sending Jesus into our world to save perishing sinners. The next service was a most solemn ordination. Brother Hickox was set apart to the ministry. Elder Corliss prayed in the Spirit and power of God. Elder Olsen gave the charge. Everything was of the most elevated, solemn character, calculated to make a deep impression. Outsiders came in the morning and remained until the last meeting in the

evening.*9LtMs, Ms 3, 1894, par. 3*

Last Sunday one hundred and ninety took supper in the dining tent at sixpence each, twelve and a half cents. On Friday eighty took supper there.*9LtMs, Ms 3, 1894, par. 4*

Here comes Elder Starr to speak to me in reference to the special meeting that was held in one of the larger tents, to receive about thirty young men who wished to ask questions upon points of our faith. This is the second meeting of the kind that has been held. Oh, how much we need to pray that the Lord Jesus will preside in every one of these meetings, that no words shall be spoken unadvisedly. It is a very nice matter to deal with human minds and not stir up a spirit of strife.*9LtMs, Ms 3, 1894, par. 5*

We all need to walk guardedly, always having a spirit of self-control, not speaking one condemnatory word, nor permitting a spirit of judging to come in, for this will surely have an influence to repel those who are inquiring. All should be treated tenderly and should be patiently drawn to the light. Questions of vital importance must not be crowded and urged upon minds that are not prepared to receive them. Time must be given, patient, well-directed effort must be put forth, in the spirit of tenderness and love, for the souls for whom we labor. There must be no haphazard work in dealing with human minds.*9LtMs, Ms 3, 1894, par. 6*

In the meeting of young people last night a Baptist minister was present. Oh that these souls would receive the truth in the light of God's Word! "The entrance of thy words giveth light; it giveth understanding to the simple." [*Psalm 119:130.*] This does not mean those deficient in intellect, but those who are in heart simple enough to be learners, having a childlike confidence in our heavenly Father. May the Lord work by His own power and by His own Spirit upon the minds of these inquiring young men. We differ from them in faith; they differ from us. Satan will seek to press his suggestions into the mind, he will seek to imbue it with prejudice, and great care should be taken that every word shall be spoken in wisdom.*9LtMs, Ms 3, 1894, par. 7*

The lesson we all need to learn is the meekness and lowliness of Jesus. The Lord has a most tender interest and regard for the youth

who have been born into a world full of temptation, wickedness, and pollution. Many a child has had the sinful course of the parents as an example. If parents could trace the results of their actions, looking from cause to effect, and see that they have perpetuated and increased the power of sin by their example, a change would certainly be made in them; they would break the spell of tradition, and no longer believe and teach for doctrines the commandments of men. How quickly men find an excuse for turning away their ears from the truth and being turned unto fables.*9LtMs, Ms 3, 1894, par. 8*

One gentleman stated that he had entertained at his house a friend who was a believer in the truth we advocate. He said to that friend, "What if I should say I cannot see the doctrines you present?" The answer was, "I should say that Satan had blinded your understanding." Unwise words, that do not reflect one ray of light, or increase intelligence one jot or tittle.*9LtMs, Ms 3, 1894, par. 9*

Those who have had opportunity to know the truth, who are familiar with the truth, should have great patience with those who hear the truth as a strange doctrine. How can they feel at liberty to make sharp answers and retaliate upon men who are in darkness, and who cannot distinguish truth from error? Oh that they had something of the long-suffering and gentleness of Christ! Then they would never utter words that cannot convert, but will only create hardness of heart, and that may prove a savor of death unto death.*9LtMs, Ms 3, 1894, par. 10*

Ms 3a, 1894

“Sabbath January 20th, has passed...”

Duplicate of *Ms 3, 1894*.

Ms 4, 1894

The Brighton Camp Meeting

Campground, Middle Brighton, Victoria, Australia

January 29, 1894

Portions of this manuscript are published in *4Bio 124-125*.

Tents were first pitched on this beautiful ground the 26th of December, and the number steadily increased until it reached one hundred and eight. Between four and five hundred persons have been camped on the ground. This morning the tents will all be taken down, not one left. Our brethren and sisters have nearly all returned to their homes; but some still remain, ministers and men on committees, who carried on their business meetings all day yesterday. We rode up from St. Kilda yesterday morning and found the ministers and some others assembled in the large tent. Elder Olsen asked me to speak, and I talked to them thirty minutes. This protracted the meeting beyond its allotted time, but the Lord gave me words to speak to the people, and His Spirit was in the meeting.⁹*LtMs, Ms 4, 1894, par. 1*

Soon the outsiders who were interested in the truth began to come in, and a Bible lesson was given by Elder Starr. I spoke again at three o'clock, and the Lord gave me a message for those assembled. The tent was nearly filled with those not of our faith, very nice appearing people. Brighton is stirred from one end to the other. An interest is awakened also in the city of Melbourne and the surrounding suburbs. It is beyond anything that we have witnessed since 1843 and 1844. The very best class are interested.⁹*LtMs, Ms 4, 1894, par. 2*

Among those who have attended the meetings is a family who live close to the grounds, by the name of Hill, a very excellent family. Mr. Hill is the superintendent of the Wesleyan Sunday school in Brighton and has occupied this position for twenty-eight years. He has stood at the head of a large drapery establishment as one of the partners, for nearly thirty years. This family are now making their decision. They see the truth and have now to decide whether

they will obey it or not. They are interested to learn everything; they acknowledge that the churches are in a backslidden state, and that the presentation of the truth has opened the Bible to them as a new book. This family have formed a pleasant acquaintance with Brother and Sister Starr, and have invited them to their home to eat with them and talk upon the Scriptures. This visit brought Brother and Sister Starr into acquaintance with a wealthy maiden lady and her companion. Both are on the point of decision. I spoke Sunday afternoon from (*Hebrews 2*), and it seemed to be just the subject to meet their present convictions. *9LtMs, Ms 4, 1894, par. 3*

Willie brought one to visit me who has decided to obey the truth, a very pleasant, keen, black-eyed woman of about thirty-five years, named Malcolm. She has been a missionary to China and has labored some among the Maoris in New Zealand. They say that she is a very interesting speaker. She and her sister, her mother, brother, and his wife, have taken their position and her sister has returned to her home fully determined to lift the standard of truth where she resides. I have sent my horse and phaeton to bring them to the meeting. They have been attending the meetings at the Prahran Town Hall where Elder Starr has spoken Sunday evenings for the past six months. So they have had opportunity to hear much and have moved very cautiously. They will be workers to teach the truth to others. *9LtMs, Ms 4, 1894, par. 4*

Many others have become interested in the tent meetings, and quite a number have decided for the truth. We are rejoiced to hear one after another saying, "I am keeping my first Sabbath." Several came out in the earlier stage of the meeting. Among these were two brothers connected with a large music store. It was not so difficult for them as for some others to take their stand as Saturday is a half holiday. They will put in extra hours, and make up the time they give to the observance of the Sabbath, so they will meet with no difficulty at present. Sister Israel brought to my tent an elderly lady who has decided to obey the truth. Her husband has not come out so fully, but is interested and, she says, needs more drawing; labor must be given to him. They are nice appearing people. She says her father and mother were both earnest workers, both preachers, full of zeal and energy. Oh, if they had been alive, she said, to see this day, they would have rejoiced. They own several houses near the bay

which they rent. Brighton has the reputation of being the best part of Melbourne. It is a beautiful situation.*9LtMs, Ms 4, 1894, par. 5*

The Congregational church is wonderfully stirred. There are about forty young men who have by their own request had a meeting in one of the tents for the study of the Sabbath question. They began with trying to convince Brother Starr, but the effort resulted in the convincing being on the other side. Well, the minister of this church was out on his vacation when he was informed that his members were being drawn away. He hurried back and attended the special meeting with the young members of his flock. He presented the same arguments that others use against the truth and the Sabbath in particular, but his arguments were so weak and untenable that his own people were ashamed of them as well as of the spirit he manifested.*9LtMs, Ms 4, 1894, par. 6*

Other meetings were appointed in a private house where these young men will pursue the investigation started. So the Lord is at work. Some from the Congregational church have taken their position for the truth, and this greatly offends the minister. In the last meeting, when he saw his own weakness, he said that he had a confession to make; he had let pleasure come before his duty, and instead of preparing himself for the occasion, he had taken a pleasure excursion on a yacht on the bay. This statement left a bad impression on the minds of the young men, for they felt really in earnest to investigate these important subjects, and they said they thought that the example given by their minister to the young men of his congregation was not as it should be—that a pleasure excursion should come first on such an occasion. These young men feel that much is at stake. One has already confessed the truth, and we have faith that more will follow.*9LtMs, Ms 4, 1894, par. 7*

Four young men were in our meeting on Sunday with their Bibles who came from some distance. They are deeply interested, earnestly inquiring if this is the truth. Already the people here who have taken hold of the truth talk of building a meetinghouse. Elder Corliss has rented a house for himself in Brighton. A gentleman came forward who offered an enclosed lot, free of charge, for the tent. It is close by the post office in Brighton and there is a small church building on the same lot. So the way is opening.

Williamstown also has been stirred. Some in Hawthorn have embraced the truth. There is a call for preachers in both these places at once. Elders Israel and Baker will go directly to Williamstown. Elder Starr must return to the school. We are sorry it must be so at this time of general revival when there are openings everywhere, but he will give a portion of his time to the interest that demands attention.*9LtMs, Ms 4, 1894, par. 8*

They intend that Sister White shall do all she possibly can in every town and city. I cannot now number the places where I am desired to speak during the next eight weeks if the Lord gives me strength. Oh, we need the Holy Spirit every hour. A meetinghouse will have to be built here, and the subject agitated at once, while the interest is deepening, so that those that embrace the truth may see that they have a place where they can worship God. Elder Corliss takes well; all think that he is just the man for the place. I am glad he is here.*9LtMs, Ms 4, 1894, par. 9*

I take up my abode in the school building for eight weeks. It may be less than that before we leave for New South Wales, where I hope to find a pleasant, retired place in which to complete *The Life of Christ*.*9LtMs, Ms 4, 1894, par. 10*

In a few hours we leave this pleasant spot where the Lord has manifested His power and His presence in a marked manner. I have spoken sixteen times during this meeting, besides having considerable to say in the ministers' meetings. The meetings that have been held here have drawn heart to heart. A feeling of tenderness and love has been manifested throughout. The discourses have been given with power. Many have seen great light, and there has been manifested a hunger of soul for the truth, precious truth. Some have not missed a meeting. They are on the ground early and are the last to leave at night. The camp meeting has been in every way a success. We wish there were many more workers to take right hold and follow up the interest. This work should be carried to all the cities and villages, to the highways and hedges.*9LtMs, Ms 4, 1894, par. 11*

Since writing the above we have left the campground. We are now in the school, occupying five rooms. Our family consists of Emily

and May, Marian, Sister Tuxford from New Zealand, and myself. As we were about to drive from the campground, the question was put by Elder Corliss, "Mother, will you speak in the tent next Sunday afternoon?" The tent was to be moved into the village of Middle Brighton. There are quite a number on the point of decision, but the far-reaching influence of the camp meeting cannot be estimated; new ones who are interested and even convinced are constantly coming to light.*9LtMs, Ms 4, 1894, par. 12*

Dr. Kellogg came to the phaeton while we were waiting for Elder Olsen, and said, "A man came to me after you had spoken yesterday and requested me to call at his house that night; then fearing I would not come, he came to my tent and urged me to call right away. He seemed to be very much in earnest about the matter. I went and found a family of eleven, the man and his wife and nine children. They are interested in the truth. I inquired if they had attended the tent meetings. The wife replied that she had. 'And what do you think about the meetings that you have heard? Do you not think that these men preach the truth?' 'Oh, I know that it is the truth. I want to have Mrs. White visit me.' 'But what are you going to do about this matter? Will you obey the truth?' 'Oh,' she said, 'that is what troubles us. We do not know what he can do. It is a very serious question. This decision means a great deal.'" They wanted the doctor to call again. The woman said that she had not heard preaching like this since she left Scotland many years ago.*9LtMs, Ms 4, 1894, par. 13*

Here we see the fields all ripe for the harvest. May the Lord send reapers to gather in the souls. As individual reapers we need the meekness of Christ. All self-sufficiency and self-importance must be put away. Every idol that has been cherished must be torn from the soul temple, and every human agent must cooperate with the divine.*9LtMs, Ms 4, 1894, par. 14*

Ms 5, 1894

Regarding the Work in Brighton and Williamstown

Brighton and Williamstown, Victoria, Australia

February 1894

Portions of this manuscript are published in *10MR 74-76*.

Yesterday, Sunday, in company with Brother and Sister Starr and several others, I went on the cars twelve miles to Williamstown and spoke in the afternoon to a tent full of people, the very best part of the community. I had been for some weeks compassed with infirmities, and thought it next to impossible to speak, but finally I went; and the Lord strengthened me. I was enabled to bear the message of warning given me of God. All listened with the most earnest interest, and I was glad I did not disappoint them. I then had some conversation with Captain Press and his wife, who is the president of the W.C.T.U. Mrs. Press came to visit me in my tent at Middle Brighton. She is a vegetarian, not having tasted animal food for several years. She has been pleading with me to speak in one of the meetings of their society in Melbourne. Elder Starr and his wife have visited Mr. and Mrs. Press, and Brother Starr also was urged to speak to the ladies of the W.C.T.U. *9LtMs, Ms 5, 1894, par. 1*

They are very anxious to receive lessons in regard to hygienic cooking. We are so sorry that we have not even one person who is qualified in these lines and authorized to give lessons. But we shall do all we can to teach in this direction. Several of our sisters who have had some knowledge will undertake the task. They have plainly stated to these friends that they are not professional cooks, but the answer is, "Tell us what you know." The W.C.T.U. have a very nice hall where they hold their meetings, and a restaurant connected with it, so every provision is made. They want our workers to come to the restaurant and to charge a sufficient sum to cover all expenses. This week the first lessons will be given. We hope to so relate ourselves to these people that quite a large number will unite with us in belief of the truth. *9LtMs, Ms 5, 1894, par. 2*

Elder Grant visited Williamstown while he was in Australia and presented the doctrines of immortality only in Christ. Several received the light on this point, and some of them were in attendance at the camp meeting in Middle Brighton, and urged that meetings be held at Williamstown. As soon as the meetings on the campground closed, Elders Israel and Baker pitched a tent in Williamstown and quite an interest is being awakened there. Yesterday above two hundred were in attendance. This is the largest congregation they have yet had at the tent. The people are now inviting our ministers to come to their homes. Certainly there is evidence of a deep interest, and it seems to be growing. There is not one believer in the truth in the place. But we hope that a church may be raised up both here and at Middle Brighton.*9LtMs, Ms 5, 1894, par. 3*

There are other towns, very many, that should be entered. These are now better prepared to have labor done in them since the camp meeting which was so largely attended and the sound of which has gone out far and near. Those in Williamstown who embraced the views presented by Miles Grant were excluded from the Methodist church. Now more light is unfolded to them upon the Sabbath and other points of Bible truth, and they are convicted. We hope they will be led on from point to point until they take the whole truth.*9LtMs, Ms 5, 1894, par. 4*

Several in Middle Brighton of the very best class have come out clear and decided in the truth as the fruit of the camp meeting. This brings joy and rejoicing to our hearts. Elder Corliss and Elder Hare are laboring with a tent in that most beautiful suburb. In one family, named Malcolm, five members have accepted the truth. The aged mother, two daughters, a son and his wife. One daughter has been a missionary in China. She is an intelligent, fine-looking woman and an interesting speaker. She is now attending the Bible School, eagerly feasting on the truth and qualifying herself for her future work.*9LtMs, Ms 5, 1894, par. 5*

I am going to ride out today to Middle Brighton, to make some visits. Those who acknowledge the truth approve it with the whole heart and are greatly blessed. The Bible, they say, is a new book to them. I cannot now tell the exact number who have received the truth in

this one locality alone as the result of the camp meeting.*9LtMs, Ms 5, 1894, par. 6*

Several from Melbourne have also decided to obey it. When one sister took her stand upon the truth her husband said, "You may give up the seventh-day Sabbath or leave my home." They were Wesleyans. She left home, and then her daughter, a girl of sixteen years, took her stand on the Sabbath, and the father told her to leave. The mother heard this and went home for her daughter. The husband and father said, "Well, have you decided to give up that Sabbath and come back and live with me?" She replied, "No, I came for my daughter whom you have turned out of doors." "But what are you going to do?" he questioned. "I am going to support myself and daughter. She may help me as she can."*9LtMs, Ms 5, 1894, par. 7*

He begged on his knees for his wife to give up these terrible doctrines. She had been a very timid woman, but the truth made her strong and she said, "No, I shall never give up the Sabbath: I shall keep it as long as I live. I must obey God." "Well," he said, "if you will come back, you and my daughter may keep the Sabbath, but promise you will not go to the meetings." She would make no such promise. "I will be a faithful wife to you in everything," she said, "but should I listen to your proposals, and disobey God, I should not be a faithful child to Him, and therefore should not be a faithful wife to you or a faithful mother to my children." "Well," he said, "I am in great distress of mind. Will you go to our minister and talk with him?" At first she refused, saying that she knew her duty and need not go to the minister to learn it. But as he continued to entreat her, she finally consented. It was then ten o'clock at night.*9LtMs, Ms 5, 1894, par. 8*

They roused up the minister, and the man laid the whole matter before him—how he had turned his wife out of doors because she had kept the Sabbath. "Now," said he, "did I do right in this and in saying to my daughter that if she kept the Sabbath she could not stay in my house? I want you to tell me, did I do right in thus treating my wife?" The minister answered, "You did perfectly right under the circumstances." The man responded with much vehemence, "No, I did not do right. I abused my wife, and was

unkind and abusive to my child. I see now how shameful was my course in treating a woman, the mother of my children, in so heartless a manner.” He then asked the forgiveness of his wife and said she should come back to his house. No restrictions should be placed upon her. She should be at liberty to do as she thought right. He felt greatly troubled over the course he had taken. So the wife was reinstated in her own home, more respected and loved than before this fiery opposition broke upon her. Our brethren think that the husband will be converted to the truth.*9LtMs, Ms 5, 1894, par. 9*

Among those who accepted the truth in Melbourne are two brothers by the name of Anderson, who keep a large music store. They were baptized one week ago. They have since had some trouble. The father-in-law of one of the brothers, connected with them in the business, said to them, “The store must be opened on Saturday.” The son-in-law answered, “Not while our names stand on the sign can we open the music store on Saturday.” The wives of these men have not yet taken their stand. They are so mixed up with the world that it is hard to make suitable impressions that will divorce them from worldly idolatry. The brothers anticipate opposition, but they are firm and decided.*9LtMs, Ms 5, 1894, par. 10*

We learned yesterday that Elder Corliss in his visiting in Brighton came across a man and his wife, an old couple, who have kept the Sabbath for ten years. They did not attend any of the meetings on the campground, did not know that there had been a camp meeting. Several persons are on the point of decision. Mr. Hill and his family seem to consider that so much is involved in this matter of changing their belief, we fear they are turning their ears from the truth. But we have not given up all hope yet. They have come to visit the school today. Brother and Sister Starr had my horse last Sabbath to make calls on several in Middle Brighton, and they feel in no way disheartened by the outlook.*9LtMs, Ms 5, 1894, par. 11*

Elder Starr and his wife remained at Williamstown yesterday for the evening service as Brother Starr was to speak. Maggie Hare and May Israel accompanied me home, Brother and Sister Starr saw us on the car, and my horse and carriage were waiting for me at the station. I was real glad that I did not allow infirmities to prevent me from going to Williamstown; it would have been a disappointment to

them. Brother and Sister Starr took breakfast with us this morning, so we learned of the meeting last night. There were nearly as many present as in the afternoon, and they were deeply interested.*9LtMs, Ms 5, 1894, par. 12*

Brother Starr is anxious for Brother Rousseau, who is in Sydney, to return, that he may be free to visit among the people and become acquainted with those that are interested and help them. Brother Starr has charge of the school in Brother Rousseau's absence. He speaks three times a week and wants to do much more. He is doing his best in every line, and he is an acceptable worker. I am glad that we have him with us. Brethren Israel and Baker feel cheerful and are much encouraged that the people come out to hear them, apparently with as much interest as to hear others of the preachers.*9LtMs, Ms 5, 1894, par. 13*

Ms 6, 1894

Meetings in Melbourne

St. George's Terrace, St. Kilda Road, Melbourne, Australia

February 16, 1894

This manuscript is published in entirety in *21MR 280-284*.

To Friends in America:

I have been wishing that I could write a letter to you and to other friends in America for this mail, but fear that I cannot write much this time. I have had many trying things in my experience since the camp meeting. My soul has been distressed and burdened. Now I feel somewhat relieved; matters are adjusting themselves more pleasantly. We are now in the heat of battle in this country. I feel to the depths of my being that now is the time to work. There are three suburbs where meetings are now in progress—Brighton, Williamstown, and Prahran.*9LtMs, Ms 6, 1894, par. 1*

At North Brighton a tent is pitched, and Elders Corliss and Robert Hare are working unitedly and with success. The Congregationalist minister in Brighton is a man of wide influence; he occupies a position in relation to the different churches similar to that of Crafts in America. He was the founder of the Council of Churches in this country. Several members of this church, have embraced the truth and it hurt him.*9LtMs, Ms 6, 1894, par. 2*

He came to the tent a few evenings since, accompanied by a large portion of his members, determined to carry out his plans. He asked [for] the privilege of speaking after Elder Corliss had spoken, but was told that this could not be permitted, for it would do no good and only create confusion. He insisted, and said, "Will you put the matter to vote?" This was his scheme, for he had brought in his church members in order to carry the day and have things his own way. But Elder Corliss said, "No, I cannot give away this meeting." He had stated this to him in a previous interview.*9LtMs, Ms 6, 1894, par. 3*

Before the whole congregation Elder Corliss said, "I will give this minister the tent, free of expense, any night in the week except Sunday night, to speak the whole evening upon this subject, but I cannot permit him to divert the minds of this congregation from important points. I wish them to hear and to investigate, the Scripture for themselves, that they may see if this is not the truth that I present to them." To the minister he said, "I will give you five minutes to decide upon the evening you will appoint to speak in this tent." The man turned very white, but answered not a word. The five minutes were a dead silence.*9LtMs, Ms 6, 1894, par. 4*

Then Elder Corliss went on with his discourse, showing the fallacy of the minister's position on the subject in question, which Elder Corliss had, stated in print, in his hands. After the meeting closed the minister gave out that he would on Wednesday evening answer the discourse in his own church.*9LtMs, Ms 6, 1894, par. 5*

Brethren Hare and Colcord were present to hear this review. It was a repetition of the same objection that Canright had put forth in his books. The minister had Canright's book. But the congregation were not at all satisfied. Now his own people are so thoroughly stirred up that the minister feels compelled to do something, for his reputation is at stake. He has sent a challenge to Elder Corliss to meet him in discussion, and there is no way of evading this question now, for the enemies of the truth would triumph if the matter were not taken up.*9LtMs, Ms 6, 1894, par. 6*

Elder Corliss feels very much troubled over it, but he has agreed to accept the challenge if the minister will consent to continue the discussion for six evenings, for one night would not be sufficient to do justice to the subject. He hopes that the proposition will be rejected, for the interest is great and is extending through all the region round about. Meanwhile he has decided to go on, pressing into his discourse all the important matter possible, and carrying the interest as far as he can before the discussion shall begin.*9LtMs, Ms 6, 1894, par. 7*

We think the minister will not accept the conditions, for all he wants is to throw in a mass of objections to confuse the minds of the hearers; and as he has no weapons furnished him in the Bible with

which to war against the truth, he must supply the great necessity from the armor of the prince of darkness—with assertions, Satan's falsehoods prepared for him to handle, such as are presented in Canright's book. These he can use in one evening and claim that he has extinguished the law of God and the Sabbath. But when he has to keep to the point for six evenings, the weakness of his arguments will become apparent to the people.⁹*LtMs, Ms 6, 1894, par. 8*

One week ago I spoke in Brighton with earnest, pointed words upon the Sabbath of the fourth commandment. An excellent class of people were present and a good impression was made. The Lord is moving upon minds. About twelve are now keeping the Sabbath in Brighton, and a large number are convinced but have not courage as yet to come out on the Lord's side. Last Sunday I spoke at Williamstown, twelve miles from Melbourne, where Brethren Baker and Israel are working with the tent. I had chosen (*John 3:16*) for my text, but I could not dwell upon the great love which God has expressed to men without presenting in clear lines the fallacy of claiming that the commandments are abolished when we have not in the Scriptures one single word or intimation of such a monstrous idea.⁹*LtMs, Ms 6, 1894, par. 9*

Were the law abolished, then sin, which is the transgression of the law, would be immortalized and the whole question would be given up to Satan; he would have everything he asked for in heaven. His demand was not granted there, and for this reason there was war in heaven and Satan was expelled. Now he comes to the human agents and gains them to his side; he leads them to believe his falsehood, which is directly opposed to the words of Christ, "Think not that I am come to destroy the law or the prophets; for I come not to destroy but to fulfill every specification of the law. 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." [*Matthew 5:17, 18.*]⁹*LtMs, Ms 6, 1894, par. 10*

This is the statement coming from the mouth of God through Jesus Christ. How then can ministers in their pulpits declare that the law was abolished at the cross? The fourth commandment is unchanged; the seventh day is God's memorial, testifying of His

creative power in making the world in six days and resting on the seventh day. Every voice that shall be heard in the pulpits on Sunday testifying that the first day of the week is the Sabbath is echoing the words of the first great deceiver. In this teaching the ministers are giving themselves away, for where there is no law there is no transgression, no sin, and if no sin, there is no need of the gospel, no need of a Saviour.*9LtMs, Ms 6, 1894, par. 11*

I said, "Sensible-minded people are before me. You can see the result of taking this position. Christ, the Lamb of God, came to take away sin. He died for the transgressor, that man might be brought back to His loyalty and not continue to sin." The importance of the subject I pressed home upon the soul, and the Lord gave us His Holy Spirit. Brother Baker expressed to one a fear that Sister White was premature in presenting that question. His wife came up and said that the arguments of the Methodist minister in his forenoon discourse had all been taken up and answered by Sister White, and yet she knew nothing of the discourse.*9LtMs, Ms 6, 1894, par. 12*

This minister has taken the boldest positions against the Sabbath and against the Bible itself. He stated that the Bible was not all inspired, that the first books of the Old Testament were from the devil himself, that the law was done away at the crucifixion.*9LtMs, Ms 6, 1894, par. 13*

The tent was full to overflowing when I spoke on Sunday afternoon, and a deep impression was made upon the people. From that meeting the interest was steadily increased. Captain Press and his wife, the president of the W.C.T.U. of Victoria, were present. Mrs. Press had visited me at my tent on the campground, and she was urgent that I should speak to their society. After the discourse on Sunday she came to me and, grasping my hand said, "I thank you for that discourse. I see many new points which have made a lasting impression upon my mind. I shall never lose their force." I was introduced to her husband, a most noble looking man. He is a pilot and fills a very important position. Brother and Sister Starr took dinner with them and formed a very pleasant acquaintance. Mrs. Press, in behalf of the W.C.T.U., has made a very earnest request for instruction in hygienic cooking. We have arranged to have a cooking school, to be held in Melbourne in the room adjoining the

hall of the W.C.T.U. Four lessons are to be given, one each week, beginning next Thursday. The cooking of eight different dishes is to be taught at each lesson. Great enthusiasm has been created on the subject. Mrs. Press is a vegetarian, not having tasted meat for four years.*9LtMs, Ms 6, 1894, par. 14*

Well, the very first class of people attend our meetings in Williamstown. Mr. Press and his wife attended some of the meetings on the campground, and they say that the Bible is now a new book to them. They see that it is full of precious truth which is a feast to the soul. I learned that the meeting in the tent last night was excellent and the attendance large.*9LtMs, Ms 6, 1894, par. 15*

Next Sabbath I meet with the people in North Brighton. Next Sunday I am to speak in Prahran, and for the next Sunday Brother Starr is trying to secure the largest hall in Melbourne, which will cost six guineas. One year ago I spoke in one of the largest suburbs on the other side of the city. Thirty dollars was taken in contributions. Thus I have the privilege of speaking in the suburbs, and in the city of Melbourne itself.*9LtMs, Ms 6, 1894, par. 16*

The Lord alone can touch the hearts of those who hear. We want to have more workers who are in vital connection with God. We want the power of God to rest upon the human agents. Without Christ we can do nothing. There is a wonderful interest awakened in all the region round about. We need human instrumentalities to cooperate with the heavenly agencies in order to set forth the pure, unadulterated truth, that the minds of inquirers after truth may be divested of all unscriptural superstitions, idolatrous views, and feelings. It is only thus that the Holy Spirit can reshape the character. Human instrumentalities possess no power or holiness of their own. The agency employed is powerful and efficacious only as God shall make it so. The treasure of the truth is in earthen vessels.*9LtMs, Ms 6, 1894, par. 17*

The third angel's message is to be sounded in clear, distinct language. The trumpet is to give a certain sound. A Paul may plant and Apollos water, but God alone giveth the increase. We must watch, we must pray, and we must work, that the message of heaven sent as a warning to the people by the mouth of His

servants may not be refused but accepted. The people have long been under deception through false theories, but error, although it may be hoary with age, cannot be converted into truth. The idols of error must be expelled from mind and heart, that the healing waters of life may flow into the soul. The fetters of education must be broken. Prejudice and superstition must be given up. Habits, maxims, and customs have been woven into education and experience, but they must be yielded up. Humbly and earnestly souls must inquire of the Lord. He will speak the truth without a vestige of error.*9LtMs, Ms 6, 1894, par. 18*

The believers in the truth are guarded jealously as the heart of God. In the fierce conflict before us, mind with mind, truth in collision with error, principle with principle, this world will witness scenes that are intensely interesting, of immense importance. In many churches the truth will be sacrificed and error presented in its place. Those who cease to occupy the elevated position as watchmen, receiving the Word from God and giving the warning to the people, are not aware that they are ranging themselves under the black banner of the power of darkness, with the enemies of God and the truth. The people receive the words from their lips and in their turn repeat the same errors to those brought in connection with them. Thus the wine of Babylon is received and all nations become drunken with the spiritual poison. We see that those who will not receive the truth are preparing to resist its influence. They refuse to be recast in faith and character. They are unwilling to be remodeled in the image of Christ's character.*9LtMs, Ms 6, 1894, par. 19*

We see that all the interest now manifested means work; it requires great wisdom, more fervent prayer, and better ability to devise and execute. Meetinghouses must be built to accommodate those who shall come out from the popular churches. We must educate the believers to have root in themselves. We want devoted, godly men who will live the truth and whose example will be such as shall recommend the truth to others. But I must close this long epistle. May the Lord bless you and yours is my prayer.*9LtMs, Ms 6, 1894, par. 20*

Ms 7, 1894

Sermon/Address to Bible Workers and Ministers

Brighton Campground, Australia

January 28, 1894, 10:00 a.m.

This manuscript is published in entirety in *7MR 78-81*.

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [*Revelation 7:13-17.*]*9LtMs, Ms 7, 1894, par. 1*

What are they doing? Christ is opening the treasures and the riches of the truth of the Bible that we do not appreciate now, and that seems to be holden from our eyes. We should have been out of sight of our present spiritual condition, if we had advanced as the light came to us. We should have advanced so far that we would not recognize our present condition. There has been every hindrance to keep us in earthliness and commonness that we should not grasp the eternal. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] The truth and light given to us of God is as a priceless treasure hid in a field. We are to buy the field and work every foot of it. The more we look at the promises of the Word of God, the brighter they grow. The more we practice the principles of God’s Word, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the testimonies ahead of the Bible.*9LtMs, Ms 7, 1894, par.*

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I have felt that it was not essential to go back to the beginning of the work in order to maintain its importance. I have felt, if there was not the evidence now, if the Holy Spirit is not controlling the testimonies now, I would not care to go back. If the divine credentials do not attend the testimonies now, then it is time my work stopped. What we want is the freshness of the presence of the Spirit of God testifying through us. What I want to see is the testimony of the Spirit of God working upon human minds. I believe God speaks to human hearts.*9LtMs, Ms 7, 1894, par. 3*

I want that our brethren should feel the importance of praying more, and loving our brethren more. The love that is expressed, is revealed. It speaks with a voice that nothing can silence. For God sent His Son into the world because He loved the world. There may be a sharpness with some, another defect with another. But those who advocate the truth can afford to be fair and pleasant. It does not need the human mixing in. It is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to use you.*9LtMs, Ms 7, 1894, par. 4*

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” [*Jude 9.*] Be careful that you do not rail once. We want the Holy Spirit of God to be life and voice for us. Our tongue should be as the pen of a ready writer because the Spirit of God is speaking through the human agent. When you use that twit and fling, you have stirred in some of yourself and we do not want anything of that mixture.*9LtMs, Ms 7, 1894, par. 5*

We have a testing message for our world, and we should present the truth as it is in Jesus, and your life as hid with Christ in God. You do not present yourself, but the presence and preciousness of truth is so large, why it is so far-reaching, so deep, so broad, that self is lost sight of. It is not flowery discourses that we want, not a great flood of words that do not mean anything. Preach so that the people can catch hold of big ideas and dig out the precious ore hid in the Scriptures. The Bible is its own interpreter. We are to hide ourselves in Jesus. It is not our education that is to do the work; let the Holy Spirit of God come to hearts. Some who do not understand

the truth may be inclined to ridicule it. We know we have the arguments of truth to handle, and we shall have to meet ridicule and opposition, but can we afford to put on that armor of ridicule and sarcasm as we go to proclaim the sacred truth? We cannot afford to use these weapons. Speak out calmly and distinctly, for Christ's sake. We want our discourses mixed with faith.*9LtMs, Ms 7, 1894, par. 6*

You want to put on the whole armor of God, and be clad with His Spirit, and have His righteousness to go before you, and the glory of the Lord to be your reward. When you go forward in this way, just so surely will the whole universe of heaven be engaged with working upon the people that [it] will astonish you, as you had it here. Just as soon as you have the meekness and lowliness of Christ, then the Lord Jesus has His heavenly intelligences working with human agents. A Paul may plant, and Apollos water, but God alone giveth the increase.*9LtMs, Ms 7, 1894, par. 7*

Among those that ridicule the truth, some will see the foolishness of their course and will turn to the Lord. We have a most solemn truth to be proclaimed to the world. Let the work of God begin in your homes, in the church, and we shall see the salvation of God as we have not seen nor dreamed of. If we are one in Christ Jesus, just so surely the world knows this love is not of the world. You have no need to tell them you have the Spirit of God. If it is in the heart, it will come out.*9LtMs, Ms 7, 1894, par. 8*

Your faith is to be tried in the fire. It is tried that the preciousness of it may be seen, and you may look to Jesus, the Author and Finisher of our faith.*9LtMs, Ms 7, 1894, par. 9*

Ms 8, 1894 [Copy 1]

Where Shall We Locate Our School?

George's Terrace, St. Kilda Rd., Melbourne, Australia

February 1894

Variant of *Ms 8b, 1894*. This manuscript, except for the final paragraph, is published in *FE 310-322*. +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.

My mind has been much exercised day and night in regard to our schools. How shall they be conducted? And what shall be the education and training of the youth? Where shall our Australasian Bible School be located? I was awakened this morning at one o'clock with a heavy burden upon my soul. The subject of education has been presented before me in different lines, in various aspects, by many illustrations, and with direct specification, now upon one point, and again upon another point. I feel indeed that we have much to learn. We are ignorant in regard to many things.⁹*LtMs, Ms 8, 1894, par. 1*

In writing and speaking upon the life of John the Baptist and the life of Christ, I have tried to present that which has been presented to me in regard to the education of our youth. We are under obligation to God to study this subject candidly, for it is worthy of close, critical examination upon every side. Of John the Baptist, Christ declared, "Of them that are born of women there hath not risen a greater." [*Matthew 11:11*.] That prophet was led by the Spirit of God into the wilderness, away from the contaminating influences of the city, to obtain an education that would qualify him to receive instruction from God rather than from any of the learned scribes or rulers. He was not to connect himself with the rabbis. Their maxims and traditions were innumerable. In the wilderness the Lord could impress his mind and heart and give him the pure mold of truth that was to be given to the people to prepare the way of the Lord.⁹*LtMs, Ms 8, 1894, par. 2*

The teachings of the scribes and Pharisees were of a character to turn the people away from the unadulterated truth that was to be presented by the Great Teacher when He should enter upon His mission. The only hope of the people was to open their hearts and minds to the light sent from heaven by His prophet, the forerunner of Christ.*9LtMs, Ms 8, 1894, par. 3*

These lessons are for us. Those who claim to know the truth and understand the great work to be done for this time are to consecrate themselves to God, soul, body, and spirit. In heart, in dress, in language, in every respect they are to be separate from the fashions and practices of the world. They are to be a peculiar and holy people. It is not their dress that makes them peculiar, but because they are a peculiar and holy people, they cannot carry the marks of likeness to the world.*9LtMs, Ms 8, 1894, par. 4*

As a people we are to prepare the way of the Lord. Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after His spiritual mold, to stand in this great day of God's preparation; and the serious question may be awakened in the world-loving hearts, "What is eternity to us? How will my case stand in the investigative judgment? What will be my lot and place?" Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only upon probabilities; there are many who have no intelligent hope, and are running great risk in practicing the very things which Jesus has taught that they should not do, in eating, drinking and dressing, binding themselves up with the world in a variety of ways. They have yet to learn the serious lesson so essential to growth in spirituality, to come out from the world and be separate. The heart is divided, the carnal mind craves conformity, similarity to the world in so many ways, that the mark of distinction from the world is scarcely distinguishable. Money, God's money, is expended in order to make an appearance after the world's customs; the religious experience is contaminated with worldliness, and the evidence of discipleship—Christ's likeness in self-denial and cross-bearing—is not discernible by the world or by the universe of heaven.*9LtMs, Ms 8, 1894, par. 5*

In this country, Satan has in a most striking manner enthroned himself to control the leading men in the government of the nation. The education which they have received from childhood is erroneous. Many things are regarded as essential which have a most injurious effect upon the people. The many holidays have had a baleful influence upon the minds of the youth; their effect is demoralizing to the government, and they are entirely contrary to the will of God. They have a tendency to encourage an artificial excitement, a desire for amusement and dissipation. The people are led to squander precious time which should be employed in useful labor to sustain their families honestly and keep clear of debt. The passion for amusements and the squandering of money in horse racing, in betting, and various similar lines, is increasing the poverty of the country, and deepening the misery that is the sure result of this kind of education and example.⁹*LtMs, Ms 8, 1894, par.*

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Never can the proper education be given to the youth in this country, or in other country, unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the minds of the youth for the entrance of truth. The liquor-drinking, the smoking and gambling, the horse racing, the theater going, the great importance placed upon holidays—all are a species of idolatry, a sacrifice upon idol altars. If people would attend to their lawful business upon the appointed holidays and select their own time for rest and change, it would be much better for their morals. Those who multiply the days for pleasure and amusement are really giving patronage to liquor-sellers and are taking from the poor the very means that should purchase food and clothing for their children, the very means that, used economically, would soon provide a dwelling place for their families. These evils we can only mention.⁹*LtMs, Ms 8, 1894, par. 7*

It is not the correct plan to locate school buildings where the students will have constantly before their eyes the erroneous practices that have molded their education during their lifetime, be it longer or shorter. These holidays, with all their train of evil, result in twentyfold more misery than good. In a large degree the observance of these days is really compulsory. Even persons who have been truly converted find it difficult to break away from these

customs and practices. Should schools be located in the cities or within a few miles from them, it would be most difficult to counteract the influence of the former education which students have received in regard to these holidays and the practices connected with them, such as horse racing, betting, and the offering of prizes.*9LtMs, Ms 8, 1894, par. 8*

The very atmosphere of these cities is full of poisonous malaria. The freedom of individual action is not respected; a man's time is not regarded as really his own; he is expected to do as others do, else he is not loyal. Should our school be located in one of these cities, or within a few miles of it, there would be a counter-working influence constantly in active exercise to undermine principles; this influence would have to be met and overcome. The devotion to amusements and the observance of so many holidays give a large business to the courts, to officers and judges, and increases the poverty and squalor that need no increasing.*9LtMs, Ms 8, 1894, par. 9*

All this is a false education. We shall find it necessary to establish our schools out of, and away from, the cities and yet not so far away that the teachers cannot be in touch with the cities and labor for them, to do them good, to let light shine amid the moral darkness. Students need to be placed under the most favorable circumstances to counteract very much of the education they have received.*9LtMs, Ms 8, 1894, par. 10*

Entire families are in need of thorough transformation in their habits and ideas before they can be true representatives of Jesus Christ. And to a great extent children who are to receive an education in our schools will make far more permanent advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children. The people of this country have so little appreciation of the importance of industrious habits that the children are not educated to do real, earnest work. This must be a part of the education given to the youth.*9LtMs, Ms 8, 1894, par. 11*

God gave Adam and Eve employment. Eden was the school for our first parents, and God was their instructor. They learned how to till the soil and to care for the things which the Lord had planted. They did not regard labor as degrading, but as a great blessing. Industry was a pleasure to Adam and Eve. The fall of Adam changed the order of things; the earth was cursed, but the decree that man should earn his bread by the sweat of his brow was not given as a curse. Through faith and hope, labor was to be a blessing to the descendants of Adam and Eve. God never meant [that man] should have nothing to do. But the more and deeper the curse of sin, the more the order of God is changed. The burden of toil rests heavily upon a certain class, but the curse of idleness is upon many who are in possession of God's money, and all because of the false idea that money increases the moral worth of men. Labor is to human beings what they make it. To delve in constant toil, seeking momentary relief in liquor drinking and exciting amusements, will make men little better than brutes.*9LtMs, Ms 8, 1894, par. 12*

We need schools in this country to educate children and youth that they may be masters of labor, and not slaves of labor. Ignorance and idleness will not elevate one member of the human family. Ignorance will not lighten the lot of the hard toiler. Let the worker see what advantage he may gain in the humblest occupation, by using the ability God has given him as an endowment. Thus he can become an educator, teaching others the art of doing work intelligently. He may understand what it means to love God with the heart, the soul, the mind, and the strength. The physical powers are to be brought into service from love to God. The Lord requires the physical strength, and you can reveal your love for Him by the right use of your physical powers, doing the very work which needs to be done. There is no respect of persons with God.*9LtMs, Ms 8, 1894, par. 13*

When the tabernacle was built in the wilderness for the service of God, the work was done under divine direction. God was the designer, the workmen were educated by Him and they put heart and soul and strength into the work. There was hard labor to be done, and the sturdy mechanic taxed muscle and sinew, manifesting his love to God in the toil for the honor of God.*9LtMs, Ms 8, 1894, par. 14*

There is in the world a great deal of hard, taxing work to be done, and he who labors without exercising the God-given powers of mind and heart and soul, he who employs the physical strength alone, makes the work a wearisome tax and burden. There are men with mind, heart, and soul who regard work as drudgery, and settle down to it with self-complacent ignorance, delving without thought, without taxing the mental capabilities in order to do the work better.*9LtMs, Ms 8, 1894, par. 15*

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental faculties as well. Let the educated ability be employed [in] devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that is essential to be done. Let the law of God be made the standard of action, and it ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.*9LtMs, Ms 8, 1894, par. 16*

“Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength.” [*Mark 12:30.*] God desires the love that is expressed in heart service, in soul service, in the service of the physical powers. We are not to be dwarfed in any kind of service for God. Whatever He has lent us is to be used intelligently for Him. The man who exercises his faculties will surely strengthen them, but he must seek to do his best. There is need of intelligence and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain.*9LtMs, Ms 8, 1894, par. 17*

It is not a virtue for men or women to excuse slow bungling at work of any character. The slow habits can be overcome. The man who is slow, and does his work at [a] disadvantage, is an unprofitable workman. His slowness is a defect that needs to be seen and corrected. He needs to exercise his intellect in planning how to use his time so as to secure the best results. When one is forever at work, and the work is never done, it is because mind and heart are

not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work, and have time for something else.⁹*LtMs, Ms 8, 1894, par. 18*

It is the duty of every worker not merely to give his strength but his mind and intellect to that which he undertakes to do. Some who are engaged in domestic labor are always at work; it is not because they have so much to do, but they do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. Dullness and ignorance are no virtue. You can choose to become stereotyped in a wrong course of action because you have not the determination to take yourselves in hand and reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourselves in demand anywhere and everywhere. You will be appreciated for all that you are worth. "Whatsoever thine hand findeth to do, do it with thy might." [*Ecclesiastes 9:10.*] "Not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*]⁹*LtMs, Ms 8, 1894, par. 19*

Australia needs the leaven of sound, solid, common sense to be freely introduced into all her cities and towns. There is need of proper education. Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil. The cultivation of land will bring its return.⁹*LtMs, Ms 8, 1894, par. 20*

Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness; but the results reveal that they are full of evil, which is ruining the health and the morals and demoralizing the country. The youth generally are not educated to diligent habits. Cities and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love

excitement, to glorify themselves, to follow the imagination of their own evil hearts. Now as then, depravity, cruelty, violence and crime are the results.*9LtMs, Ms 8, 1894, par. 21*

All these things have lessons for us. Few now are really industrious and economical. Poverty and distress are on every hand. There are men who work hard and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. The land boom has cursed this country; extravagant prices have been paid for lands bought on credit; then the land must be cleared, and more money is hired; a house to be built calls for more money, and then interest with open mouth swallows up all the profits. Debts accumulate, and then come the closing and failures of banks, and the foreclosure of mortgages.*9LtMs, Ms 8, 1894, par. 22*

Thousands have been turned out of employment; families lose their little all; they borrow and borrow, and then have to give up their property and come out penniless. Much money has been put into farms bought on credit, or inherited with an incumbrance. The occupants lived in hope of becoming real owners and it might have been so, but for the failure of banks throughout the country. Now the case where a man owns his place clear is a happy exception to the rule.*9LtMs, Ms 8, 1894, par. 23*

Merchants are failing, families are suffering for food and clothing. No work presents itself. But the holidays are just as numerous. Their amusements are entered into as eagerly. All who can do so will spend their hard-earned pence and shillings and pounds for a taste of pleasure, for strong drink, or some other indulgence. The papers that report the poverty of the people have regular standing notices of the horse races, [and] of the prizes presented for different kinds of exciting sports. The shows, the theaters and all such demoralizing amusements are taking the money from the country, and poverty is continually increasing.*9LtMs, Ms 8, 1894, par. 24*

Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go

hungry. Many die of hunger, and many put an end to their existence. The end is not yet. Men take you to their orchards of oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that [the] children shall not be farmers; they have not the courage and hope to educate them to till the soil.*9LtMs, Ms 8, 1894, par. 25*

What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse racing, theater going, gambling and lotteries, the money spent in the public houses for beer and strong drink—let it be expended in making the land productive, and we should see a different state of things.*9LtMs, Ms 8, 1894, par. 26*

This country needs educated farmers. The Lord gives the showers of rain and the blessed sunshine. He gives to men all their powers; let them devote heart and mind and strength to doing His will in obedience to His commandments. Let them cut off every pernicious habit, never expending a penny for beer or liquor of any kind, nor for tobacco, nor for tea and coffee that stimulate, having nothing to do with horse racing or similar sports, then commit themselves to God, working with their endowment of physical strength, and their labor will not be in vain. That God who has made the world for the benefit of man will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for His people in the wilderness.*9LtMs, Ms 8, 1894, par. 27*

The various trades and occupations have to be learned, and they call into exercise a great variety of mental and physical capabilities; the occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and the sunshine, and train one set of faculties, while other organs are becoming weak through inaction. Men carry on their work, perfect their business, and soon lie down in the grave. Much more favorable is the condition of one whose occupation keeps him in the open air,

exercising his muscles, while the brain is equally taxed, and all the organs have the privilege of doing their work.*9LtMs, Ms 8, 1894, par. 28*

To those who can live outside of the cities and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them, for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life. The Majesty of heaven has pointed us to these things of God's creation as evidence of His love. He who fashioned the flowers has said, "Behold the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [*Matthew 6:28-30.*] The Lord is our teacher, and under His instruction we may learn the most precious lessons from nature.*9LtMs, Ms 8, 1894, par. 29*

The world is under the curse of sin, and yet even in its decay it is very beautiful. If it were not defiled by the wicked, corrupt deeds of the men who tread the soil, we could, with the blessing of God, enjoy our world as it is. But ignorance, pleasure loving, and sinful habits, corrupting soul, body, and spirit, make the world full of moral leprosy; a deadly moral malaria is destroying thousands and tens of thousands. What shall be done to save our youth? We can do little, but God lives and reigns, and He can do much. The youth are our hope for missionary labor.*9LtMs, Ms 8, 1894, par. 30*

Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. While we shun the false and artificial, discarding horse racing, card playing, lotteries, prize fights, liquor drinking, and tobacco using, we must supply sources of pleasure that are pure and ennobling and elevating. We should choose a location for our school apart from the cities, where the eye will not rest continually upon the dwellings of men, but upon the works of God; where there shall be places of interest for them to visit, other than what the city

affords. Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works and through nature behold her Creator.*9LtMs, Ms 8, 1894, par. 31*

The youth require more earnest spiritual labor. Temptations are strong and numerous; the many holidays and the habits of idleness are most unfavorable for the young. Satan makes the idle man a partaker and co-worker in his schemes, and the Lord Jesus does not abide in the heart by faith. The children and youth are not educated to realize that their influence is a power for good or for evil. It should ever be kept before them how much they can accomplish; they should be encouraged to reach the highest standard of rectitude.*9LtMs, Ms 8, 1894, par. 32*

Manual occupation for the youth is essential. The mind is not to be constantly taxed to the neglect of the physical powers. The ignorance of physiology, and a neglect to observe the laws of health, have brought many to the grave who might have lived to study and labor intelligently. The proper exercise of mind and body will develop and strengthen all the powers. Both mind and body will be preserved and will be capable of doing a variety of work. Ministers and teachers need to learn in regard to these things, and they need to practice as well. The proper use of their physical strength, as well as of the mental powers, will equalize the circulation of the blood and keep every organ of the living machinery in running order.*9LtMs, Ms 8, 1894, par. 33*

Minds are often abused; they are goaded on to madness by pursuing one line of thought. The excessive employment of the brain power and the neglect of the physical organs creates a diseased condition of things in the system. Every faculty of the mind may be exercised with comparative safety if the physical powers are equally taxed and the subjects of thought are varied. We need a change of employment, and nature is a living, healthful teacher.*9LtMs, Ms 8, 1894, par. 34*

When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be

confined to the dead study of books. The schools should not be in or near a city, where its extravagance, its pleasures, its wicked customs and practices, will require constant work to counteract the prevailing iniquity, that it may not poison the very atmosphere which the students breathe. All schools should be located, so far as possible, where, instead of clusters of houses, the eye will rest upon the things of nature. The ever-shifting scenery will gratify the taste and control the imagination. Here is a living teacher, instructing constantly.⁹*LtMs, Ms 8, 1894, par. 35*

[On another copy of this manuscript, Ellen White added the following note by hand in December 1896:]⁹*LtMs, Ms 8, 1894, par. 36*

<Dear Sister Druillard, I am sending some things in [the] mail for Africa. I know not whether this has come before you, but I send it to you to be read if you think best. I would have been pleased to write to you, but cannot. I have been very ill. I had some thoughts I should not live, but I am now coming up quite fast. I would be pleased for you to read the letters I have sent to Mother Wessels and her children. We are anxiously looking for Sister Peck, Sister Herd, and Brother John Wessels and his wife. We need these helpers very much and shall be disappointed if they do not come on the arrival of the next boat. Brethren Haskell and Farnsworth are now in New Zealand. They have been having a general meeting in Auckland. I have been writing since about three o'clock. It is not eight o'clock. W. C. White leaves for America next Monday, December 21, [1896]. This must go now. Write me. I would be so glad to hear from you. In love.>⁹*LtMs, Ms 8, 1894, par. 37*

Ms 8a, 1894

The Kind of Schools Needed

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[February 1894]

See *Ms 8, 1894*. Previously unpublished.

Of John the Baptist Christ declared, "Of them that are born of women, there hath not risen a greater." [*Matthew 11:11*.] John the Baptist was led by the Spirit of God into the wilderness, was taken away from the contaminating influences of the city into a country place where he might obtain an education that would qualify him for the work of God, for he was to be instructed by God rather than by any of the learned scribes or rabbis. He was not to connect himself with any of the schools of the doctors where he would be influenced by the multitudinous traditions and maxims of the acknowledged religious leaders. In the wilderness the Lord could impress his mind and heart, and give to him the pure mold of truth that was to be given to the teacher who should prepare the way of the Lord. He could not receive this mold and be connected with the scribes and pharisees, whose teachings turned the people away from unadulterated truth which was to be presented by the great Teacher who would soon enter upon His mission. The light of heaven was to be imparted to the prophet who was to be the forerunner of Christ, and this light, unmixed with human darkness, was to penetrate the hearts and minds of men.⁹*LtMs, Ms 8a, 1894, par. 1*

We are to learn lessons from the manner in which John was educated for the work of God. Let those who claim to know the truth, and who would understand the great work to be done at this time, consecrate themselves to God, soul, body, and spirit, as did John the Baptist. If they will do this, they will be separate in heart, in dress, in language, and in every respect from the fashions and practices of the world.⁹*LtMs, Ms 8a, 1894, par. 2*

The people of God are to be a holy and peculiar people. As a people we are to prepare the way of the Lord, as did John the Baptist. Every ability God has given us is to be put to use, for we

also are to prepare the people after God's fashion. We are to be His agents to give them His spiritual mold in order that they may stand in the great day of God's preparation. We are to live in such a way that world-loving hearts may be awakened, and may ponder the question, "What is eternity to us? How shall our cases stand in the investigative judgment? What will be our lot and place at last?" *9LtMs, Ms 8a, 1894, par. 3*

There are many who profess godliness, who have no intelligent hope, and who are running a great risk by indulging in practices in eating, drinking, and dressing that bind them up with the world, and cause them to go contrary to that which Jesus has taught. Though their names are on the church books, if ever they are saved they will have to learn the lesson that is essential to growth in spirituality, and come out from the world and be separate. They are seeking to serve God with a divided heart. They are yielding to the cravings of a carnal mind and are seeking conformity to the world. They are so similar to worldlings that the mark of Christian distinction is scarcely discerned. They expend God's money in order to make an appearance like that of the world. Their religious experience is contaminated with worldliness and pride, and the evidence of discipleship—Christlikeness in denying self and in bearing the cross—is not discernable by the world or by the hosts of heaven. *9LtMs, Ms 8a, 1894, par. 4*

Satan has in a most striking manner enthroned himself in this country, and has so arranged his plans that the people from early childhood receive an erroneous education. They are taught to regard many things as essential to their welfare, which in fact have a most injurious effect upon them. The people imagine that it is necessary to have many holidays, when these holidays are having a baleful influence upon the minds of the youth, are working for the demoralization of the government, and are entirely contrary to the Word of God. The sports that are indulged in on these days encourage a desire for amusement, for excitement and dissipation. Because of these many holidays the people are educated in wasting precious time which should be employed in useful labor in order that their families might be honestly supported and sustained in such a way as to be free from debt. Many have a passion for amusement, and thousands of pounds of money entrusted to the

people as God's stewards is squandered in horse races, in betting, and in sports of a similar order. The country is in a poverty-stricken condition as it is, and this habit of spending money for useless and harmful indulgences plunges the people into still greater poverty, and deepens the misery that is a sure result of this kind of practice.*9LtMs, Ms 8a, 1894, par. 5*

It is impossible to give a proper education to our youth in this country, or in any other country, unless they are widely separated from the city. The customs and practices found among the people in our cities are of a demoralizing nature, and have a tendency to unfit the minds of the youth for the reception of truth. The liquor drinking, the smoking, the gambling, the horse racing, the theater-going, the many holidays, all tend in a downward direction. Devotion to these things is a species of idolatry, a sacrifice upon idol altars. It would be much better for the morals of the people to attend to their lawful business upon appointed holidays and have the privilege of selecting their own time for rest and change. Many are ready to agree that the liquor traffic should be abolished, and yet those who multiply days for pleasure are really giving patronage to liquor sellers, and are taking away from the poor the very means which they need to purchase food and clothing for themselves and their children.*9LtMs, Ms 8a, 1894, par. 6*

Should schools be located within the cities or within a few miles of them, we should find it very difficult to counteract the influence and impressions of the former erroneous education that has been given to our youth. They would hear of the horse races, betting, and offering of prizes, and would be contaminated with the poisonous, malarious influence of those wicked cities. We should have to meet influences that would be constantly working counter to the principles we were endeavoring to inculcate in their minds. Because of these difficulties we shall find it necessary to establish our school out of and away from the city, and yet not so far away but that teachers may be in touch with the cities, and may put forth efforts to do them good, letting the light shine amid the moral darkness. Let the schools be established in places where our youth may be under the most favorable circumstances to gain such an education as will counteract the evil mold they have received.*9LtMs, Ms 8a, 1894, par. 7*

It may be necessary for some families to locate near this school so that they may board their children, and thus save expense; but in many cases it would prove more of a hindrance to their children's advancement than if they could be placed under influences outside their home. Children and youth must be educated in such a way as to form industrious habits, and to be fitted to do earnest, skillful work.*9LtMs, Ms 8a, 1894, par. 8*

God gave Adam and Eve employment in Eden. Eden was the school for our first parents, and God was their Instructor. They learned how to till the soil, and how to care for the things which the Lord had planted. They did not look upon labor as degrading, but as a great blessing. Industry was a pleasure to Adam and Eve in their sinless state. Everything responded to their efforts to develop and perfect; but the fault of Adam changed the order of things. The earth was cursed and no longer only brought forth that which was good. Yet God decreed that man should earn his bread by the sweat of his brow, and this decree was not given as a curse. To labor in faith and hope would bring a blessing to Adam and Eve and their descendants. God never meant that man should have nothing to do; but the deeper the curse of sin, the further men go from the order of God.*9LtMs, Ms 8a, 1894, par. 9*

The burden of toil rests heavily upon a certain class, and the curse of idleness rests heavily upon another class. Those whom God has made stewards of means seem to think that they can indulge in idleness. The world generally is filled with a false idea that money increases the worth of men, but what a mistake is this! It is the use of our faculties in a right direction that increases their value. Labor will be to men what they make it. To delve in constant toil, seeking momentary relief in liquor drinking and in exciting amusements, will make a man little better than the brutes.*9LtMs, Ms 8a, 1894, par. 10*

We need schools in which we may educate children and youth so that they may become masters of labor, not slaves of labor. Ignorance will never tend to the elevation of one member of the human family. Ignorance will not lighten the burden of the hard toiler. Workers in the humblest occupations may reap advantages by learning how to use the ability God has given. In learning how to perform the best work himself, he may also attain the art of teaching

others to do their work in an intelligent manner. We are to bring our physical powers into service from love to God. We are not only to love God with all the heart, mind, [and] might but also with all the strength we have. The Lord requires the service of our physical strength, and we can reveal love to Him by using our physical powers in doing the work that needs to be done.*9LtMs, Ms 8a, 1894, par. 11*

When the tabernacle was built in the wilderness for the service of God, the work was done under divine direction. God was the designer and planner of the building, and men were educated by Him in such a way that they put heart, soul, and strength into the work. Sturdy mechanics taxed muscles and sinews in manifesting their love to God by doing the work that He devised for His honor.*9LtMs, Ms 8a, 1894, par. 12*

There is an intimate relation between mind and body, and in order to reach a high standard of moral and intellectual excellence, it is necessary to take heed to the laws that control our physical nature. If we would secure a strong, well-balanced character, both the physical and mental powers must be exercised and developed. What study can be more important to the young than that which tells us how to treat the wonderful organism that God has given us, so that we may preserve it in perfect health.*9LtMs, Ms 8a, 1894, par. 13*

It is as necessary now as it was in the days of Israel that every youth shall be instructed in the practical duties of life. Everyone should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but because of its bearing upon physical, moral, and mental development. Even if it were a certain thing that it would never be necessary to depend upon our own efforts for a livelihood, yet we should be taught to work. No one can have a sound constitution and vigorous health, and neglect physical exercise, and the discipline of well-regulated labor is no less essential to the mind than to the body. Well-regulated labor will enable us to secure a strong, active mind, and to develop a noble character.*9LtMs, Ms 8a, 1894, par. 14*

A portion of each day should be devoted by students to active labor. Thus they would be encouraged in forming habits of industry, and in developing a spirit of self-reliance, while they would be shielded from evil and degrading practices that are so often the result of idleness. In following a course of this kind, they will not depart from the primary object of education, for in encouraging activity and purity they will come into harmony with their Creator.*9LtMs, Ms 8a, 1894, par. 15*

There is science in the humblest kind of work, and if all would thus look upon work, they would see its nobility. Heart and soul are to be put into any kind of work that we do; then we do it with cheerfulness and manifest proficiency. Men make manifest the fact that they appreciate God's love in giving them physical and mental powers by the manner in which they do their appointed tasks. Let men employ their educated abilities in devising the best methods of work. Let them remember that there is honor in any class of work that it is essential to do. Where the law of God is made the standard of action, it will ennoble and sanctify all labor. He who is faithful in the discharge of every duty reveals a character that God can approve.*9LtMs, Ms 8a, 1894, par. 16*

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” [*Mark 12:30.*] God desires heart service, soul service, and the service of the physical powers. God has given us our faculties and powers, and we are to use them intelligently in His service. The man who exercises his faculties will surely find them strengthening and expanding. Let each one seek to do his best in whatever department of work he may be placed.*9LtMs, Ms 8a, 1894, par. 17*

Schools should be established not only for the purpose of obtaining knowledge from books, but also [for a] knowledge of practical duties. Workers are needed in different communities to show the people how to obtain riches from the soil, for the cultivation of the soil will bring its return. A much more extensive knowledge is needed in regard to preparing the soil. Agriculturalists do not have a sufficient breadth of view, and follow a narrow and unvarying routine in their work, and thus reap but discouraging results. But we should establish schools in which youth may not only be educated

in the sciences, but have a practical education in carrying out successful plans for working the soil.*9LtMs, Ms 8a, 1894, par. 18*

There is hope in the soil, but in order to make a success of agricultural enterprises, men must put brain and heart and strength into their work. Let the money that is devoted to horse racing, theater-going, gambling, lotteries, [and] that is spent in public houses, be expended in making the land productive, and how soon we should see an improved condition in the country. This country needs educated farmers.*9LtMs, Ms 8a, 1894, par. 19*

The Lord gives the showers of rain and the blessed sunshine. He gives men all their powers; therefore let them devote heart and mind and strength to doing His will and obeying His commandments. Let them cut off every pernicious habit, and spend not a penny for strong drink, tobacco, tea, or coffee. Let them have nothing to do with horse racing and similar sports, but rather let them commit themselves to God, to work for Him with all their strength, and their labor will not be in vain. The God who made the world for the benefit of men will provide means to sustain the diligent worker. The seed planted in thoroughly prepared soil will produce its harvest. God can spread a table for His people in the wilderness.*9LtMs, Ms 8a, 1894, par. 20*

Various trades should be learned which call into exercise a variety of mental and physical capabilities. Occupations that require sedentary habits are the least favorable to health, for they take men away from the open air and the sunshine. In such occupations one set of faculties is trained at the expense of others, for while some organs are developed, others become weak from inaction. Men who follow this character of work perfect their business and soon lie down in the grave. Much more favorable is it for one who has an occupation that keeps him in the open air where his muscles are exercised and his brain equally taxed, and where all the organs are called forth into exercise. Those who live outside the cities, whose labor calls them into the open air, behold the works of the great master Artist in nature, where new scenes are continually unfolding.*9LtMs, Ms 8a, 1894, par. 21*

He who makes the book of nature his study, realizing that God's

care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life, feels a softening, subduing influence upon his soul. The Majesty of heaven has pointed us to the wonders of creation for an evidence of God's love. He who fashioned the flowers said, "Behold the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these: wherefore if God so clothe the grass of the world, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [*Matthew 6:28-30.*] The Lord is our Teacher, and if we place ourselves to be instructed by Him, we may learn most precious lessons from nature.*9LtMs, Ms 8a, 1894, par. 22*

The world is under the curse of sin, and yet even in its decay it is very beautiful. If it were not defiled by the corrupt deeds of the wicked, we could with the blessing of God enjoy our world as it is. But ignorance, selfishness, and sins that corrupt soul, body, and spirit, fills the world with moral leprosy and deadly malaria. Nevertheless, though tens of thousands are falling under the temptations of the evil one, we must do all we can to rescue our youth from the defiling influences of the world. Our youth are our hope for missionary labor. We can do but little, but God lives and reigns, and He can do much for us.*9LtMs, Ms 8a, 1894, par. 23*

Many youth, through ignorance of physiology, through neglect to observe the laws of health, have gone down to the grave, who might have lived to become intelligent and useful. In our schools we must see to it that the mind is not over-taxed and the physical powers neglected. Manual occupation must be combined with intellectual training for the proper exercise of the mind and body to develop and strengthen all the powers and enable our youth to do a variety of work. Ministers and teachers, as well as students in our schools, need to exercise their physical powers as well as to tax their minds. The proper use of physical strength and mental power will serve to equalize the circulation of the blood and keep every part of the living machinery in running order. Men often abuse their minds by pursuing one line of thought until they are goaded on to madness. Excessive use of the brain and inaction of the physical organs creates a diseased condition in the system. But if the

physical powers are put into exercise, if the subjects of thought are varied, the mind may be taxed with comparative safety. We need variety in our work, and those who can follow an outdoor occupation can secure this variety and have nature for their teacher.*9LtMs, Ms 8a, 1894, par. 24*

Teachers should seek to surround their pupils with objects of improving and interesting character, so that the mind may not be confined to the dead study of books. Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body, as well as the mind, must have exercise. But temperance should be exercised in seasons of relaxation as well as at other times. Recreation should be carefully and thoroughly considered, and no manner of recreation should be indulged in that will have a demoralizing influence on physical, mental, or moral health.*9LtMs, Ms 8a, 1894, par. 25*

Let students ask themselves the question when indulging in recreation, Is this of a character that will cause me to become infatuated so that I shall forget God? We should keep the glory of God ever before us. There are modes of recreation which are highly beneficial to both mind and body, and he who is enlightened and discriminating will find abundant means for entertainment and diversion from sources that are both innocent and profitable. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.*9LtMs, Ms 8a, 1894, par. 26*

Let the teachers in our schools take their students with them into the gardens and fields and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word and doctrine could enter the field and spend some portion of the day in taking physical exercise with the students. They could do as did Christ with His disciples and give lessons from nature to illustrate Bible truths. Both teachers and students in this manner of taking recreation would develop a more healthful experience in spiritual things [and] have stronger minds and purer hearts. They would learn better how to interpret eternal mysteries than by confining themselves altogether to the study of books.*9LtMs, Ms 8a, 1894, par. 27*

God has given men and women reasoning powers, and they should use these reasoning powers studying what will be the best way in which to preserve physical health. The question may be asked, "How can he get wisdom that holdeth the plough and driveth oxen?" And the answer may be given, "By seeking her as silver, and searching for her as for hid treasure. For God doth instruct him to discretion, and doth teach him. For this also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working." [See *Isaiah 28:26, 29.*]*9LtMs, Ms 8a, 1894, par. 28*

The schools to be established in Australia [should] bring the question of industry to the front, and reveal the fact that physical labor has its place in the plan of God for every man and woman. The schools established by those who teach and practice the truth for this time should be so conducted as to bring new incentives into all kinds of practical labor. A great and noble object will have been obtained, and students will realize that love for God is to be revealed not only by devotion of heart, by consecration of mind and soul, but by wisely appropriating their physical strength to His service.*9LtMs, Ms 8a, 1894, par. 29*

Ms 8b, 1894 [Copy 2]

Where Shall We Locate Our School?

George's Terrace, St. Kilda Rd., Melbourne, Australia

February 1894

Variant of *Ms 8, 1894*. This manuscript is published in entirety in *FE 310-327*. ⁺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.

Our minds have been much exercised day and night in regard to our schools. How shall they be conducted? And what shall be the education and training of the youth? Where shall our Australasian Bible School be located? I was awakened this morning at one o'clock with a heavy burden upon my soul. The subject of education has been presented before me in different lines, in varied aspects, by many illustrations, and with direct specification, now upon one point, and again upon another. I feel, indeed, that we have much to learn. We are ignorant in regard to many things.⁹*LtMs, Ms 8b, 1894, par. 1*

In writing and speaking upon the life of John the Baptist and the life of Christ, I have tried to present that which has been presented to me in regard to the education of our youth. We are under obligation to God to study this subject candidly, for it is worthy of close, critical examination upon every side. Of John the Baptist, Christ declared, "Of them that are born of women there hath not risen a greater." [*Matthew 11:11*.] That prophet was led by the Spirit of God into the wilderness, away from the contaminating influences of the city, to obtain an education that would qualify him to receive instruction from God rather than from any of the learned scribes. He was not to connect himself with the rabbis. The less he became acquainted with their teachings, their maxims, and traditions, the more easily could the Lord could impress his mind and heart, and give him the pure mold of truth that was to be given to the people to prepare the way of the Lord.⁹*LtMs, Ms 8b, 1894, par. 2*

The teachings of the scribes and Pharisees were of a character to turn the people away from the unadulterated truth that was to be presented by the Great Teacher when He should enter upon His mission. The only hope of the people was to open their hearts and minds to the light sent from heaven by His prophet, the forerunner of Christ.*9LtMs, Ms 8b, 1894, par. 3*

These lessons are for us. Those who claim to know the truth and understand the great work to be done for this time are to consecrate themselves to God, soul, body, and spirit. In heart, in dress, in language, in every respect they are to be separate from the fashions and practices of the world. They are to be a peculiar and holy people. It is not their dress that makes them peculiar, but because they are a peculiar and holy people, they cannot carry the marks of likeness to the world.*9LtMs, Ms 8b, 1894, par. 4*

As a people we are to prepare the way of the Lord. Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after His spiritual mold, to stand in this great day of God's preparation; and the serious question may be awakened in world-loving hearts, "What is eternity to us? How will my case stand in the investigative judgment? What will be my lot and place?" Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only upon probabilities; there are many who have no intelligent hope, and are running great risk in practicing the very things which Jesus has taught that they should not do, in eating, drinking, and dressing, binding themselves up with the world in a variety of ways. They have yet to learn the serious lesson so essential to growth in spirituality, to come out from the world and be separate. The heart is divided, the carnal mind craves conformity, similarity to the world in so many ways, that the mark of distinction from the world is scarcely distinguishable. Money, God's money, is expended in order to make an appearance after the world's customs; the religious experience is contaminated with worldliness, and the evidence of discipleship—Christ's likeness in self-denial and cross-bearing—is not discernible by the world or by the universe of heaven.*9LtMs, Ms 8b, 1894, par. 5*

In this country, Satan has in a most striking manner enthroned himself to control the leading men in the government of the nation. The education which the people have received from childhood is erroneous. Many things are regarded as essential which have a most injurious effect upon the people. The many holidays have had a baleful influence upon the minds of the youth; their effect is demoralizing to the government, and they are entirely contrary to the will of God. They have a tendency to encourage an artificial excitement, a desire for amusement. The people are led to squander precious time which should be employed in useful labor to sustain their families honestly and keep clear of debt. The passion for amusements and the squandering of money in horse racing, in betting, and various similar lines, is increasing the poverty of the country, and deepening the misery that is the sure result of this kind of education.*9LtMs, Ms 8b, 1894, par. 6*

Never can the proper education be given to the youth in this country, or in other country, unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the minds of the youth for the entrance of truth. The liquor-drinking, the smoking and gambling, the horse racing, the theater going, the great importance placed upon holidays—all are a species of idolatry, a sacrifice upon idol altars. If people conscientiously attend to their lawful business upon the holidays they are regarded as mean spirited and unpatriotic. The Lord cannot be served in this way. Those who multiply the days for pleasure and amusement are really giving patronage to liquor-sellers and are taking from the poor the very means that should purchase food and clothing for their children, the very means that, used economically, would soon provide a dwelling place for their families. These evils we can only touch upon.*9LtMs, Ms 8b, 1894, par. 7*

It is not the correct plan to locate school buildings where the students will have constantly before their eyes the erroneous practices that have molded their education during their lifetime, be it longer or shorter. These holidays, with all their train of evil, result in twentyfold more misery than good. In a large degree the observance of these days is really compulsory. Even persons who have been truly converted find it difficult to break away from these customs and practices. Should schools be located in the cities or

within a few miles from them, it would be most difficult to counteract the influence of the former education which students have received in regard to these holidays and the practices connected with them, such as horse racing, betting, and the offering of prizes.*9LtMs, Ms 8b, 1894, par. 8*

The very atmosphere of these cities is full of poisonous malaria. The freedom of individual action is not respected; a man's time is not regarded as really his own; he is expected to do as others do. Should our school be located in one of these cities, or within a few miles of it, there would be a counter-working influence constantly in active exercise to be met and overcome. The devotion to amusements and the observance of so many holidays give a large business to the courts, to officers and judges, and increases the poverty and squalor that need no increasing.*9LtMs, Ms 8b, 1894, par. 9*

All this is a false education. We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness. Students need to be placed under the most favorable circumstances to counteract very much of the education they have received.*9LtMs, Ms 8b, 1894, par. 10*

Entire families are in need of thorough transformation in their habits and ideas before they can be true representatives of Jesus Christ. And to a great extent children who are to receive an education in our schools will make far more advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children. The people of this country have so little appreciation of the importance of industrious habits that the children are not educated to do real, earnest work. This must be a part of the education given to the youth.*9LtMs, Ms 8b, 1894, par. 11*

God gave Adam and Eve employment. Eden was the school for our first parents, and God was their instructor. They learned how to till the soil and to care for the things which the Lord had planted. They

did not regard labor as degrading, but as a great blessing. Industry was a pleasure to Adam and Eve. The fall of Adam changed the order of things; the earth was cursed, but the decree that man should earn his bread by the sweat of his brow was not given as a curse. Through faith and hope, labor was to be a blessing to the descendants of Adam and Eve. God never meant that man should have nothing to do. But the more and deeper the curse of sin, the more the order of God is changed. The burden of toil rests heavily upon a certain class, but the curse of idleness is upon many who are in possession of God's money, and all because of the false idea that money increases the moral worth of men. Labor is to human beings what they make it. To delve in constant toil, seeking momentary relief in liquor drinking and exciting amusements, will make men little better than brutes.*9LtMs, Ms 8b, 1894, par. 12*

We need schools in this country to educate children and youth that they may be masters of labor, and not slaves of labor. Ignorance and idleness will not elevate one member of the human family. Ignorance will not lighten the lot of the hard toiler. Let the worker see what advantage he may gain in the humblest occupation, by using the ability God has given him as an endowment. Thus he can become an educator, teaching others the art of doing work intelligently. He may understand what it means to love God with the heart, the soul, the mind, and the strength. The physical powers are to be brought into service from love to God. The Lord wants the physical strength, and you can reveal your love for Him by the right use of your physical powers, doing the very work which needs to be done. There is no respect of persons with God.*9LtMs, Ms 8b, 1894, par. 13*

When the tabernacle was built in the wilderness for the service of God, the work was done under divine direction. God was the designer, the workmen were educated by Him, and they put heart and soul and strength into the work. There was hard labor to be done, and the sturdy mechanic taxed muscle and sinew, manifesting his love to God in the toil for the honor of God.*9LtMs, Ms 8b, 1894, par. 14*

There is in the world a great deal of hard, taxing work to be done, and he who labors without exercising the God-given powers of mind

and heart and soul, he who employs the physical strength alone, makes the work a wearisome tax and burden. There are men with mind, heart, and soul who regard work as drudgery, and settle down to it with self-complacent ignorance, delving without thought, without taxing the mental capabilities in order to do the work better.*9LtMs, Ms 8b, 1894, par. 15*

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental faculties as well. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that is essential to be done. Let the law of God be made the standard of action, and it ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.*9LtMs, Ms 8b, 1894, par. 16*

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” [*Mark 12:30.*] God desires the love that is expressed in heart service, in soul service, in the service of the physical powers. We are not to be dwarfed in any kind of service for God. Whatever He has lent us is to be used intelligently for Him. The man who exercises his faculties will surely strengthen them, but he must seek to do his best. There is need of intelligence and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain.*9LtMs, Ms 8b, 1894, par. 17*

It is not a virtue for men or women to excuse slow bungling at work of any character. The slow habits can be overcome. The man who is slow, and does his work at [a] disadvantage, is an unprofitable workman. His slowness is a defect that needs to be seen and corrected. He needs to exercise his intellect in planning how to use his time so as to secure the best results. When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not

bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work, and have time for something else.*9LtMs, Ms 8b, 1894, par. 18*

It is the duty of every worker not merely to give his strength but his mind and intellect to that which he undertakes to do. Some who are engaged in domestic labor are always at work; it is not because they have so much to do, but they do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. Dullness and ignorance are no virtue. You can choose to become stereotyped in a wrong course of action because you have not the determination to take yourselves in hand and to reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourselves in demand anywhere and everywhere. You will be appreciated for all that you are worth. "Whatsoever thine hand findeth to do, do it with thy might." [*Ecclesiastes 9:10.*] "Not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*]*9LtMs, Ms 8b, 1894, par. 19*

Australia needs the leaven of sound, solid, common sense to be freely introduced into all her cities and towns. There is need of proper education. Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil. The cultivation of land will bring its return.*9LtMs, Ms 8b, 1894, par. 20*

Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness; but the results reveal that they are full of evil, which is ruining the country. The youth generally are not educated to diligent habits. Cities and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love excitement, to glorify themselves, to follow the imagination of their own evil hearts. Now as then, depravity, cruelty, violence, and crime are the results.*9LtMs, Ms 8b,*

1894, par. 21

All these things have lessons for us. Few now are really industrious and economical. Poverty and distress are on every hand. There are men who work hard and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. The land boom has cursed this country; extravagant prices have been paid for lands bought on credit; then the land must be cleared, and more money is hired; a house to be built calls for more money, and then interest with open mouth swallows up all the profits. Debts accumulate, and then come the closing and failures of banks, and the foreclosure of mortgages.⁹*LtMs, Ms 8b, 1894, par. 22*

Thousands have been turned out of employment; families lose their little all; they borrow and borrow, and then have to give up their property and come out penniless. Much money and hard labor have been put into farms bought on credit, or inherited with an incumbrance. The occupants lived in hope of becoming real owners and it might have been so, but for the failure of banks throughout the country. Now the case where a man owns his place clear is a happy exception to the rule.⁹*LtMs, Ms 8b, 1894, par. 23*

Merchants are failing, families are suffering for food and clothing. No work presents itself. But the holidays are just as numerous. Their amusements are entered into as eagerly. All who can do so will spend their hard-earned pence and shillings and pounds for a taste of pleasure, for strong drink, or some other indulgence. The papers that report the poverty of the people have regular standing notices of the horse races, [and] of the prizes presented for different kinds of exciting sports. The shows, the theaters, and all such demoralizing amusements, are taking the money from the country, and poverty is continually increasing.⁹*LtMs, Ms 8b, 1894, par. 24*

Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go hungry. Many die of hunger, and many put an end to their existence. The end is not yet. Men take you to their orchards of

oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that [the] children shall not be farmers; they have not the courage and hope to educate them to till the soil.*9LtMs, Ms 8b, 1894, par. 25*

What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse racing, theater going, gambling and lotteries, the money spent in the public houses for beer and strong drink—let it be expended in making the land productive, and we should see a different state of things.*9LtMs, Ms 8b, 1894, par. 26*

This country needs educated farmers. The Lord gives the showers of rain and the blessed sunshine. He gives to men all their powers; let them devote heart and mind and strength to doing His will in obedience to His commandments. Let them cut off every pernicious habit, never expending a penny for beer or liquor of any kind, nor for tobacco, having nothing to do with horse racing or similar sports, then commit themselves to God, working with their endowment of physical strength, and their labor will not be in vain. That God who has made the world for the benefit of man will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for His people in the wilderness.*9LtMs, Ms 8b, 1894, par. 27*

The various trades and occupations have to be learned, and they call into exercise a great variety of mental and physical capabilities; the occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and the sunshine, and train one set of faculties, while other organs are becoming weak from inaction. Men carry on their work, perfect their business, and soon lie down in the grave. Much more favorable is the condition of one whose occupation keeps him in the open air, exercising his muscles, while the brain is equally taxed, and all the organs have the privilege of doing their work.*9LtMs, Ms 8b, 1894, par. 28*

To those who can live outside of the cities and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them, for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life. The Majesty of heaven has pointed us to these things of God's creation as an evidence of His love. He who fashioned the flowers has said, "Behold the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [*Matthew 6:28-30.*] The Lord is our teacher, and under His instruction we may learn the most precious lessons from nature.*9LtMs, Ms 8b, 1894, par. 29*

The world is under the curse of sin, and yet even in its decay it is very beautiful. If it were not defiled by the wicked, corrupt deeds of the men who tread the soil, we could, with the blessing of God, enjoy our world as it is. But ignorance, pleasure loving, and sinful habits, corrupting soul, body, and spirit, make the world full of moral leprosy; a deadly moral malaria is destroying thousands and tens of thousands. What shall be done to save our youth? We can do little, but God lives and reigns, and He can do much. The youth are our hope for missionary labor.*9LtMs, Ms 8b, 1894, par. 30*

Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. While we shun the false and artificial, discarding horse racing, card playing, lotteries, prize fights, liquor drinking, and tobacco using, we must supply sources of pleasure that are pure and noble and elevating. We should choose a location for our school apart from the cities, where the eye will not rest continually upon the dwellings of men, but upon the works of God; where there shall be places of interest for them to visit, other than what the city affords. Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works and through nature behold her Creator.*9LtMs, Ms 8b, 1894, par. 31*

The youth in this country require more earnest spiritual labor than in any other country we have yet visited. Temptations are strong and numerous; the many holidays and the habits of idleness are most unfavorable for the young. Satan makes the idle man a partaker and co-worker in his schemes, and the Lord Jesus does not abide in the heart by faith. The children and youth are not educated to realize that their influence is a power for good or for evil. It should ever be kept before them how much they can accomplish; they should be encouraged to reach the highest standard of rectitude. But from their youth up they have been educated to the popular idea that the appointed holidays must be treated with respect and be observed. From the light that the Lord has given me, these days have no more influence for good than would the worship of heathen deities; for this is really nothing less. These days are Satan's special harvest seasons. The money drawn from men and women is expended for that which is not bread. The youth are educated to love those things which are demoralizing, things which the Word of God condemns. The influence is evil, and only evil continually.*9LtMs, Ms 8b, 1894, par. 32*

Manual occupation for the youth is essential. The mind is not to be constantly taxed to the neglect of the physical powers. The ignorance of physiology, and a neglect to observe the laws of health, have brought many to the grave who might have lived to labor and study intelligently. The proper exercise of mind and body will develop and strengthen all the powers. Both mind and body will be preserved and will be capable of doing a variety of work. Ministers and teachers need to learn in regard to these things, and they need to practice as well. The proper use of their physical strength, as well as of the mental powers, will equalize the circulation of the blood and keep every organ of the living machinery in running order.*9LtMs, Ms 8b, 1894, par. 33*

Minds are often abused; they are goaded on to madness by pursuing one line of thought. The excessive employment of the brain power and the neglect of the physical organs creates a diseased condition of things in the system. Every faculty of the mind may be exercised with comparative safety if the physical powers are equally taxed and the subjects of thought are varied. We need a change of employment, and nature is a living, healthful

teacher.*9Lts, Ms 8b, 1894, par. 34*

When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be confined to the dead study of books. The schools should not be in or near a city, where its extravagance, its pleasures, its wicked customs and practices, will require constant work to counteract the prevailing iniquity, that it may not poison the very atmosphere which the students breathe. All schools should be located, so far as possible, where, instead of clusters of houses, the eye will rest upon the things of nature. The ever-shifting scenery will gratify the taste and control the imagination. Here is a living teacher, instructing constantly.*9Lts, Ms 8b, 1894, par. 35*

I have been troubled over many things in regard to our school. In their work the young men are associated with the young women, and are doing the work which belongs to women. This is nearly all that can be found for them to do as they are now situated; but from the light given me, this is not the kind of education that the young men need. It does not give them the knowledge they need to take with them to their homes. There should be a different kind of labor opened before them, that would give opportunity to keep the physical powers taxed equally with the mental. There should be land for cultivation. The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open resources for self-support, and various other trades also could be learned. This real, earnest work calls for strength of intellect as well as of muscle. Method and tact are required even to raise fruits and vegetables successfully. And habits of industry will be found an important aid to the youth in resisting temptation.*9Lts, Ms 8b, 1894, par. 36*

Here is opened a field to give vent to their pent-up energies, that, if not expended in useful employment, will be a continual source of trial to themselves and to their teachers. Many kinds of labor adapted to different persons may be devised. But the working of the land will be a special blessing to the worker. There is [a] great want of intelligent men to till the soil, who will be thorough. This

knowledge will not be a hindrance to the education essential for business or for usefulness in any line. To develop the capacity of the soil requires thought and intelligence. Not only will it develop muscle, but capability for study, because the taxation of brain and muscle is equalized. We should so train the youth that they would love to work upon the land, and delight in improving it. The hope of advancing the cause of God in this country is in creating a new moral taste in love of work, which will transform mind and character.*9LtMs, Ms 8b, 1894, par. 37*

False witness has been borne in condemning land which, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. The people need to learn that patient labor will do wonders. There is much mourning over unproductive soil, when if men would read the Old Testament Scriptures they would see that the Lord knew much better than they in regard to the proper treatment of land. After being cultivated for several years, and giving her treasures to the possession of man, portions of the land should be allowed to rest, and then the crops should be changed. We might learn much also from the Old Testament in regard to the labor problem. If men would follow the directions of Christ in regard to remembering the poor and supplying their necessities, what a different place this world would be!*9LtMs, Ms 8b, 1894, par. 38*

Let God's glory be kept ever in view; and if the crop is a failure, be not discouraged; try again; but remember that you can have no harvest unless the ground is properly prepared for the seed; failure may be wholly due to neglect on this point.*9LtMs, Ms 8b, 1894, par. 39*

The schools to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan for every man, and that His blessing will attend it. The schools established by those who teach and practice the truth for this time, should be so conducted as to bring fresh and new incentives into all kinds of practical labor. There will be much to try the educators, but a great and noble object has been gained when students shall feel that love for God is to be revealed, not only in the devotion of heart and mind and soul, but in the apt, wise

appropriation of their strength. Their temptations will be far less; from them by precept and example a light will radiate amid the erroneous theories and fashionable customs of the world. Their influence will tend to correct the false idea that ignorance is the mark of a gentleman.*9LtMs, Ms 8b, 1894, par. 40*

God would be glorified if men from other countries who have acquired an intelligent knowledge of agriculture, would come to this land, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and to all who feel willing and humble enough to learn? If any do not want you to give them improved ideas, let the lessons be given by silently showing what can be done in setting out orchards and planting corn; let the harvest be eloquent in favor of right methods of labor. Drop a word to your neighbors when you can, keep up the culture of your own land, and that will educate.*9LtMs, Ms 8b, 1894, par. 41*

It may be urged by some that our school must be in the city in order to give character to our work, and that if it is in the country, the influence is lost to the cities; but this is not necessarily the case.*9LtMs, Ms 8b, 1894, par. 42*

The youth who attend our school for the first time, are not prepared to exert a correct influence in any city as lights shining amid the darkness. They will not be prepared to reflect light until the darkness of their own erroneous education is dispelled. In the future our school will not be the same as it has been in the past. Among the students there have been reliable, experienced men who have taken advantage of the opportunity to gain more knowledge in order to do intelligent work in the cause of God. These have been a help in the school, for they have been as a balance wheel; but in the future the school will consist mostly of those who need to be transformed in character, and who will need to have much patient labor bestowed upon them; they will have to unlearn, and learn again. It will take time to develop the true missionary spirit, and the farther they are removed from the cities and the temptations that are flooding them, the more favorable will it be for them to obtain

true knowledge and develop well-balanced characters.⁹*LtMs, Ms 8b, 1894, par. 43*

Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yielding its harvest. They should be constantly learning how to secure a variety of treasures from the earth. The people should learn as far as possible to depend upon the products that they can obtain from the soil. In every phase of this kind of labor they can be educating the mind to work for the saving of souls for whom Christ has died. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Let the teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word and doctrine could enter the fields and spend some portion of the day in physical exercise with the students. They could do as Christ did in giving lessons from nature to illustrate Bible truth. Both teachers and students would have much more healthful experience in spiritual things, and much stronger minds and purer hearts to interpret eternal mysteries, than they can have while studying books so constantly, and working the brain without taxing the muscles. God has given men and women reasoning powers, and He would have them employ their reason in regard to the use of their physical machinery. The question may be asked, How can he get wisdom that holdeth the plow, and driveth oxen? By seeking her as silver, and searching for her as for hid treasures. "For his God doth instruct him to discretion, and doth teach him." "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." [*Isaiah 28:26, 29.*]⁹*LtMs, Ms 8b, 1894, par. 44*

He who taught Adam and Eve in Eden how to tend the garden, would instruct men today. There is wisdom for him that holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle; in many cases that trifle is not turned into bread, but is put into the till of the publican, to obtain that which destroys the reason of man formed in the image of God. Those who will take their families into the country, place them where they have fewer temptations. The children who are with

parents that love and fear God, are in every way much better situated to learn of the Great Teacher, who is the source and fountain of wisdom. They have a much more favorable opportunity to gain a fitness for the kingdom of heaven. Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children.*9LtMs, Ms 8b, 1894, par. 45*

The earth is to be made to give forth its strength; but without the blessing of God it could do nothing. In the beginning, God looked upon all that He had made, and pronounced it very good. The curse was brought upon the earth in consequence of sin. But shall this curse be multiplied by increasing sin? Ignorance is doing its baleful work. Slothful servants are increasing the evil by their lazy habits. Many are unwilling to earn their bread by the sweat of their brow, and they refuse to till the soil. But the earth has blessings hidden in her depths for those who have the courage and will and perseverance to gather her treasures. Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.*9LtMs, Ms 8b, 1894, par. 46*

Many farmers have failed to secure adequate returns from their land because they have undertaken the work as though it was a degrading employment; they do not see that there is a blessing in it for themselves and their families. All they can discern is the brand of servitude. Their orchards are neglected, the crops are not put in at the right season, and a mere surface work is done in cultivating the soil. Many neglect their farms in order to keep holidays and to attend horse races and betting clubs; their money is expended in shows and lotteries and idleness, and then they plead that they cannot obtain money to cultivate the soil and improve their farms; but had they more money, the result would still be the same.*9LtMs, Ms 8b, 1894, par. 47*

Ms 9, 1894

Regarding the School

George's Terrace, Melbourne, Australia

February 10, 1894

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I am constantly burdened in regard to the work that should be done for the youth, for how can they become missionaries for Christ unless a different kind of education be given them? The so-called higher education of the present day is a misnamed deception. Higher education is that which places the Bible as the very foundation of all education. In educating the youth there is need of that wisdom which comes only from God.*9LtMs, Ms 9, 1894, par. 1*

It is a mistake to put into the hands of the youth books which puzzle and confuse them, a study of which cannot fail to mix things in their minds. The reason given for this study is that the teacher has passed over the same ground, and the student must follow. But if teachers were receiving light and wisdom from the Divine Teacher, they would look at these things in a very different way. They would measure the relative importance of the things to be learnt in school; the common, essential branches of education would be more thoroughly taught, and the Word of God would be honored and esteemed as the Bread sent down from heaven, which sustains all spiritual life, binding the human agent with Christ in God.*9LtMs, Ms 9, 1894, par. 2*

“Whoso eateth my flesh, and drinketh my blood,” said Christ, “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.” “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 6:54-56, 63.*]*9LtMs, Ms 9, 1894, par. 3*

If the teachers in our schools would search the Scriptures for the purpose of understanding them for their individual selves, opening

their hearts to the precious rays of light God has given in His Word, if they would walk in the light God has given, they would be taught of God. They would practice the truth, and would labor in entirely different lines, bringing in less of the theories and sentiments of men who have never had a connection with God. They would honor finite wisdom far less, and would feel a deep soul hunger for that wisdom which cometh from God. *9LtMs, Ms 9, 1894, par. 4*

All the treasures of heaven were committed to Jesus Christ, that He might give these precious gifts to the diligent, persevering seeker. He is of God made unto us “wisdom, and righteousness, and sanctification, and redemption.” [1 *Corinthians 1:30.*] But even the prayers of many are so formal that they carry with them no influence for good; they are not a savor of life unto themselves or anybody else. *9LtMs, Ms 9, 1894, par. 5*

If teachers would humble their hearts before God and realize the responsibilities they have accepted in taking charge of the youth with the object of educating them for the future immortal life, a marked change would soon be seen in their attitude. Their prayers would not be dry and lifeless, but they would pray with the earnestness of souls who feel their own peril. Daily learning of Jesus, taking the Word of God as their own individual lesson book, having a living sense that it is the voice of God, the atmosphere surrounding their souls would change materially. The temptation to be first would be quenched in the lessons daily learnt in the school of Christ. They would not lean so confidently to their own understanding. *9LtMs, Ms 9, 1894, par. 6*

The youth who are instructed by those teachers who are not learning in the school of Christ will seldom rise higher than their teachers. If they should try to rise, they would be repressed and taught to keep their place as subordinates to the will and word of their teachers. Such teachers are accountable to God for the good that they might have done in impressing the minds of their students, but which they did not do because they wished to show themselves wise in clinging to old habits and customs. It is stated in the Old Testament of one, “He hath not been emptied from vessel to vessel;” “therefore his taste remained in him, and his scent is not changed.” [*Jeremiah 48:11.*] Christ saw that the only hope for the

Jews was for them to be decidedly changed, but they would not receive the light and let the Holy Spirit of God mold and fashion them into a vessel unto honor, and the character they possessed wrought their own ruin.*9LtMs, Ms 9, 1894, par. 7*

The teachers in our schools are today in danger of following in the same track as did the Jews in Christ's day. Whatever may be their position, however they may pride themselves upon their ability to teach, unless these teachers open the chambers of their soul-temple to receive the bright rays of the Sun of Righteousness, they are written in the books of heaven as unbelievers. By their precept and example they intercept the rays of light that would come to the students. Their danger is in being self-centered and too wise to be instructed. Thus it was with the Jews.*9LtMs, Ms 9, 1894, par. 8*

We are in a world full of corruption, and if we do not receive the living Christ into our hearts, believing and doing His words, we shall be left as blind as were the Jews. All teachers need to grasp every ray of heavenly light shed upon their pathway, for as instructors they need light. Some say, "Yes; I think I am anxious for this;" but they deceive themselves. Where do you get your light? From what fountain have you been drinking? I have the word of the Lord that not a few of the teachers in our schools have left the snow waters of Lebanon for the turbid streams of the valley. God alone can guide us safely in paths which lead to the better country, even a heavenly. But the teachers who are not earnestly and intelligently seeking that better country are leading those under their influence to be careless and to neglect the great salvation bought for them at an infinite price.*9LtMs, Ms 9, 1894, par. 9*

A close connection with God must be maintained by all our teachers. If God should send His Holy Spirit into our schools to mold and fashion the hearts, elevate the intellect, and give divine wisdom to the students, there are those who, in their present state, would interpose themselves between God and those who need the light. They would not understand the work of the Holy Spirit; they have never understood it; in the past it has been to them as great a mystery as were Christ's lessons to the Jews. The working of the Holy Spirit of God is not to create curiosity; it is not for men to decide whether they shall lay their hands upon the manifestations of

the Spirit of God. We must let God work.*9LtMs, Ms 9, 1894, par. 10*

When teachers are willing to sit in the school of Christ and learn of the Great Teacher, they will know far less in their own estimation than they do now. When God becomes the teacher, He will be acknowledged, His name will be magnified; the students will be as were the young men in the schools of the prophets, who caught the Spirit of God and prophesied. But the great adversary of souls is seeking to bring a dead, lifeless, spiritual atmosphere into all our institutions. He works to turn and twist every circumstance to his own advantage, to the exclusion of Jesus Christ. Today, as in the days of Christ, God cannot do many mighty works because of the unbelief of those who stand in responsible positions. The converting power of God is needed before they will understand the Word of God, and before they will be willing to humble themselves before God as learners.*9LtMs, Ms 9, 1894, par. 11*

Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God will be made more complete in Jesus Christ by receiving the supposed finishing touch at Ann Arbor, either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving Him on one side and accepting man as their helper. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." [1 *Samuel 2:30.*]*9LtMs, Ms 9, 1894, par. 12*

The burden of the dishonor given to God all through our religious experience presses upon my mind very heavily. His word should be received as the foundation and the finisher of our faith. It is to be received with the understanding and the whole heart; it is life, and is to be incorporated into our very existence. Thus received, the Word of God will humble man at the footstool of mercy and separate him from every corrupting influence.*9LtMs, Ms 9, 1894, par. 13*

"In the year that King Uzziah died," says Isaiah, "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.” [*Isaiah 6:1-4.*]*9LtMs, Ms 9, 1894, par. 14*

Beholding this grand and glorious representation, the prophet discerned his own imperfections and those of the people with whom he dwelt. “Woe is me,” he said, “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.” [*Verse 5.*] O, how many who are engaged in this work of responsibility need to behold God as did Isaiah, for in the presence of His glory and majesty, self will sink into nothingness.*9LtMs, Ms 9, 1894, par. 15*

Ms 10, 1894

Sermon/Keep the Commandments

Williamstown, Australia

February 11, 1894, 4:00 p.m.

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(*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.” Suppose that we had not another promise in all the lids of the Scripture. Is not this enough to condemn every soul that has not a living faith in a personal Saviour? Whosoever believeth in Him. He gave His only begotten Son that whosoever—and that whosoever means you and me; it means parents and children. For whom did Christ die? Was it for a select few? It was for the whole world, the world that was fallen because of transgression.⁹*LtMs, Ms 10, 1894, par. 1*

Adam and Eve became sinners because of transgression, and now the Lord has given to the world His only begotten Son. That He might abolish the law? That law that Adam transgressed? Do you read it thus? I do not. Well then, what was the matter with Adam? Adam ventured to transgress one prohibition of God which was the test that God gave to man to try his loyalty and obedience. There was nothing in the fruit of the tree of knowledge that was dangerous in itself, but the danger was in Adam and Eve listening to Satan and venturing to transgress. Here was Eve listening to the voice of the tempter. His words were contradicting the words of God that death was the penalty of transgression. Satan says, “Ye shall not die.” God says, “If ye eat of it, ye shall die.” [*Genesis 3:3, 4.*] Whom shall we believe?⁹*LtMs, Ms 10, 1894, par. 2*

God declares that He came not to destroy the law or the prophets. [*Matthew 5:17.*] Why, if God could have changed or altered one precept of His law to meet man in his fallen condition, Christ need not have left the royal courts; He need not have laid off His kingly crown and royal robe and yielded up His position as Commander in the heavenly court. He gave up all. For our sakes He became poor.

Why? That we through His poverty might be made rich; that man should have another test of his loyalty and be brought back to obedience to the law of God. This infinite sacrifice was not to be made to immortalize sin.*9LtMs, Ms 10, 1894, par. 3*

It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in *1 John 3*. "Sin is the transgression of the law." [*Verse 4.*] Now this is the only definition of sin in the whole Bible. We are going to read it to you right out of the Book, so that you need not have the idea that it is not in the Bible, that it is another Bible that we preach to you. We will just read it out of the good Book, and we will begin at the beginning of the chapter. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [*Verse 1.*] That is our privilege.*9LtMs, Ms 10, 1894, par. 4*

"Therefore the world knoweth us not, because it knew him not." [*Verse 1.*] Now this knowledge does something for us. It is faith in Jesus Christ that is the living, working element. What does it do? "And every man that hath this hope in him purifieth himself, even as he is pure." [*Verse 3.*] Now there are a good many [who] have this faith tied on the outside, but it needs to be in them, a living, working element in the soul. It needs to be Christ enthroned in the heart. Well, "every man that hath this hope in him purifieth himself, even as he is pure." Wonderful, wonderful! By beholding Christ, by talking of Him, by beholding the loveliness of His character, we become changed. Changed from glory to glory. And what is glory? Character—and he becomes changed from character to character. Thus we see that there is a work of purification that goes on by beholding Jesus.*9LtMs, Ms 10, 1894, par. 5*

If the enemy makes us believe his presentations and assertions, we begin to behold another character. We will entertain his suggestions and put him in the place of God. God is the one that we are to believe. We are to live on every word that proceedeth out of the mouth of God. Here the enemy brought in a lie, and man believed it. What we are to do is to purify our souls by obeying the truth, and we are to educate ourselves in a certain faith. What is that certain faith? It is the faith that works by love to purify the soul from every idol that we have enthroned there. We cannot afford to entertain an

error because it has been handed down from generation to generation till it has come down to our time. What we want is truth, and we want it on every point.*9LtMs, Ms 10, 1894, par. 6*

As we listen to the words of Christ we will get truth. It is light; it is the way that we are to travel to reach the haven of eternal rest. It is the truth, and let us hang our helpless souls upon it. Not upon the minister, for you will find this a broken reed. Whom shall we hang our souls upon? Upon Him whose arm is strong to save to the utmost all that come to Him. How shall we come? Well, we will read a little farther: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” [*Verse 4.*] This is away down this side of the crucifixion of Christ. Is not His law there? “God [had] no law to govern in heaven the angelic host, and on earth the inhabitants of the earth!” Did He ever mean that such a statement should come from human lips? Never, never. This is the reason that the earth has fallen to the depths that it has. For this reason it is that the souls of parents and children are in danger. For this reason we read of robbery and murder and the depravity that everywhere comes to our notice.*9LtMs, Ms 10, 1894, par. 7*

We want to understand the character of sin. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” [*Verse 4.*] We read again that “where there is no law there is no transgression.” [*Romans 4:15.*] Where there is no law there is no sin. What kind of a world have we? What kind of a world is it that is going to people heaven in their lawlessness? A people that will enter in through the portals of the city and have another world just as we have it here?*9LtMs, Ms 10, 1894, par. 8*

Christ died, not to immortalize sin, not to perpetuate transgression, but He died as the only hope for the transgressor; to make a perfect sacrifice and offering; and there was not an angel in heaven that could do that work. Not one of the angelic throng that would be accepted as an offering but Jesus Christ. He that was one with the Father, and was in the express image of His person. He was full of grace and truth, and when He came to our earth He found transgression everywhere. And He found that the traditions and customs of men were taught as—what? The commandments of

God. They had the truth mixed with such a mass of error that it was brought down to the very dust. He came to teach the truth in its purity and tear away the error enveloping the commandments of God. He showed the true character of the law of Jehovah.*9LtMs, Ms 10, 1894, par. 9*

In the sermon on the mount He showed its far-reaching claims. He presented it in a manner that the people had never heard before, for the scribes had dwelt upon technicalities. And the great principles, what are they? The first four and the last six commandments.*9LtMs, Ms 10, 1894, par. 10*

The lawyer asked, "What may I do that I may inherit eternal life?" What does Christ tell him? He said, "What of the law? How readest thou?" and put the burden right upon the law. The Jews had sent him to Christ hoping that they could find something whereby they could catch Christ in His words. The question was put on the lawyer's lips by the scribes and the Pharisees, but, said Christ, "What saith the law and the prophets? How readest thou?" Thou shalt love the Lord with one-quarter of your heart? No. One-half of your soul? That is all we can expect from those who are serving Christ and mammon. Two-thirds? No. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and with all thy soul." How much does that take in? All that there is of us. "And thou shalt love thy neighbor as thyself." [*Luke 10:25-27.*]*9LtMs, Ms 10, 1894, par. 11*

That is for every one of you to take hold of, for it is of great consequence to us whether we are striving for the crown of immortal glory or whether we are having a form of godliness without the power. The forms and traditions and customs of men making void, as Christ charged upon them, the commandments of God.*9LtMs, Ms 10, 1894, par. 12*

Have you a tradition that has come down through the ages? Have you such a tradition? Will the baptism sanctify it and make it whole, that by observing it you may save your soul from death? Will it do it? No, decidedly not. Christ says, "I am the true witness." "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.” [*Revelation 3:14; 22:13, 14.*] I want to be there. I want to see the King in His beauty. The King that died a victim on Calvary’s cross for me, that I should not be found, when He comes in power and great glory to be admired of all them that believe, under the bondage of sin.*9LtMs, Ms 10, 1894, par. 13*

We must see in Christ a perfect representation of the law of Jehovah. He came to this earth to remove every vestige of excuse from every mortal living on the earth to deride the character of God. What is His law? An expression of His character; a transcript of His character. Jesus came that everyone that would believe in Him, everyone that would repent of their transgressions and accept of the righteousness of Christ, could come back to their loyalty; everyone upon whom the light shone.*9LtMs, Ms 10, 1894, par. 14*

But what if my father did not know that the seventh day was to be kept as the Sabbath? Every soul that has lived in every age is accountable for the light that has shone upon his pathway. When the light comes it tests their character and proves their loyalty. If you see that all these years you have been trampling upon the commandments, because the ministers say that they are abolished, when we have the commandments running all through the Bible, then determine that you will do so no longer. It is those that obey that will be blessed of God. He says that He will bless your children and your lands and all that you lay your hand unto. Do you think that Satan is going to allow this without making a struggle for the mastery?*9LtMs, Ms 10, 1894, par. 15*

He is determined that he will be master. When in heaven, he said, “What need have the angels of any law?” “Why hast thou fallen from heaven, O Lucifer?” [*isaiah 14:12.*] Because he wanted to be equal with Christ, and when he fell he brought many of the angels with him. They took his side. The enemy is working just as sharply and decidedly now as he worked upon the minds of Adam and Eve in Eden. The people are gathering under his banner and he is encircling them with his power. But everyone that sees that the law of God is changeless in its character will decide on the side of Christ. Why, if God could have changed one precept of His law to meet fallen man, then Jesus Christ need never have come to our

earth to die.*9LtMs, Ms 10, 1894, par. 16*

Did Christ die to let loose the whole of humanity to worship idols instead of God, when the commandment said, “Thou shalt worship the Lord thy God, and him only shalt thou serve”? [*Matthew 4:10.*] “And the Lord made the heaven and the earth,” and what then? “And rested the seventh day and sanctified it,” and gave it to you to observe as God’s memorial—a memorial that He is the living God that created the heavens overhead and the earth upon which we stand. [*Exodus 20:11.*] He made the lofty trees and put the covering upon every flower. He gave to each one its tints, and the Lord of heaven made man and gave him the Sabbath. What for? For all the posterity of Adam. It was a gift to all his posterity.*9LtMs, Ms 10, 1894, par. 17*

If man had always obeyed the fourth commandment there never would have been an infidel in the world, because it testified that “the Lord made the heaven and the earth, the sea and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it.” [*Verse 11.*]*9LtMs, Ms 10, 1894, par. 18*

And because the children of Israel went down into Egypt, they lost the knowledge of God. Moses went to bring them out with a strong arm, and the Lord told Moses to say, “I am sent unto thee. Let my son go that he may serve me.” [*Exodus 4:23.*] Afterwards he says, “Reprove them because they have not kept my Sabbath.” And he brought them to Sinai, and the law of God was spoken from the mount. There God through His Son, Jesus Christ, was the Founder of the whole Jewish economy. The sacrifices typified the wonderful Antitype. Jesus Christ was to come and give His life that He might set man free from Satan’s claims, that He might unlock the prison houses and bring forth those that plead for a glorious immortality. When type met Antitype in the death of Christ, what was done? What need was there for any more sacrificial offerings? Type had met antitype. No more need for any sacrificial offerings, because the great antitypical offering had been made to save every transgressor of the law if they would believe on Jesus Christ as their Saviour and return to their loyalty. Then every sin and transgression would be forgiven.*9LtMs, Ms 10, 1894, par. 19*

Christ in the mount proclaimed the far-reaching principles of the law of God to be carried out in every transaction of life. I worship the true and living God. His hands are over His creative works. Then can you wonder that the devil wants to make void the law of God, the standard of His character? It will be the standard in the judgment when the books shall be opened and every man judged according to the deeds that are done. And the names are written—what does He say?—“Engraven upon the palms of my hands.” [*Isaiah 49:16.*] The marks of the crucifixion have engraven them. They are His property, and you are God’s by creation and by redemption. Then we want to know whether you are giving your whole heart to Him, whether you are serving Him with all the power and strength of your intellect, for on these great principles hang all the law and the prophets. The first four commandments define man’s duty to his Maker—supreme love to God; the last six define the duty of man to his fellow man. What do we give to Satan when we concede the point that the law of God needs to be taken away? We give the whole creative universe a defective God, a God that made a law and it was so defective that He had to take it away. That is all Satan wants. Can we afford to be working on any side but that of God?⁹*LtMs, Ms 10, 1894, par. 20*

Can we afford to say, My father did not keep the commandments, and I think he was right? Well, if your father lived today, and he was a Christian living according to every ray of light, when the light came that the law of God was being transgressed, he would on his knees inquire, Is this so? And then he would have said, “Children, we have made a decided mistake. We have been keeping an institution that has not a single syllable for its sanctity in the Word of God. I am sorry that I have not been a man of the Bible before. I am sorry that I have not seen the precious light of truth. Now it has come to me and I am responsible for it; I do not want to be found a lawbreaker but a subject of the King. I want to hear Him say to me, ‘Sit ye on my right hand.’ ‘Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.’” [*Revelation 22:14.*]⁹*LtMs, Ms 10, 1894, par. 21*

He will teach them the truths of the Scriptures as we have never seen them before, and it will take all eternity to understand the

Word that has been crowded out of the mind by false teachers. God has been made of no effect by their tradition. But He will give us increased light and wipe all tears from our eyes.*9LtMs, Ms 10, 1894, par. 22*

I want to say this to you because we have all been transgressing the law of Jehovah. Live up to every ray of light that you have received. Your eternal interests are involved here and that is why I say, "Cherish every ray of light." On your knees ask Christ to impress your heart by His Holy Spirit, and turn not away from His law.*9LtMs, Ms 10, 1894, par. 23*

We read that many of the priests believed on Jesus, but it stopped right there. They did not confess Him because they were afraid of being turned out of the Sanhedrin. Are there any here today who say, "Do you think that if I had lived then I would have united with those that cried 'Crucify Him'?" [*Mark 15:13.*] Well, prove it by obeying the light of today. You are not responsible for those that with hoarse voice cried out when Pilate said, "Who shall I deliver unto you?" That voice was like the bellowing of wild beasts. And they said, "Barabbas." [*Matthew 27:17-21.*] Who do you suppose it was that led those minds to say that? It was Satan, and when men reject light, when they grieve the Spirit of God, there is somebody ready to pick them up. It is the prince of darkness in our world striving for every soul, and we do not want to file under his banner. We want to stand under the bloodstained banner of Prince Emmanuel.*9LtMs, Ms 10, 1894, par. 24*

In the judgment, when we stand around the great white throne, what evidence will be presented for the law of God? The victim of Calvary's cross testifies that God could not change His law, but that He "so loved the world that he gave his only begotten Son" in order to give man another trial to see if he would keep the commandments. [*John 3:16.*] This will decide our destiny for eternity, because if we are obedient children here we will be obedient children there. He will not take those to heaven who have no respect for the law. He has a law to govern in heaven. But God will not force anyone to keep the commandments, because every soul is elected to be saved if they will obey the light that falls upon their pathway.*9LtMs, Ms 10, 1894, par. 25*

We want that parents should awake out of their lethargic sleep. Awake and see that at this time you must put on the beautiful robe of Christ's righteousness. "Buy of me," He says, "gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed." [*Revelation 3:18.*] What was the matter with Adam and Eve? They saw that they were naked. The covering of God was not enveloping them. God says, "Buy of me." Well, what? Buy of Me My righteousness. "Buy of me gold tried in the fire, and white raiment that thou mayest be clothed." Are you clothed with it, or are you transgressing the commandments of God by your traditions and by the maxims of men?*9LtMs, Ms 10, 1894, par. 26*

The righteousness of God never covers a soul all polluted with sin. John says, "Behold the Lamb of God that taketh away the sin of the world." [*John 1:29.*] Will you let Him take it away? You cannot bear your own sin. Christ says He will take your sin if you lay hold of the merits of a crucified and risen Saviour. Christ came and suffered for our sins "that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] Believe on Him as One upon whom the sins of the whole world are laid, that man might have another trial. That trial we are having today. Shall it be that Christ shall not have died for us in vain? Shall we give to the world the evidence of the character of God because of our rectitude in keeping His commandments? May God help us to be loyal servants of His.*9LtMs, Ms 10, 1894, par. 27*

How careful we are with all our property. You are very careful to keep all the laws of the land, and to see that your deeds are made right. Be as careful that you get a deed that is just as true and just as firm in accordance with the law of God as you are in regard to worldly matters. Get a deed that will stand the test of the law of God. Those who have been careless regarding the law will lose heaven. We do not want to lose the place in the world that is to be purified—Abraham's farm.*9LtMs, Ms 10, 1894, par. 28*

You are heirs of God and joint heirs with Christ to riches that will be imperishable. Christ says, "I go to prepare a place for you that where I am there ye may be also." [*John 14:2, 3.*] Then we will be with Christ until the city of God comes upon the earth, and then we will take possession of our home. We will build houses and inhabit

them, and plant vineyards and eat the fruit of them. Heaven is worth something to us. We want you to have a place in the earth made new. That is why we have been talking so plainly to you today. We want to tell everyone of you who have been sinning against the law of God, Repent of your transgressions and come to Jesus for mercy, and He will abundantly pardon. He will cleanse you from every stain of sin.*9LtMs, Ms 10, 1894, par. 29*

You will be the happiest people while you know that you are not in conflict with the law of God, and there is a crown laid up for every one of you. We have only touched on a few points of the truth, but we want you to be doers of the Word of God, that when He comes your house will not fall because it will be founded upon a Rock. The one built upon the sands will be swept away.*9LtMs, Ms 10, 1894, par. 30*

May God help us to keep all His commandments, that we may cast our glittering crowns at His feet. He will forgive every one of our sins if we come to Him with contrition, and then we can sing the song of Moses in the city of God.*9LtMs, Ms 10, 1894, par. 31*

Ms 10a, 1894

To Friends in America

Refiled as *Ms 6, 1894*.

Ms 11, 1894

Sermon/Thoughts on *Isaiah 58*

Brighton, Australia

February 10, 1894

See probable variant *Ms 11b, 1894*. This manuscript is published in entirety in *5MR 36-48*.

(*Isaiah 58*): “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, 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 ordinances of their God: they ask of me the ordinance of justice; they take delight in approaching to God.” [*Verses 1, 2*.] They seek Christ just the same as though they had not forsaken Him. This is a people that seek God as though they were seeking Him in obedience to Him. That is just how they seek the Lord. “They ask of me the ordinance of justice.” That is the danger, and that is where the Pharisees stumbled. They looked at their outward forms and ceremonies, and their outward performances of worship. And the Pharisees expected that those outward ceremonies would certainly recommend them to Christ, but He showed them that they did not have the spirit of meekness and lowliness that Christ had.⁹*LtMs, Ms 11, 1894, par. 1*

Now He says, “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.” [*Verse 4*.] Here is a voice that God bids shall be heard on high, and there are voices that they make to be heard on high, and it is not the voice that gives the trumpet the certain sound.⁹*LtMs, Ms 11, 1894, par. 2*

“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 unto the Lord?” [*Verse 5*.] As though the Lord would take great pleasure in that. That is not the kind of bowing down that He has a pleasure in. “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and

that ye break every yoke?" [*Verse 6.*] Here is something that is a work to a purpose. Let us see what it is. "To loose the bands of wickedness, and undo the heavy burdens." Now here is the very thing in work that the Lord accepts. Why? You say, "I have heard that we are not saved for our good works." No, but we will not be saved without them. You cannot depend upon your good works for salvation.*9LtMs, Ms 11, 1894, par. 3*

We must have a living dependence upon a living God. And when there is a living connection with a living God, Christ abides in the heart by living faith, and the human agent works after Christ's life. He is going to change our life and character, speaking the words that Christ speaks, revealing the character that Christ reveals. And if trials come to us we will not manifest a rebellious spirit. The opportunities will present themselves to every one of us, because we see oppression and unkindness, and because we see burdens that would be thrown upon us, and let self come in and exhibit itself. We let self arise. We want to put the trials in their <right> place, and where is it?*9LtMs, Ms 11, 1894, par. 4*

Christ says to everyone that is weary and heavy laden, "Come to Me." And what? "Learn of Me, for I am meek and lowly in heart." [*Matthew 11:28, 29.*] And notwithstanding the crush of conflict that we shall have to pass through if we accept the truth of heavenly origin, there is meekness and lowliness in <every move.> Hide in Jesus Christ. Our life and character is hid with Christ in God, so we cannot afford to let any impulse of passion control our words or control our actions, but we must keep the Saviour's example ever before us, and we must do just as Jesus would have done under similar circumstances, and we are not to be revengeful.*9LtMs, Ms 11, 1894, par. 5*

Now the work that is before us we want clearly to understand. It is a work of mercy, a work of love, a work just in Christ's lines—just as Christ worked. He says that the nobleman went on a long journey and to every man he gave his work. [*Luke 19:12.*] The human agent is to co-operate with the divine. To every one his work, and this is Christ's work. It is not the man's work. He is not to feel that all he has to do is to attend to his own individual self. No, there is a broader field. He is to "occupy till I come" [*Verse 13*], and what is it

“to occupy?” To be laborers together with God. Therefore it is of the greatest consequence that we understand in clear lines what it is to be laborers together with God.*9LtMs, Ms 11, 1894, par. 6*

We must be imbued with the Spirit of Christ. We cannot labor with God merely from our intellect or our education. We cannot buy the grace of God with money; we cannot buy it with eloquence; we cannot buy it with the power of our intellect. It is God’s to begin with. Does any of it belong to us? No, it is received by us from above. We are to occupy to the very best knowledge that we have, and sense our responsibility, and let our light shine through us to those that are around us, and in doing that we are doing the work of God.*9LtMs, Ms 11, 1894, par. 7*

“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?” [*Isaiah 58:6.*] How are we to do it though? It is to present the obedience to Jesus Christ. And when we present the perfection that there is in His requirements, in His commandments, in His law, we are presenting that which will loose the bands of wickedness, and in the place of making men fast, in the place of shackling them with sin, it will loose the bands of wickedness, and those that are oppressed by the enemy.*9LtMs, Ms 11, 1894, par. 8*

Who is the enemy? Who is observing us on the right and on the left? It is the one who rebelled against the law of God in heaven. It is the one that fell because of his disloyalty, and when we work in his lines we are fastening the shackles of oppression. “His servants ye are to whom ye yield yourselves servants to obey.” [*Romans 6:16.*] If it is Christ you obey you are free, because he came to make us free. If we are on Christ’s side we stand under the blood-stained banner of Jesus Christ. The blood-stained banner of Prince Emmanuel testifies that we are free, made free in Jesus Christ because He is the propitiation for our sins, and not for ours only, but for all who shall believe on His name. That is the freedom that we want.*9LtMs, Ms 11, 1894, par. 9*

“To let the oppressed go free.” [*Isaiah 58:6.*] What can we say to them? We can show them that obedience to the requirements of

Jesus Christ is freedom, liberty, and salvation. It is indeed the perfection of Jesus Christ revealed in our world in His character.*9LtMs, Ms 11, 1894, par. 10*

“And that ye break every yoke.” [Verse 6.] We do not want to be bound any more, no matter who it is or what it is. There is our God [whom] we must serve, a God [who] requires our service. Nothing must come in between that God and our souls, because our souls are of infinite value, and we cannot hang them on the ministers. We cannot trust our salvation to them. We must search the Scriptures for ourselves and know what they teach. We must obey what God says.*9LtMs, Ms 11, 1894, par. 11*

“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?” [Verse 7.] How can you do this? By not living extravagantly yourself. By not using every dollar that you have to make yourself a place in the earth, but honor the Lord God of Heaven by showing that you esteem the purchase of His blood. You are to show that you estimate humanity from God’s standpoint. Jesus Christ is our Redeemer and we are to feel indeed that He has died to purchase humanity, to give us freedom and liberty which can be given only through Him.*9LtMs, Ms 11, 1894, par. 12*

Now let us see what the Spirit of God led His representative on earth to do, what the character of His mission was. He says, “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.” [Luke 4:18.] How? Why, He found when He came here that the truth was so mixed with error that He had to take away the traditions and maxims, and to remove the rubbish, and take the truth, which had served in the enemy’s lines to strengthen error and bring error before the people, rescue it [truth] from error and restore it to the native loveliness of its character, and then let that truth stand before the people. The oldest error may be pled for because of its age; it may be hoary with age, but that does not make error truth. No, it does not change error into truth.*9LtMs, Ms 11, 1894,*

par. 13

The Jews held their customs received from tradition and repeated from age to age and from generation to generation, and they kept accumulating until He says to them, “Ye are blind.” “Ye are both ignorant of the Scriptures and of the power of God.” [*Matthew 23:17; 22:29.*] What was the matter? Why they had taught tradition for the commandments of God. That is not the way to do. What did Christ come to present? He says, “The recovery of sight to the blind, to set at liberty them that are bruised.” [*Luke 4:18.*] Now you can see that that is in perfect harmony with what we have been reading. “When thou seest the naked that thou cover him.” [*Isaiah 58:7.*] What are you doing if you have the glorious light of truth? What are you doing if God has chosen you to be a peculiar people, a royal people, a holy people? You are to show forth the power of Him who hath called you out of darkness, out of blindness, into His marvelous light. Well, if God lets His light shine upon you, do not let your mouth be stopped. Do not let anybody put a falsehood in your mouth because of tradition. Speaking the truth as it is in Christ Jesus.*9LtMs, Ms 11, 1894, par. 14*

Let the Spirit of God speak for Itself. Do not mix in self, and your own ideas and your own opinions. You want to present the truth as it is in Christ, and when you do that let the truth make its own impressions.*9LtMs, Ms 11, 1894, par. 15*

“And that ye hide not thyself from thine own flesh.” [*Verse 7.*] How much of that there is. There is a little church in Denver where they do not let anyone in if they do any work, and so of course Christ does not come in because He set us the example by working in a carpenter’s shop. They exclude everyone. There was a seamstress taken in by a noble family, and [the people in the church] were highly offended and talked with them. To think that they should let one worker come in! Have they got a secluded Heaven? They are hiding themselves from their own flesh. Do just as Jesus did. What did He do? He took a position with the poor. He preached the gospel to the poor in such simple language that they could advance the truth in every line. What does it say in the Scriptures?*9LtMs, Ms 11, 1894, par. 16*

Christ sent out a message, "Come to My supper." The preparation is made, come to My supper. But they would not hear it. What was the matter? What had they got to do? One said, "I have bought a piece of ground and cannot come," and another said, "I have a yoke of oxen," and another, "I have married a wife," and Christ was angry, and He said, "Go out into the highways and compel them to come in." [Luke 14:18-23.] How? Were they to take and shackle them? They were to let the bright rays of light shine right upon them in clear, steady lines that they should follow the words of Jesus. "And I, if I be lifted up ..., will draw all men unto me." [John 12:32.] Do you draw them unto Him? That is the very work that is to be done. Let us draw. *9LtMs, Ms 11, 1894, par. 17*

Shall we go to the highest? Yes, go to the highest powers in the earth and say, "We have got a truth which will satisfy everyone of you. You are not satisfied. This is a truth so large and expansive and so deep that it will meet every want that you have." Present to them the precious truth. There are many in palaces that do not know what is the matter with them. Paul had converts in Caesar's household. He did not tell them to come out, but when it came to the point where they could not honor God and stay there, they had a perfect right to change their position, as Christ had the right to take the children of Israel out of Egypt in order that they might keep the Sabbath and have the Lord of heaven exalted before them. *9LtMs, Ms 11, 1894, par. 18*

Hide not yourself from your own flesh. Go to work right where you are among any people [where] there is work to do. "Lift up your eyes," says Christ, "and look." [John 4:35.] Why? For the fields are ripe and ready for harvest. What is interposing? Men interpose themselves right between the people and Christ. They are working in the lines of the enemy instead of in the light and power of truth, and the God of Heaven must see in the human agent the power that says, "Come, for all things are ready." [Luke 14:17.] That is what we want. We want to give the people food. They are hungry. We do not want the froth; we do not want the fables, but we want the Word of the infinite God. *9LtMs, Ms 11, 1894, par. 19*

Christ says, "Except ye eat my flesh and drink my blood ye have no part with me." [See John 6:53.] What is it to eat His flesh? When the

disciples heard that, they were offended. They did not discern spiritual things. He says, "The words that I speak unto you, they are spirit and they are life." [Verse 63.] It is to be doers of the Word. Do you think we are going to let people come in with their maxims and customs and blind our eyes? We have a work to do, to go to the people who have souls to lose or souls to save. What are the terms of salvation? "Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.] This we will keep ever before us.*9LtMs, Ms 11, 1894, par. 20*

Let us see what comes of not being self-centered, and not taking time to brood over our ailments and afflictions. We will take time to consider that there is somebody in the world besides ourselves, and we will begin to work in Christ's lines; our spirits will become animated and His righteousness will go before us. Then if ye do these things "thy light shall break forth as the morning, and thy health shall spring forth speedily." [Isaiah 58:8.] And it is a double health. It is not only bodily health, but spiritual health and power, spiritual sinew and muscle.*9LtMs, Ms 11, 1894, par. 21*

"Thine health shall spring forth speedily; and thy righteousness shall go before thee: and the glory of the Lord shall be thy rereward"—the righteousness of Jesus Christ. [Verse 8.] He has taken away our sins because we have repented of our transgression of the law of God. Our sin is taken away and in its place the righteousness of God is imputed unto us. Here the vacuum is supplied by blessing of God. That is what supplies the place. "Thy righteousness shall go before thee." Jesus Christ our righteousness. "And the glory of the Lord shall be thy rereward." If the righteousness of God goes before in the path that we travel, we have got a most glorious wake behind [us]. God's people are blessed. They stand out distinguished by light and love and power, and the world sees that there is somebody [who] will work according to the law of God.*9LtMs, Ms 11, 1894, par. 22*

"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 noon

day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verses 9-11.] That is what we want, to call and the Lord shall answer. “Thou shalt cry, and he shall say, Here I am.” He responds to [our call], and says, “What shall I do for you?” He will give you the very thing that your soul hungers after. *9LtMs, Ms 11, 1894, par. 23*

“If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.” [Verse 9.] It is not only the body, but the soul that is expressed in this work. How many we see whose light is in obscurity. O, if I could find Jesus. I have letters come to me saying, “How shall I find Jesus? I have prayed, but I do not get any answer to my prayer.” Christ says, “If ye do these things, I will answer. I am with you. I am right by your side.” What can we suppose is the reason that we are in obscurity? The light is shining, and here Christ says, “Then shall thy light rise in obscurity, and thy darkness be as the noon day.” [Verse 10.] Let us thank God. Let a gratitude offering come up to God. “And the Lord shall guide thee continually.” If His words to us continue we are not in darkness. “And the Lord shall guide thee continually and satisfy thy soul in drought ... thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verse 11.] [For] everyone that trusts in Jesus and drinks the water that He gives them, it shall be in them “as a well of water springing up unto everlasting life.” [John 4:14.] Let us see what work we have to do. *9LtMs, Ms 11, 1894, par. 24*

“And they that shall be of thee shall build the old waste places.” What is the matter? Do you see any waste places down here in 1894? “Thou shalt raise up the foundations of many generations.” What is the matter? Is the foundation gone? “And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” They will be called among the heavenly intelligences, “the repairers of the breach, the restorers of paths to dwell in.” “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places

of the earth, and feed thee with the heritage of Jacob thy father: For the mouth of the Lord hath spoken it." [Isaiah 58:12-14.]*9LtMs, Ms 11, 1894, par. 25*

Now we have to understand what the breach is. Look at the fourth commandment. We have assembled here today to acknowledge that the Lord created the heaven and the earth in six days and rested on the seventh day, and sanctified and blessed the seventh day, and set it apart for man to observe. In observing that day, we erect a memorial which is to call God to mind and keep Him in remembrance as the only true and living God to be worshiped by human intelligences. He created the heavens and the earth and He has given us a memorial, even the observance of the seventh day—not the first day.*9LtMs, Ms 11, 1894, par. 26*

Here comes up a power under the control of Satan that puts up the first day to be observed. God calls him the man of sin because he has perpetuated transgression. [2 *Thessalonians* 2:3.] He [Satan] has taken his side to be on the right hand of the first sinner that ever existed. We do not want to be on his side. Here is the breach that it is to be made and it has been a breach for years. Shall we let it always be a breach? "Well," some say, "why do you always talk about the Sabbath? Why don't you talk about Christ." Suppose in the enclosure a length of fence was broken down. If we were building that length would you ask why we paid so much attention to that part? What is it? [It is] the Sabbath of the fourth commandment that is broken down.*9LtMs, Ms 11, 1894, par. 27*

The foundation of many generations is the seventh-day Sabbath of the Lord our God. "This is the sign," He says in the *31st chapter of Exodus*, "this is the sign between me and [you] throughout your generations forever." [Verses 13, 17.] Well now, what is the matter? They have broken it down, and the world has taken the liberty to take a day that has no sacredness, no sanctity, and they all worship that as the Sabbath. It is a spurious sabbath. God does not accept it. And they worship God as though they had not departed from His ordinances, but they have. Shall we accept this child of Papacy? The Protestant world has taken it, the Protestant world has cradled it, the Protestant world has nourished it, but shall we take it as divine, when God says, "Six days shalt thou labor and do all thy

work.” [Exodus 20:9.] What shall we do? Work at that broken down line of fence “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.” [Isaiah 58:12.] *9LtMs, Ms 11, 1894, par. 28*

Will you please carry that home with you, and read and search and find out about the breach, because everyone of you want to become intelligent in faith and doctrine, that you may “give to every man that asketh of you a reason of the faith that is in you.” [1 Peter 3:15.] Let us seek the Lord that we may find Him. He wants us to seek Him. God help us to come right to the point, and every one of us be employed in lifting up the Sabbath which has been trampled under the feet of man, and a spurious one put in its place. *9LtMs, Ms 11, 1894, par. 29*

You will always find Satan on the side of the oppressor. God does not oppress. God does not bring [people] in by persecution, for He has let them live all this time, but when Satan gets the lines in his hands, he takes the spurious sabbath and sets it up against the perfection of Christ and [says] you have got to keep it. That is the spirit of persecution, and oppression and bondage. It goes right with the spurious sabbath that has not one syllable for its sanctity in the Word of God. “If you do not keep Sunday, you shall not buy or sell.” And not only that, but they work their oppression in every way possible, but thank God, He lives. He lived in the days of the apostles when the priests said, “Do not preach any more in the name of Jesus Christ.” [Acts 4:17.] *9LtMs, Ms 11, 1894, par. 30*

Somebody else’s law was to come in there and show that God had a government. He sent His angel and said, “Go and tell Peter to go and make known my words.” And when they came for Peter, lo, he was not there. And one came and said, He is in the temple preaching. And they sent officers to bring him without violence, and they brought him before the council. They said to him, “Why do you teach in his name?” But Peter answered and said, “Whether it be right in the sight of God to hearken to you more than to God, judge thee.” [Acts 5:19-29; 4:19.] *9LtMs, Ms 11, 1894, par. 31*

God help us that our eyes may be anointed with the eyesalve that

we may see. “He will cause [you] to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father.” [*Isaiah 58:14.*] Let us hide under the promise, and let us find refuge in Jesus Christ. He will establish us in truth and righteousness and the glory of the Lord shall be our reward.⁹*LtMs, Ms 11, 1894, par. 32*

Ms 11b, 1894

Thoughts on *Isaiah 58*

Brighton, Australia

February 10, 1894, 11:00 a.m.

Probably a variant of *Ms 11, 1894*.

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, 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 ordinance of justice; they take delight in approaching to God.” [*Isaiah 58:1, 2.*]*9LtMs, Ms 11b, 1894, par. 1*

A people is here represented as seeking the Lord in obedience to His will, but in reality they have forsaken God. “They ask of Me the ordinance of justice.” [*Verse 2.*] This was the condition in which Christ found the Jewish nation. The priests and Pharisees looked at their outward forms and ceremonies, their form of worship, and thought that these would certainly commend them to Christ.*9LtMs, Ms 11b, 1894, par. 2*

Christ showed them that they did not have the spirit of meekness and lowliness. “Behold,” He said, “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.” There is a voice that God bids shall be heard on high; it is the voice that gives the trumpet a certain sound. “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?” [*Verses 4, 5.*]*9LtMs, Ms 11b, 1894, par. 3*

This is not the kind of fast that the Lord takes pleasure in. “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?” [*Verse 6.*]*9LtMs, Ms 11b, 1894, par. 4*

Why, you say, I have been taught that we are not saved by our good works. No, you are not; but you cannot be saved without them. You cannot depend on your good works for salvation; you must have a living dependence upon God. When there is a living connection with God, when Christ is abiding in the heart by living faith, the human agent does the works of Christ, he speaks the words of Christ, and reveals a character like the character of Christ.*9LtMs, Ms 11b, 1894, par. 5*

When our life and character is hid with Christ in God, we cannot afford to let impulse or passion control our words or actions. We must keep the Saviour's example ever before us. We must do as we believe Jesus would have done under similar circumstances. If trials come, we are not to manifest a rebellious spirit. When we are oppressed, and burdens [are] placed upon us which we think others should bear, we are not to let self rule. In such experiences we are to learn to take the burdens to the right one. "Come unto me," Christ says, "all ye that labor and are heavy laden, and I will give you rest." "Learn of me; for I am meek and lowly in heart." [*Matthew 11:28, 29.*] Whatever of conflict or trial we are called to pass through, if we accept this truth of heavenly origin, meekness and lowliness of heart will be revealed in all our actions.*9LtMs, Ms 11b, 1894, par. 6*

We need to clearly understand the work that is before us. It is a work of mercy and love. We are to work in Christ's lines, and just as Christ worked. In the parable of the nobleman who before going on his journey gave to every man his work saying, "Occupy till I come," Christ and his followers are represented. [*Luke 19:12, 13.*] To everyone his work, and this work is Christ's work. The human agent is to cooperate with the divine. He is not to feel that all he has to do is to stand to his individual self. He has a broader field than this. "Occupy till I come." Be laborers together with God. We need to understand clearly what it means to be laborers together with God. We cannot do this merely with our intellect or education. We must be imbued with the Spirit of Christ.*9LtMs, Ms 11b, 1894, par. 7*

We cannot buy the grace of Christ with money; we cannot obtain it by eloquence or by the power of our intellect. It is a gift received by us from heaven. We are to occupy according to the knowledge we

have, sensing our responsibility, and letting our light shine to those around us; and in doing this we work the works of God.⁹*LtMs, Ms 11b, 1894, par. 8*

“Is not this the fast that I have chosen? to loose the bands of wickedness, and to let the oppressed go free; and that ye break every yoke?” [*Isaiah 58:6.*] When we present to others the perfection there is in the law of God, we are presenting that which will loose the bands of wickedness, and free those who are oppressed by the enemy. Our enemy is he who rebelled against the law of God in heaven, and who fell because of his disloyalty. When we work in his lines we are fastening our fellow men in the shackles of oppression. In obedience to Christ we are free, for he came to make us free. “His servants ye are whom ye obey.” [*Romans 6:16.*]⁹*LtMs, Ms 11b, 1894, par. 9*

“To let the oppressed go free.” What can we say to the oppressed? We can show them that obedience to the requirements of Christ means freedom, liberty, salvation. “And that ye break every yoke.” [*Isaiah 58:6.*]⁹*LtMs, Ms 11b, 1894, par. 10*

God requires our faithful service. Nothing must be allowed to come between Him and our souls, for we are of infinite value to Him. We cannot trust our salvation to man. We must search the Scriptures for ourselves, and know what they teach.⁹*LtMs, Ms 11b, 1894, par. 11*

“Is it not to deal thy bread to the hungry, 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.” [*Verse 7.*] We cannot do this work if we live selfish, extravagant lives, using every dollar we possess to make a place for ourselves in this world. We are to honor God by showing that we esteem the purchase of His blood. We are to show that we value humanity from God’s standpoint. The Son of God died to redeem the human race, to give the freedom which can come through His alone.⁹*LtMs, Ms 11b, 1894, par. 12*

Christ was the representative of the Father. Let us consider the character of His work, and what the Spirit of God led Him to do. He declared of Himself in the synagogue at Nazareth, “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." [Luke 4:18.] *9LtMs, Ms 11b, 1894, par. 13*

When Christ came to the earth He found the truth hidden by error. He had to rescue truth from the error that surrounded it and present [it] to men in such a way as to show the loveliness of its character. Error may be hoary with age, but this does not make it truth. The Jews held their customs received through traditions of the fathers, from age to age and generation to generation. Christ said to them, "Ye are blind." "Ye are ignorant both of the Scriptures and of the power of God." [Matthew 23:17; 22:29.] They were teaching for truth the traditions of men. Christ came, He said, to give "recovering of sight to the blind, to set at liberty them that were bruised." [Luke 4:18.] *9LtMs, Ms 11b, 1894, par. 14*

You can see that the work of Christ is the same work that Isaiah declares to be the work of His professed people. God has given you the glorious light of truth. He has chosen you to be His peculiar people, a royal people, a holy nation. What are you doing to show forth the power of Him that hath called you out of darkness into His marvelous light? When God lets His light shine upon you, do not let your mouth be stopped by tradition. Speak the truth as it is in Christ Jesus. Let the Spirit of God speak. Do not mingle self and selfish ideas and opinions with your work. Present the truth as it is in Christ Jesus, and let the truth make its own impression. *9LtMs, Ms 11b, 1894, par. 15*

There is a little church in Denver where no one who has to work for a living is allowed to worship. Everyone of the working class is excluded. And therefore Christ is excluded, for He was a worker, toiling at the carpenter's bench as an example to us. On one occasion a noble family took their seamstress to this church, and the other members were greatly offended, and remonstrated with them that they should bring one worker in. These souls are hiding themselves from their own flesh. The Saviour of mankind took His position with the poor. He preached the gospel to the poor in such simple language that they could understand Him. *9LtMs, Ms 11b,*

“A certain man,” said Christ, “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. 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. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and shewed the Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his servant, Go out into the highways and hedges and compel them to come in, that my house may be filled.” [*Luke 14:16-23.*]*9LtMs, Ms 11b, 1894, par. 17*

We are to let the bright rays of light shine upon all classes in clear steady lines, that they may see and follow the words of Jesus. “I, if I be lifted up,” Christ said, “will draw all men unto me.” [*John 12:32.*] This is the work we are to do, to draw. Shall we go to the highest? Yes, to the highest powers on earth and tell them that we have a truth that will satisfy every soul. This is a truth so broad and deep that it will satisfy every want that man can feel. Present to the higher classes the precious truth. There are many in palaces who long for something they cannot find. The truth will satisfy these souls. Paul had converts in Caesar’s household. He did not tell them to come out from their luxurious homes, but to honor God in the place [where] He had stationed them.*9LtMs, Ms 11b, 1894, par. 18*

“Hide not thyself from thine own flesh.” [*Isaiah 58:7.*] Go to work right where you are. Among every class of people there is work to do. Lift up your eyes and look; the fields are ready for the harvest. Men are interposing themselves between Christ and the people. They are working in the lines of the enemy instead of in the light and power of truth. God wants to see in the human agent the power that says, Come, for all things are now ready. He wants to see His

people giving their fellow men food. They are hungry. They do not want froth and fables; they want the Word of the living God. "Except ye eat my flesh and drink my blood," Christ said, "ye have no life in you." [*John 6:53.*] When His disciples heard these words they were offended, for they did not discern spiritual things. Christ said, "The words that I speak unto you, they are spirit and they are life." [*Verse 63.*] To eat the flesh and drink the blood of the Son of God is to be doers of the Word. We have a work to do in going to the people who have souls to save or lose and teach them the terms of salvation. "Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*]*9LtMs, Ms 11b, 1894, par. 19*

The prophet tells us what our experience will be if we work in Christ's lines, refusing to become self-centered, and spending our time in brooding over our own troubles and afflictions. If we will take time to consider that there are others besides ourselves in the world, "thy light," he says, "shall break forth as the morning, and thy health shall spring forth speedily." This health is a spiritual as well as a physical health. "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.*] Our sin is taken away, and the righteousness of Christ is imputed to us. Jesus Christ becomes our righteousness; and the glory of the Lord is our rereward.*9LtMs, Ms 11b, 1894, par. 20*

If the righteousness of Christ goes before us in the path we travel, and His glory follows in our wake, we are surely a blessed people. We stand out distinguished by light and love and power, and the world sees that here is a people who will work according to the law of God.*9LtMs, Ms 11b, 1894, par. 21*

"Then shalt thou call, and the Lord will 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." [*Verses 9-11.*]*9LtMs, Ms 11b, 1894, par. 22*

The Lord responds to our call and says, What shall I do for you? He will give us the very thing that our souls hunger for. Christ says, “If ye do these things, I will answer. I am with you, right at your side.” What is the reason that men are in obscurity? The light is shining, and Christ says, “Then shall light shine in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually.” If Christ’s words to us continue, we cannot remain in darkness. “And the Lord shall guide thee continually, and satisfy thy soul in drought, thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [*Verses 10, 11.*] [For] those who trust in Jesus, and drink of the water that He gives, it shall be in them “a well of water springing up into everlasting life.” [*John 4:14.*]⁹*LtMs, Ms 11b, 1894, par. 23*

“And they that 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.” [*Isaiah 58:12.*]⁹*LtMs, Ms 11b, 1894, par. 24*

What is the matter? Do we see any waste places down here in 1894? “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.” [*Verses 13, 14.*]⁹*LtMs, Ms 11b, 1894, par. 25*

We need to understand what the breach here mentioned means. Let us look at the fourth commandment. We have assembled here today to acknowledge that the Lord created the heavens and the earth in six days, and that on the seventh day He rested, that He sanctified and blessed the seventh day and set it apart for man to observe as a day of rest and worship. In observing this day, we honor God’s memorial which calls to mind the only true and living God. God gave the seventh day Sabbath to man as a memorial of His work of creation. Satan, the enemy of God, has instituted Sunday observance, and God calls him the man of sin, because he has thus perpetuated transgression. [*2 Thessalonians 2:3.*] The

breach that has been made in the law of God has been a breach for many years. Shall it always be a breach?⁹*LtMs, Ms 11b, 1894, par. 26*

“Why do you always talk about the Sabbath?” so many ask. “Why do you talk about Christ?” Suppose a fence enclosing a valuable field of yours should be broken down in one part. Which part of that fence would receive the most of your attention? Would it be the part that was secure? No; the breach would be that which would occupy your time and thought until the enclosure was secure again. It is so with the law of God. The Sabbath of the law of God is the breach in the wall. It has been broken down. “The foundation of many generations” is the seventh day Sabbath. [*Isaiah 58:12, 13.*] “This is the sign,” God says, “between me and thee throughout your generations.” [*Exodus 31:13.*]⁹*LtMs, Ms 11b, 1894, par. 27*

The world has taken the liberty of putting in the place of the seventh day Sabbath a day that God has not sanctified and blessed, and it worships God on that day as though it had not departed from His ordinances. The Protestant world has taken this delusion, cradled and nourished it. But God does not accept this spurious sabbath, and shall we accept it? “Six days shalt thou labor,” He says, “and do all thy work; but the seventh day is the Sabbath of the Lord thy God.” [*Exodus 20:9, 10.*] Then let us work to repair the breach; let us raise up the foundation of many generations, that we may be called the repairers of the breach, the restorers of paths to dwell in.⁹*LtMs, Ms 11b, 1894, par. 28*

We each need to become intelligent in faith and doctrine, that we may be able to give to every man that asketh us a reason of the hope that is in us. Let us seek God, that we may find Him. He wants us to seek Him. May He help us to come to the place where we will uplift the Sabbath that has been trampled under the feet of men. Let us pray that our eyes may be anointed with eyesalve, that we may see. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and wilt call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with

the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Isaiah 58:13, 14.*] Let us hide under the promise, and find our refuge in Christ. He will establish us in truth and righteousness, and the glory of the Lord will be our reward.⁹*LtMs, Ms 11b, 1894, par. 29*

Ms 12, 1894

Sermon/This Is Life Eternal that They Might Know Thee.

Prahran, Australia

February 18, 1894, 4:00 p.m.

This manuscript is published in entirety in *1SAT 239-249*.

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hath sent.” *John 17:2, 3*. Here is the greatest knowledge and the most essential for every individual to know. You may, everyone of you put forth all your efforts; you may expend money, you may go [to] the highest institutions of learning to obtain an education, and yet if you do not feel the necessity of [becoming] acquainted with God and Jesus Christ whom He hath sent, all the knowledge that you obtain cannot give you eternal life. We have traveled extensively and seen many going from place to place, from east to west, to Europe and back again, and traveling over the world. What were they after? They wanted to prolong their life. We saw one poor human being suffering in distress, such distress—a large tumor on his head, increasing till it bowed his head down to his breast. He believed in Jesus, but he said, “Give me something to prolong my life.” Even in suffering and distress, such a tenacious hold on life. He wanted life. We tried to talk with him about the life which measures with the life of God. We tried to talk with him about that life which runs parallel with the life of Jehovah. It is a life without sigh and without sin, a life without bereavement, without infirmities, and without affliction, and with no fear of death. What a life that is! Well, here are the conditions whether you shall have that life or not. “This is life eternal, to know the true and living God and Jesus Christ whom he hath sent.” [*Verse 3.*]*9LtMs, Ms 12, 1894, par. 1*

Why then is the world not filled with the glory of God? Why do you not find human beings that are making it their aim and object to know God and to know Jesus Christ whom He hath sent? Why do you not see the instruction coming from parents to children? Why

has it not been in past generations that the instruction has come from parents to children, and thus children have been trained and disciplined and educated so that the first lessons they shall teach their children will be lessons of God and Jesus Christ whom He hath sent? They must know this or they will never know what eternal life is.*9LtMs, Ms 12, 1894, par. 2*

How wicked it is for parents by precept and example to show by their conversation and practice that this world absorbs all their mind. Who gave you your mind? Why it was God. He gave you your intellect and He gave you that mind that it should be educated, that it should be trained, that it should be disciplined. He alone can do it.*9LtMs, Ms 12, 1894, par. 3*

When parents give the lessons to their children from their babyhood, should it not be God and Jesus Christ whom He hath sent? And when the words of life, the lessons of Jesus Christ are familiar to their own mind, the treasures of the heart are molded by the treasures of the God of Heaven, and they are teaching their children to know God and Jesus Christ whom He hath sent. Not to know Him as children have been taught in generations back—that He is a spy upon them and that God is a stern judge. No, you do not want to teach them that. You want to weave love into your own character, and you want to bring it into the character of your children. You want true Christian courtesy in your own life, and you want to bring it into the lives of your children. You want it in the lives of your children. You want to keep before them that they are living in the sight of God, that they are living in the sight of Jesus Christ.*9LtMs, Ms 12, 1894, par. 4*

Cherubims and seraphims, angels and archangels, are watching the battle that is going on in this life. Between whom? The Prince of life and the power of darkness. And what does God do? He shows us how we must do, He shows us how we must conduct the battle. He left the royal courts, laid aside His royal robe, and clothed His humanity with divinity. He became a man among the sons of men, and here He walked the world as what? A representative of the love of God, an example that we may study, a character that we may imitate every phase of, that we may see that He did not live to glorify Himself, but He lived to point to God. He came to live the law

of God, because Satan was bringing his power to bear upon men, and his lying fallacies were all the time pressing upon them.*9LtMs, Ms 12, 1894, par. 5*

You cannot keep the law. No. It is impossible for man of himself to keep the law. He cannot do it. But what can he do? Lay hold by living faith of the righteousness of Jesus Christ, and present to the Father the righteousness of Christ; and the fragrance of His character is brought into his life. Here Satan is dethroned, he is emptied out of the house, and the vacuum is supplied by the righteousness of Jesus Christ. Christ sits enthroned in the human soul. Christ never wars against Christ.*9LtMs, Ms 12, 1894, par. 6*

And Christ says, "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.*] Then it is plainly expressed what His will and work are, in the *14th chapter of John* and the *twelfth verse*. It is believing on Jesus Christ who is able to save you to the utmost. He came to this world to bring fallen man moral power, that he might keep the commandments of God and be a partaker in the divine nature, overcoming the corruption that is in the world through lust. It is the privilege of every one of us. When God has done so much for us in giving His only begotten Son that whosoever believeth on Him should not perish but have everlasting life, we are persons of hope.*9LtMs, Ms 12, 1894, par. 7*

We may everyone lay hold on the hope that is set before us. "He that believeth on me the works that I do shall he do also," and He says, "I kept My Father's commandments." [*John 14:12; 15:10.*] The Pharisees said when the disciples rubbed the ears of corn as they went through the wheat fields, "He has broken the Sabbath." [*Matthew 12:2.*] Could they have fastened that upon Him, then what? They would not have had to get false witnesses to speak against Him. They would have condemned Him as a Sabbath-breaker. But He said, "Ye do not know what this means, I will have mercy and not sacrifice," or ye would not have condemned the guiltless. [*Verse 7.*]*9LtMs, Ms 12, 1894, par. 8*

Who dares to say Christ is a Sabbath-breaker? He made the Sabbath Himself. He is the one that spoke the law from Sinai. He is

the one who was enshrouded in the pillar of cloud, and therefore He said, "Ye are ignorant of the Scriptures and of the power of God." [*Matthew 22:29.*] Why? Because they covered it all up with their maxims and traditions, which had been handed down from rabbi to rabbi, and repeated and enlarged till the specifications of the law of God were buried in a mass of rubbish, and till the people were not certain that they were keeping the law or not, for the law is the transcript of the Father's character.*9LtMs, Ms 12, 1894, par. 9*

If the law could have been abolished, Christ need not have died, but He came, the only begotten Son, to die and suffer for the human family. Now He says, "Ye that believe in me the works that I do shall they do also, and greater works than these shall these do, because I go to my Father; and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." [*John 14:12, 13.*] Please tell me, if you can, why you are so weak and helpless. Why, as professing Christians, are we so mixed and mingled with the world, till we lose sight of eternity, till we lose sight of Jesus Christ, and till we lose sight of the Father?*9LtMs, Ms 12, 1894, par. 10*

Why, I ask you, are there so many families destitute of the Spirit of God; why are there so many families that have so little of the life, and love and likeness of Jesus Christ? It is because they do not know God. If they knew God and if they would behold Him by faith in Jesus Christ who came to our world to die for man, they would see such matchless charms in the Son, that they by beholding would become changed [into] the same image. Now you see the wrong of conforming to the world.*9LtMs, Ms 12, 1894, par. 11*

We have a little lifetime to live here, and we know not how soon the day may come when the arrow of death must strike our heart. We know not how soon the time may come when we shall have to give up the world and all interest in the world. Have we individually become acquainted with God, the governor of Heaven, the Lawgiver, and Jesus Christ whom He hath sent into the world to represent Him?*9LtMs, Ms 12, 1894, par. 12*

The world could not bear Him. Just three years and a half of public ministry and then they got rid of Him. The heavenly vine was taken and transplanted on the other side of the wall. There the heavenly

boughs hang over this side of the wall by the Holy Spirit. The Holy Spirit was given to man and here the communication is to be kept up between heaven and earth, between God and man. The communication is to be preserved lest man be overcome of the world. Christ says, "I have overcome the world." [*John 16:33.*] Why? On our behalf. That you may overcome as He overcame. Then our work is to seek God with all our hearts that we may find Him.*9LtMs, Ms 12, 1894, par. 13*

Do not be afraid to be found on your knees acknowledging God as your Father. Acknowledge your dependence upon God. Acknowledge that you are acquainted with His power, that you want a vital connection with the God of Heaven. "Well," you say, "they misinterpret me, and if I am in the world I must be of the world." No, that does not necessarily follow. Christ says, "Ye are the light of the world." "Let your light so shine that they may see your good works," and let them see that you are turning your eyes upon heaven. [*Matthew 5:14, 16.*] But it is not the fashion, and I am so sorry that it is not the fashion.*9LtMs, Ms 12, 1894, par. 14*

We found that Moses was uplifting his hands towards Heaven when Israel and the opposing power were in warfare. Before all Israel he stood with his hands uplifted toward Heaven. But just as soon as they began to drop, the enemy gained the victory and every time his hands were uplifted toward Heaven the forces of Israel gained the victory. So Aaron and Hur stood on each side and held his hands toward heaven as a symbol, signifying that he was laying hold of the God of Heaven as they must do. They must stretch their arms toward heaven. Christ is their helper.*9LtMs, Ms 12, 1894, par. 15*

Here we are in a world that is unfavorable to right and truth, and what shall we that want to serve God do? What shall we do? We must put our whole business into the business of serving God. "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you." [*Matthew 6:33.*] Because you have got a God who says, "If ye keep my commandments I will bless you in your fields, and flocks, and herds, and vineyards, and all that you put your hand unto." The God of Heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God or shall we trample upon the

law of God and say it is not binding? God might just as well have abolished Himself. In the law every specification is the character of the infinite God.*9LtMs, Ms 12, 1894, par. 16*

What are we to do? Study the Scriptures. Search the Scriptures. See whether you are obeying the law of God and the standard of His righteousness. Tell your children that you have disregarded the law of God. Tell them you feel as Ezra did. Here was Josiah so sorry to think that the law had been lost and that they had been careless and heedless of it. They bring it before him. There stands up one that reads it, and the people weep and mourn because they have not kept the law. But rejoice that you have the law now. We will keep it. Bring your offerings and gifts and offer praise to God with your tears and mourning. That is just what we want to do. If the light of the law of God comes to us and we see intelligently that we have been transgressing it, we can say, "Now I understand how it is that we have been in darkness and uncertainty. Now we will lay right hold of the commandments of God and we will keep them and live, 'for the law of the Lord is perfect, converting the soul.'" [*Psalm 19:7.*] Why should God abolish a perfect thing? We want to use our intelligence to a purpose, and send back joy and rejoicing that you have found out that you were not loyal servants of the Lord of Heaven, but that you would be. You would not have it go up to the judgment that you were transgressing the law of God and putting Christ to an open shame before the world. Thinking good but not practicing will not answer.*9LtMs, Ms 12, 1894, par. 17*

We want Christ and His obedience and we want to drink in of the Spirit of God. I want to be like Him. I want to practice His virtues and be a doer of the Word. And what did He say on the Mount? "Think not"—on their startled ears fell the words, their very thoughts unrolled before them—"think not that I am come to destroy the law or the prophets. I have not come to destroy but to fulfill." He came to fulfill every specification of the law. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [*Matthew 5:17, 18.*] I want you to take this. It is the Word of God. You will hear from the word of men that the law is abolished and that it is not binding upon men. And they act just so. But you cannot afford to work against God. "Ye are laborers together with God." [*1 Corinthians 3:9.*] I would rather be a laborer with God than

to be laboring counter to Him. I see in Him matchless charms.*9LtMs, Ms 12, 1894, par. 18*

“But,” you say, “the law cannot save anybody.” No, we are free through Christ, living in obedience to the law, through the merits and righteousness and virtues of His character. And when we lay hold of Him by living faith what shall we do? Keep the commandments of God and live His law as the apple of your eye. These are the words of inspiration, “Keep them and live.” [*Leviticus 18:5.*] You do not have anyone touch that part of your eye. You know how painful it is.*9LtMs, Ms 12, 1894, par. 19*

Do you want to know just what to do? Say, “I rejoice that I have found out how defective I am and I am going to overcome sin and be a victor; for He says, ‘To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.’” [*Revelation 3:21.*] Will you overcome as Christ overcame? Shall we have the victory? Jesus Christ is our Saviour.*9LtMs, Ms 12, 1894, par. 20*

We have a great work to do. Not to tell them that there is no law. No law to govern heavenly and human intelligences? Whoever picks that up is in Satan’s army and you cannot afford to be there. I beseech you to seek the Lord with all your heart that you may find him to be precious to your soul. Jesus died that you might have salvation, that you might go on, not linking hands with the world, not that you might know more and more of the world, but that you might know God and Jesus Christ whom He hath sent.*9LtMs, Ms 12, 1894, par. 21*

The law cannot save, you but it is the standard of character, and to represent the character of Jesus Christ you must live the law, for He lived the law in our world. Paul says, “I have taught them from house ... repentance toward God and faith toward our Lord Jesus Christ.” [*Acts 20:20, 21.*] This is the way. We behold Him for the perfection of His character and then we see the defects in our own character. Do you stand before God and say, “Cleanse us and change us”? You should flee to Jesus Christ and lay hold of the divine merits of the Son of God, and then you are washed from the defilements and stains of sin. There is not a stain in the character

because God is enthroned in the heart and Christ does not war against Christ. Christ does not war against the Father. "I and the Father are one." [John 10:30.] He was in the express image of the Father's person, and we want to express the character of Jesus Christ. We must claim His sufficiency.*9LtMs, Ms 12, 1894, par. 22*

Christ has died for us. Satan says, "You are a sinner and cannot make yourself any better." Yes, I am a sinner and I need a saviour and I lay hold of the merits of Jesus Christ to save me from all transgression. We wash in the fountain that has been prepared for us, and we are cleansed from all the defilement of sin.*9LtMs, Ms 12, 1894, par. 23*

There is matchless loveliness in Jesus Christ. I love Him because He first loved me. We want the purity that there is in Jesus Christ and He will save to the utmost all who come to Him. Then you see what Christ suffered for us. Are we willing to be partakers of His sufferings? He says if we are we will be partakers of His glory. How much have you suffered for Christ's sake? Are you willing to be partakers with Him in His suffering? If you are, He will co-operate with you and you can co-operate with the heavenly intelligences to bring the lost sheep back to the fold. There are souls that are perishing out of Christ, and what we want is to bring God's lost sheep back to Christ. May God help us to know what we must do. Christ loves us because we are helpless and dependent.*9LtMs, Ms 12, 1894, par. 24*

We are lost without Christ, but God has given us something to bring us back to our loyalty. We want the deep movings of the Spirit of God on our hearts. We want to walk in the light as God is in the light and then we shall not walk in darkness. We shall have songs of praise and rejoicing, for we can tell the story of the love of Jesus toward man. He died on Calvary that we should not perish in our sin. Then cease from evil and follow on to know the Lord. Oh, the light and love and preciousness that there is in Jesus Christ! He will encircle us in the arms of His mercy and He will love us freely.*9LtMs, Ms 12, 1894, par. 25*

God grant that we may seek the perishing and bring them back to the fold of God. We want to see sinners converted and we want to

seek to expel sin from the world. God will deliver us, and we may represent the character of Jesus Christ who died for the sins of the whole world. Let us, everyone, learn of Jesus. Take His yoke. Love Him because He first loved you, and we shall have a most precious victory by and by. He will open the gates of the City of God and bid us come in. He will welcome us and give us a heavenly benediction. To [all] [who] have tested their obedience that they will obey the law of God, He says, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." [*Matthew 25:21.*] What is that joy? The joy of seeing sinners converted. They will be brought to Jesus Christ, and this is His joy. We have been partakers with Jesus Christ. "Laborers together with God." [*1 Corinthians 3:9.*] And thus we see that we can indeed be partakers of His glory which shall be given to every faithful child of God.*9LtMs, Ms 12, 1894, par. 26*

Let us take the robe of His righteousness woven in the loom of heaven. There is not a thread of humanity in that robe. It is the robe of Christ's righteousness. Let us put it on right here. We want life. We want to give the example of what Christ is and what we may be. Oh, that we might manifest God to a fallen world. We may be purified so that we may wear the robe of Christ's righteousness and the crown of immortality. God grant that this may be our lot, for Jesus loves us with a love that is infinite. He does not want that one of us should perish, but that every one may have that life that measures with the life of God. God grant that we may secure that blessed inheritance.*9LtMs, Ms 12, 1894, par. 27*

Ms 13, 1894

Talk at the Australian Bible School Chapel

Melbourne, Australia

February 20, 1894, 9:00 a.m.

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I was thinking of that which Brother Starr has presented in regard to the work that is going on in the different places. Perhaps we do not all feel in regard to this matter as we ought to, because as individuals we are not engaged in active warfare, and it may be that we do not take any particular burden or responsibility upon our individual selves. What are we to take? Who are we to take? What is our business and work? Well, we claim to stand under the bloodstained banner of Prince Emmanuel as His soldiers—to war. And we war not against flesh and blood, but against principalities, against powers, against the rulers. The rulers, you see—the rulers of the darkness of this world—and against spiritual wickedness in high places. You see that means a great deal.⁹*LtMs, Ms 13, 1894, par. 1*

Now, every one of us who has enlisted to be followers of Jesus Christ are real soldiers, to fight in the Lord's army. Well then, how is it with us? Do we feel the need of earnest prayer? Do we feel our accountability to put away everything that would hinder? I am speaking to the students and to everyone in the room. Put away everything that is an offense to God, whether it is an open transgression or a secret sin. It becomes us to place ourselves as though warring, fighting the battle of the Lord in the sight of the whole heavenly universe. All heaven is looking down to see what kind of progress we are making, what character we are forming, and what we are doing day by day, hour by hour, moment by moment. It is in the sight of heaven.⁹*LtMs, Ms 13, 1894, par. 2*

I rose up this morning about half past two and I could not rest. I will tell you something of the train of thought that I had. It was this: There were the Israelites in Joshua's day brought up where they were in active warfare with the enemy of Ai. They had not thought but that they would have the victory and perhaps we may think so today in this conflict that is going on. We may think that we have the truth and it will come out all right. Well, Joshua had high expectations that they were to have the victory, but lo, at the very first opening of the battle, the very first conflict, Israel was driven back. True, the numbers of Israel were not equal to the numbers of the enemy, but neither had they been in many encounters, so that they expected the victory although they were fewer in number. But thirty of Israel are slain.⁹*LtMs, Ms 13, 1894, par. 3*

What was the trouble? Joshua did not know. He threw himself on his face in an agony of distress. "And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content and dwelt on the other side of the Jordan! O Lord, what shall I say, when Israel turneth their back before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round about, and cut off our name from the earth: and what wilt thou do for thy great name? And the Lord said unto Joshua, get thee up: wherefore liest thou thus upon thy face? Israel hast sinned and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and they have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from amongst you. Up, sanctify the people and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [*Joshua 7:7-13.*]⁹*LtMs, Ms 13, 1894, par. 4*

Now the point that I wanted to bring before you was this: God notices evils which do exist. If there is wrong practiced by anyone in

this school, which is but winked at and passed over, would the students consider it a gracious thing to do? There are some that might consider it so, but still God does not take it thus. If God has placed men in responsible positions, then it becomes everyone that has the responsibility of this position of trust to be faithful sentinels; to be guarding the fort lest there shall be things brought in which shall be an offense to God. God looks at sins that are even as Achan's, and He says, "I will not be with you any more." [*Verse 12.*]*9LtMs, Ms 13, 1894, par. 5*

We want the students to take this individually. We are living in a solemn time. We are living where there is opposition, where we must meet principalities and powers and the rulers of the darkness of this world, and spiritual wickedness in high places. Will the truth of God lose its power upon the mind of the people, will God leave us so that the enemy of truth shall apparently triumph and obtain the victory?*9LtMs, Ms 13, 1894, par. 6*

What we want is to speak to you individually. You have a case open between you and your God. How is it with you and your God? Are you seeking earnestly for the glory of God and the success of His cause, and are you putting away everything that is offensive to God? Are you making straight paths for your feet lest that which is lame be turned out of the way? God is in earnest with us. We are serving a jealous God, one that cannot look upon iniquity, and that cannot be pleased and let iniquity pass right along without being exposed.*9LtMs, Ms 13, 1894, par. 7*

It may look like a terrible thing that the Lord said that Achan should be destroyed; but the very same principles that controlled Achan had been brought into his family, and this influence would have been dangerous to the children of Israel. Everything like falsehood, everything like dissembling, everything like dishonesty is a terrible thing in the sight of God.*9LtMs, Ms 13, 1894, par. 8*

We want you to arouse your minds [to] see that it is the duty of every one of you to hold the fort. It is an important fort. It is very important that every youth should make an entire consecration of himself, soul and body to God, and say, "Not what I wilt but thy will be done. I am ready to hear." You may have a conscience and that

conscience may bring conviction to you, but the question is, Is that conviction a working agent? Does that conviction reach your heart and the doings of the inner man? Is there a purification of the soul temple of its defilement? That is what we want, because it is a time such as it was in the days of the children of Israel; and if there are any sins upon you, do not stop till they are corrected and put away.*9LtMs, Ms 13, 1894, par. 9*

There are some that have been brought up in their homes to have what they please and do what they like. When they come to our school to obtain an education, in order to have a right kind of education they must have a mold upon their character that is after the divine similitude. The conscience must be to a purpose because there will be a surrender. All your convictions are not worth a straw unless they reach to the heart. Have you that faith that works by love and purifies the soul?*9LtMs, Ms 13, 1894, par. 10*

Some think they have a great wealth of affection because if anyone does wrong, they cover it up and do not make anything of it. They cover it up and make as light of it as possible because it will hurt their feelings. There is danger on both sides. There is danger of not placing the twin sister of love beside her. God is love and God is justice and these two must blend. They must touch, they must unite together, and then God wants the school to be after the order of the schools of the prophets. We want the divine similitude to be seen in those that are being educated. You may obtain all the knowledge that is in the world, but this is not the education that is most profiting to those that obtain it—it is the love of God and the purity of the soul running through the life like threads of gold. It is here that you are receiving the education that you will take to the other world. We want an education that can be taken to the other world. I do not want an education that I have to leave half of it here. We want an education that can be taken to the other world. Ye are complete in Him who gave His life to save us, and is now sat down with the Father on His throne.*9LtMs, Ms 13, 1894, par. 11*

Well, if there is any straight dealing, some are so full of what they call affection, but it is very cheap affection. It is very cheap affection when they will say “peace” when there is no peace. [*Jeremiah 6:14.*] This is the affection that will plaster over everything that God will

send to strike the mind.*9LtMs, Ms 13, 1894, par. 12*

We want you to feel that you are responsible for the success of the school. You need not think that it depends upon those that have the management of it to make the school successful. It depends upon the students. What kind of timber are you putting into your character? We want you to consider how God treated Achan and how God treated Israel because that sin was committed in their midst and that He knew all about it. He was offended because by His mighty power He did a great and glorious work for Israel, but here were sins that barred His way so that He could not do what He would. You know it is stated that the world's Redeemer could not do many mighty works in certain places because of their unbelief.*9LtMs, Ms 13, 1894, par. 13*

What is our school good for without discipline? We must have it in the school. What is heaven good for if we are not to keep the commandments when there? We must cleanse ourselves from all filthiness of the flesh and perfect holiness in the fear of the Lord. God is only waiting for you to clear the way. Christ, the Saviour of the world, was coming to introduce His mission, but John was sent before Him to prepare the way. And what did he do? He called them to repentance. That work was done so that Christ's words would find a lodgment in the human heart. While we will treat every soul with all the compassion that Jesus manifested to us, we want to feel in harmony with God and hate the sin but love the sinner. And we want to call things by their right name, and put sins away from us. When we <begin to> tamper with sin, it does not seem so sinful to us.*9LtMs, Ms 13, 1894, par. 14*

Everyone of you can have a deep and rich and glorious experience in the things of God. Everyone can feel that it is a test and trial of his faith to bring this school up in interest, bring it up in godliness, bring it up in purity and integrity. But the heads of the school cannot do it without your co-operation. All the heavenly universe is watching the inhabitants of the earth; they are watching the human agents, waiting for an entire surrender to the God of Heaven. Just as soon as that is made, the heavenly intelligences go to work upon that agent and he becomes a living channel of light.*9LtMs, Ms 13, 1894, par. 15*

You will think after a time what kind of an influence you exerted in the school, and you will think whether you tried to make yourself what God designed you should be. He has given us precious light and brought us every opportunity and every privilege that you could be complete in Jesus Christ. Oh, do not make a low standard, or you will never reach higher than your own standard. We want a complete character. We want to rise as high as it is possible for us to rise. The experience that you gain here, if it is of the right kind, is going to be more valuable to you than gold and silver and precious stones.*9LtMs, Ms 13, 1894, par. 16*

It is going to be of the highest consequence to you as to how you stand in the sight of God: "Am I where God's Holy Spirit can mold me?" You are not to try and mold the Holy Spirit, but it is the Holy Spirit that is to mold you. It is to take out everything that is like disorder, everything that is lax and loose and slipshod in character. It is to bring you where you shall have a well balanced mind. It is to bring you where you can feel that it is a place where God's honor loves to dwell. Right here in the school.*9LtMs, Ms 13, 1894, par. 17*

I want to address the students. We are heaven bound. There is a strife in which we are to engage. You may profess the religion of Jesus Christ from now until the judgment, but it will do you no good unless you work in harmony with Jesus Christ to keep the law of God, which Achan did not.*9LtMs, Ms 13, 1894, par. 18*

Do you think Satan wants this school to be carried on where his word cannot be carried out, where you will perfect Christian characters? Does he want that? Every student here has an influence, and there is an unconscious influence that surrounds every one of you. It is as poisonous as hell, or it is from Jesus Christ. The fragrance of Christ's character makes you a savor of life unto life. We want Jesus to abide with us, and we open our soul temple and invite him in. He says, "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.*] There is the promise, and the condition. Can you do just as you please and think that you can come to Christ at any time and ask Him for anything that you want? No, you do not know how to pray. What we want is to know how to pray intelligently, how to speak intelligently and how to live intelligently as in the sight of

God and the whole universe of Heaven. And God will help everyone of us. We need not to be destitute of His help, for God will give us grace upon grace.⁹*LtMs, Ms 13, 1894, par. 19*

We are acting upon the plan of multiplication as brought to view in the *first chapter of Second Peter*, and he tells us to work upon the plan of addition. As you work upon that plan, God applies His grace and you have grace and light and it molds and fashions your heart. "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." [*Verses 5-7.*] Not tied on the outside. If they be in you and abide, they make you that ye shall not be barren nor unfruitful in the knowledge of our Lord and Saviour, Jesus Christ. "And this is eternal life that ye know God, and Jesus Christ whom he hath sent." [*John 17:3.*] To know Him is to represent His character. You have grace and you gather more grace so that your talents and influence are constantly increasing.⁹*LtMs, Ms 13, 1894, par. 20*

O, I love Jesus. I behold in Him matchless charms. I woke up last Sunday morning and it was as though a voice spoke to me, "By beholding, ye become changed into the same image." [*2 Corinthians 3:18.*] "Looking unto Jesus who is the author and finisher of our faith." [*Hebrews 12:2.*] Will you look, dear students? Will you keep your mind just as though God were by your side? Will you consider that He is right by your side [and] is longing to give you grace and help? So grasp Him by living faith, [saying,] I must be an overcomer. I will press the battle to the gates and keep working. "Looking unto Jesus, ... who for the joy that was set before him, endured the cross, despising the shame." [*Verse 2.*] He says a little after this, "Ye have not yet resisted unto blood." [*Verse 4.*] You have not lost blood in the battle yet, and there are not many here that have. I think we can lean more firmly upon the arm of the Lord till we obtain the victory, till we can say, "A new song hath he put in my mouth." [*Psalms 40:3.*]⁹*LtMs, Ms 13, 1894, par. 21*

We want you to know that all the universe of Heaven longs to cooperate with you that you "may be more than conquerors through him that hath loved you." [*Romans 8:37.*] Let us fight manfully the

battle of the Lord, and then we shall wear the crown of immortal glory.*9LtMs, Ms 13, 1894, par. 22*

Here are the different places where the truth and error are brought into collision. If we are true soldiers of Jesus Christ, we will watch, we will pray, we will empty our soul temple of every defilement so that if we cannot do anything else we can pray. If there is an increased opposition, which we may expect, do you want to be found on the side of the enemy? Do you feel that Christ's glory is involved and that you want to be an encouragement to everyone that is bearing burdens in the school and working far beyond their strength to get the truth before the people? You can make their hearts glad by not showing a spirit that is not under the control of God. This is discouraging because they see that their efforts are vain.*9LtMs, Ms 13, 1894, par. 23*

We want all of you to get together in your rooms and pray for those that are working for the truth. Let every one of you feel responsible for the success of the school. Hold the fort that nothing [may] come into your heart that will be a discouragement to the school, but that you stand as students that are serving, loving and glorifying the Lord.*9LtMs, Ms 13, 1894, par. 24*

Ms 14, 1894

Talk at the Australian Bible School Chapel

Melbourne, Australia

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Portions of this manuscript are published in *1MCP 53-54*; *CG 98*; *ML 291*; *5BC 1095*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

There are some things that I want to present to you that I will send to the school in America. I do not know whether anything has been presented in regard to the students building up the school. This school was designed to bring the knowledge and fear of the Lord before your minds. We want you to take in the idea that the knowledge and fear of the Lord is the beginning of wisdom. When one gets into a loose, lax way and considers that he is going to have a little fun, he lets himself down. He lets himself down where the Spirit of God does not work with his efforts. We wish to know who is on the Lord's side, and whom we can depend upon.*9LtMs, Ms 14, 1894, par. 1*

Here we are brought together, of different minds and different education, different training, and we do not expect that every mind will run right in the same channel, but the question is, Are we, the several branches, grafted into the parent Vine? That is what we want to inquire, and we want to ask teachers as well as students. We want to understand whether we are really grafted into the parent Vine. If we are, we may have different manners, different tones, and different voices. You may view things from one standpoint, and we have ideas different from one another in regard to the Scriptures, not in opposition to the Scriptures, but our ideas may vary. My mind may run in the lines most familiar to it, and another may be thinking and taking a view according to his traits of character, and see a very deep interest in one side of it that others do not see.*9LtMs, Ms 14, 1894, par. 2*

We are to unite together to bring God's light into the world, every one adding his jot or tittle in Christ's lines. This is the order of Christ. "Ye are the branches of the vine." [See *John 15:5*.] You are bearing fruit, then, and it is the fruit of righteousness. But you do not bear thorns. You do not come here to the school to see how much you can follow your own inclinations; you do not come here to have your own way and see how near you can come to the border of disorder and lawlessness, and yet maintain your position in the school. You cannot do this way. You may think, "Because I have done so and so, they have dealt with me very severely, and I only considered it a little thing." I refer you to Adam and Eve in Eden. God said, "Ye shall not eat of the fruit of the tree of knowledge of good and evil lest ye die." [*Genesis 2:17*.] But Eve was flattered by the enemy and ventured to take of the fruit of the tree and eat, and gave to her husband. She showed that she felt as though she was indeed a representative of Satan. She presents it to her husband and he did eat. *9LtMs, Ms 14, 1894, par. 3*

Now that was a very light test. There could not be a lighter test. If it had been a great thing that had been presented as a test, everyone would have said, "We did not do that large wrong, we only did this small wrong." God took that small test to reach the smallest test throughout mankind. And when anyone comes here to the school [he] should come, to all intents and purposes, to surrender [his] will and way to the laws and rules of the school. "Why, there is no need of that," I have heard [some] say. "What did they want to make such a rule for?" Well, perhaps it was to restrict the courtships and marriages, for the school was not instituted for that at all. It was instituted to make you wiser and more intelligent in a world where it seems that all women and girls think of nothing else but that. It is talked in the family. They hold themselves in the market, and no sooner is any attention paid to them than they respond at once. *9LtMs, Ms 14, 1894, par. 4*

God does not want us to keep ourselves in a state of feebleness and weakness, our minds drifting here and there, and take our own course and way and then secretly hide. What did I read you about Achan? God saw every phase of his sin, and He said that he had not only coveted but stolen. [*Joshua 7:11*.] There may be some in the school who say, "Oh, they are young. Do not treat this matter as

though it were a serious thing.” But how soon would this school be demoralized? How much knowledge would the students obtain? How high would it stand religiously and morally? When the matter comes up, or faults in any respect, why, what are they here for? The [students] are here to be educated and trained and disciplined. [If] there was looseness in the home, the greater the battle and all the heavier the burden that falls upon the educators, because they have to meet their customs, they have to meet their habits, they have to meet the practices and education which the [students] have received from father and mother.*9LtMs, Ms 14, 1894, par. 5*

But if parents have let things drift, then will you let it [drift], too? God would not acknowledge the school if it should do that way. What is the family for? A family is to take the Word of God, and they should bring their children up in the nurture and admonition of the Lord. Then our schools would have a different mold. They would be elevated. But when parents do not maintain their authority, when the children go to school, they have no particular respect for the teachers or principal of the school. The reverence and respect that they should have, they never were taught to have at home. Father and mother were on the same level with the children.*9LtMs, Ms 14, 1894, par. 6*

If that is the class of education that you have had, and you expect that things will go on like that at school, you will be terribly disappointed. Little acts of disobedience that seem very small in your eyes are just as large as the greatest in the sight of God. And God said, They have coveted, they have dissembled, they have stolen. [*Verse 11.*] God knew all about Achan. God told just what he had done. He knew that he had taken a goodly Babylonish garment and a wedge of [gold]. God had said that everything but the gold and silver was to be destroyed, every vestige of it. They were to be destroyed utterly. God said, He has taken it and he has concealed it in his tent. God knew what he had done with it, and how he had brought all the agony and distress upon the leaders and upon the people in authority, the men that were to carry out discipline and righteous actions.*9LtMs, Ms 14, 1894, par. 7*

Now what we want is that everyone should understand that God knows you by name. He knows every action of your life. He knew

the actions of Achan. And you know when He came to Cornelius and told him that his prayers and his alms were come up before Him in remembrance before God, He told him to go to Peter and tell him about it. Cornelius was to send men, men in authority, to Peter. He told him where Peter lived, by the seaside with one Simon the tanner. God met with Peter on the housetop and told him that three men were seeking him. He gave him a representation of a sheet let down by the four corners wherein were all manner of fourfooted beasts of the earth, and wild beasts and creeping things and fowls of the air. He did all this to educate and train Peter. (*Acts 10:9-18*); read this interesting chapter carefully. *9LtMs, Ms 14, 1894, par. 8*

Peter learned the lesson given him of God and he went with the men to Cornelius, who, after Peter had come, said, We are all here to hear thee. Peter asked them all that God had said to them, and thus there was an understanding of the matter. We can see from this that we are more closely connected with heaven than we frequently suspect; that the heavenly intelligences are constantly communicating with the inhabitants of the earth. *9LtMs, Ms 14, 1894, par. 9*

The Lord would have these students go forth from the school with a more elevated and clear understanding of what constitutes Christianity, and what it means to be educated. There may be some who feel it their special duty when one is reproved for wrong to stand by their side as sympathizers and take off the sharpness of the reproof. Whose side are they working on? On Christ's side? Nay, verily; on the side of the enemy, and we cannot afford to work in those lines. God wants us to reprove, rebuke and exhort, and deal with sin by calling it wrongdoing—sin. Yet we should use every means in our power to save the sinner as the one that is a lost sheep. No matter if he professes a Christian experience as high as heaven, all the worse, because he has mingled in the dross and placed his Christianity on a level with the dross. We cannot afford to do that, because all [who] are saved will be without a wrinkle or any such thing. *9LtMs, Ms 14, 1894, par. 10*

But we have all very little time to work in. We know not how soon the arrow of death may be felt in our vitals. We have not a moment to consider that these things are of no account, and say that they

make altogether too much of these things in the young. We do not want you to have faults, because we are fitting up for the mansions that God is fitting up for us, and we are to show that we have respect for the recompense of reward and stop this trifling sentimentalism of saying that it is the way [we] have been taught to do at home.⁹*LtMs, Ms 14, 1894, par. 11*

I remember in 1844 when the message was coming to the people to prepare to meet their God, to purify their souls, and lay hold of the truth. There was one man [who was] very earnest and full of the Holy Spirit. He stood up behind the desk in a crowded hall where the people could not begin to get seats. They were afraid of the floor breaking through, but the man that owned the hall assured us that it would not. He stood up there with a weak voice and yet it penetrated through every part of the building. There were no less than two dozen ministers on the platform. He said, "Your ministers say that we are going for you, and that we hinder you, but we do not. We only want you to get out of our way and let us come to the people. We have a message for the people."⁹*LtMs, Ms 14, 1894, par. 12*

We would say to any of those who labor by prayer and counsels trying to bring every youth out of their lax condition and they make nothing of a lie, that God says, "No liar shall enter the kingdom of God." [See *Revelation 21:8*.] They make nothing of a lie, but there are those that are trying to come right in between them and the lie. These students and those upon whom God has placed the responsibility, if they do not their duty, will certainly feel His wrath as the children of Israel were prevailed over by the enemy. There is a work for everyone of us to do. What right have you [who] profess to be followers of Jesus Christ to let yourself down to a cheap level? How do you represent Jesus Christ?⁹*LtMs, Ms 14, 1894, par. 13*

A letter comes to me from America saying, "Well, by and by I may take up the work of the Lord after I have all my debts paid, but as yet I am not religiously inclined." They were going to drift as they pleased, serve God as they pleased, stand under the banner of the enemy and then get under Christ's banner, as they think; but they are not there at all, because [Christ says,] Every branch that is in Me that beareth not fruit shall be taken away. [*John 15:2*.] The

enemy takes it.*9LtMs, Ms 14, 1894, par. 14*

See what the Lord said to Peter. Here was Peter, disputing with his Lord. We would not agree with his mind. And so disputers will ever be found. [He was] disputing with [his] Lord when He told the [disciples] that He was going to suffer and be crucified. They did not believe Him and Peter took Him and began to reprove Him. "Be it far from thee." What did the Lord say? He said, "Get thee behind me, Satan." [*Matthew 16:21-23.*] What was Satan doing? He came right up face to face with Peter and between the Lord and Peter so that Peter even took it upon him to reprove the Lord. But the Lord came close to Peter and Satan was put behind Christ. The Lord told Peter that Satan had desired him that he might sift him as wheat, but He says, "I have prayed for thee that thy faith fail not." [*Luke 22:32.*] If Peter had learned the lessons he ought to have learned, if he had stood right with God at the time of his trial, he would have stood then. If he had not been indifferent to the lessons Christ taught, he would never have denied his Lord.*9LtMs, Ms 14, 1894, par. 15*

We want everyone of you to consider principle. We want you to consider the principle from which you are working. Everyone of us, parents and children, ought to consider that we have a most solemn work to do, for to every man is given his work. This school can be an [instrument] in shaping and molding the influence which represents Christ to our world. This school is watched more than you are aware of. This one gets a little careless and this one follows a course that is not just right, and then the authorities look upon us and say, "They are a lawless set; they do not try to keep themselves in right shape." We want you to know that your course and conduct [are] watched by the heavenly universe. Do you know that your course is such that [it] is approved of heaven? Whose side are you on? Every morning inquire, "On whose side am I? Am I on Christ's side or Satan's? I will, myself, be on Christ's side today. Not in any act or thought will I offend my God." Even our thoughts are to be brought in captivity to Jesus Christ.*9LtMs, Ms 14, 1894, par. 16*

But the wrongdoer is always seeking after somebody to say, "I think after all they ought to have treated you more leniently than they have." The devil began that in heaven, and of course he carries on

his work on the earth, and will tempt everyone to think that there is too much said about that.⁹*LtMs, Ms 14, 1894, par. 17*

God has put this school here to educate and train away from the education and training that many have had in their own homes. God wants that we should have noble traits of character. He wants that we should stand higher and still higher, nobler and still nobler. We want that the sap of the parent Vine should flow through every one of you. There may be some that feel, like the one who wrote to me from America, "I am not religiously inclined." The school was established that you should place yourself in the channel of light. "Incline my heart to thy testimonies." [*Psalm 119:36.*]⁹*LtMs, Ms 14, 1894, par. 18*

All the heavenly intelligences may be working to bring us into relationship with God, and yet we won't be drawn. The whole world is being drawn; and why do they not respond? It is because they choose the service of Satan rather than the service of God. But we want to know who is on the Lord's side; we want to know who will stand by those that are in responsible positions that are seeking to draw you to God. Now Satan is not going to let go his hold of you very easily. It was divinity that flashed through humanity when Christ said, "Get thee behind me, Satan." [*Matthew 16:23.*] It is for you to be partakers of the living Vine so that you will be able to voice the Spirit of God, "Get thee behind me, Satan," and will not yield to his commands.⁹*LtMs, Ms 14, 1894, par. 19*

But you who feel that you ought to have your own way, you will be among that company that will receive the seven last plagues of God. "Your way is not my way, neither are your thoughts my thoughts, saith the Lord." [*Isaiah 55:8.*] God makes no compromise [with] the enemy. When you surrender your heart to God, you will say, "A new heart hath He given me; a new song hath He put in my mouth," and He will make melody to flow in your heart.⁹*LtMs, Ms 14, 1894, par. 20*

Suppose you begin to consider the great work that is before us. I lay on my bed of suffering for months, studying and contriving how to make a start in the school work. When you were all asleep, we were studying. We could not see the least encouragement before

us, because we could not present it to the people of Melbourne so that they would take hold with us. And we knew that nothing could be done in labor unless laborers were trained and educated to go out into the field and labor for their own countrymen, and for their own neighbors.*9LtMs, Ms 14, 1894, par. 21*

Then there came to me a way, and the very next morning my son came to me and said, "Mother, I see light." "Well," said I, "so do I," and I told him in the night watches that it had come to me that we could do something to start the school; and I said, "I am willing, if necessary, to take every dollar in my possession to start the school, because the people here must have an entire transforming of their character or they never will see the kingdom of God." Said he, "Mother, that which you speak of is just exactly what came to me in the night season. We will work together." And we have worked together. And when I wake up in the night my prayer is for these students. We want you to be so that there is no guile found in your lips. You will never reach a higher standard than that which you yourself have erected. You need the cleansing presence of Christ every day and every hour and every moment. Think ye that [since] He endured the agony that He endured to save humanity, and took upon Himself the sins of the whole world, that we should carry them?*9LtMs, Ms 14, 1894, par. 22*

We want you to disrobe yourselves of your sinful nature, to cast off the old man and his deeds, and put on the new man, which is Jesus Christ. Be renewed in the image of God and the likeness of Jesus Christ. It is stated in Romans [Hebrews] that He is preparing us a city, and that He is not ashamed to call us brethren. [*Hebrews 11:16; 2:11.*] He is preparing for us a city, and we want to be there. You are enjoying privileges of truth and love; are you going to raise the standard high? Never think that it is too high. Never have such an idea in your mind.*9LtMs, Ms 14, 1894, par. 23*

God gave Daniel true education and knowledge and understanding and wisdom, for he was closely connected with the living God; and if you are, you will have the same current running through your veins that is in the living Vine. [Christ says,] It is My Father's good pleasure that ye bear much fruit. [*John 15:8.*] See if you are on Christ's side. Inquire, "Am I on the Lord's side? Am I doing the work

of my heavenly Father? Am I becoming rooted and grounded and established in the present truth?" *9LtMs, Ms 14, 1894, par. 24*

Now the wind is to blow and the tempest beat upon the house, our spiritual house, and it remains to be seen whether it is founded [upon] and riveted to the eternal Rock, or whether it is where the tempest of opposition will come right in and sweep your foundation away. You cannot afford [that]. You want to be written in the books of heaven. God help us to cling to the Mighty One. We want a rounded character and not a one-sided one; a character after the similitude of Christ. Daniel obtained this, and when the enemy searched to find a fault in his management they could not find one; therefore in order to hurt him they had to devise that his prayers be all offered to the king, and the king, being flattered, consented to it. Daniel was cast into the den of lions; but God's angels were there. May God help us. *9LtMs, Ms 14, 1894, par. 25*

I have some things to read that I have written to America, and I want it to be read little by little. I want you to see that it is your duty to make the school what God would have it, to make it as the schools of the prophets. I want you to see that you are standing in connection with God because you must not go out with characters defiled with sin to labor for the salvation of others. You must be purified and cleansed, and then God will give you knowledge and wisdom how to win human hearts. *9LtMs, Ms 14, 1894, par. 26*

May God help you to stand right with the teachers. Do not consider that they are immortal and that you can do just as you please, and that they have divine wisdom and never make a mistake. The devil has made you their adversary. Do not commit sin any more. Let us be on the side of Christ and draw with [every] effort that is being made. I have been making all the effort that I can to send students to school that they might gather up the rays of light that are shining. What good will it do you? That you will have the mold of God upon you. *9LtMs, Ms 14, 1894, par. 27*

God grant that we may put ourselves under the mighty hand of God and go forward to do a good work. Are you going to walk so that God will put the crime of your sins upon your own head, or are you are going to clear the King's highway? Will you forsake sin, cling to

God, and receive the mighty movings of His Spirit in your midst?⁹*LtMs, Ms 14, 1894, par. 28*

Ms 15, 1894

Sermon/Talk at the Australian Bible School Chapel

Melbourne, Australia

February 23, 1894, 9:00 a.m.

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I never felt more dependent upon God than I do at the present moment. I never felt that I must put forth greater earnestness to keep my mind in the right channel. Here is where everyone of us will have to labor to keep the mind in the right channel so that we shall constantly have the mind of God—that the mind of Jesus may be our mind. Why? Because then we open our hearts to the light of the Sun of Righteousness, and it comes in and shines through the whole heart. When our Saviour came to the earth He found that everybody was full of business. They were so full of business, making the world out of a mote and a mote out of the world. That is the way that it is turned right upside down.*9LtMs, Ms 15, 1894, par. 1*

There must be more earnest work than many of us have dreamed of. We must bring our heart offerings to God in thanksgiving and praise. All murmuring and repining is sin. We must educate our hearts and tongues so that almost the first thought will be of the goodness of God and of the compassion of Jesus our uplifted Saviour. You cannot look there but by faith.*9LtMs, Ms 15, 1894, par. 2*

Self must die in order that we may live the life of the righteousness of Jesus Christ. How is it that when the young are together there is nonsense and frivolity and everything of that kind? What does it mean? It means that they do not know anything about the preciousness of Jesus Christ. They ought to go weighted with the solemnity of their times. The very last sands of this world's history are running out, and for us to act like the world does not warn them of the light we have received, and our profession of faith. We cannot afford to do this.*9LtMs, Ms 15, 1894, par. 3*

It makes us weak and inefficient when we cannot lift up holy hands to God. But when we make Christ our sufficiency, when we hang our helpless souls upon Christ, there is a power that comes to every soul. And the more they have of this power the weaker they feel in themselves alone. It does not swell them up with pomposity. They feel that God is their strength and power and elevation and wisdom, therefore all the glory must be given to Him. Every inch you advance with the light will be like a voice of praise to God.*9LtMs, Ms 15, 1894, par. 4*

We want to cleanse our soul temple from every moral defilement. We want that Jesus Christ shall do for us the very work that He longs to do and that the whole heavenly intelligences are waiting to do and ready to do. This is to take you just as you are, to take you and put the divine similitude upon you, to take you and put upon you the image of Jesus Christ to restore it to man. And then as this work goes on, your character will be reshaped. You do not want to go from the school with the same character as the one you came with. That will not answer. We want that your privileges should be appreciated so you will see every ray of light that is shining from the throne of God.*9LtMs, Ms 15, 1894, par. 5*

When God sent Moses to Pharaoh, he had light, but Pharaoh resisted and every resistance brought up a heavier stubbornness. Did God put a power upon him that he could not turn to the light? No, it was indifference to evidence. The stubbornness of Pharaoh was because light was shining that he would not receive. Day after day was the mighty hand of power revealed, but “Who is the Lord that I should serve Him?” “Who is He that I should know Him?” [*Exodus 5:2.*] He is the I AM. Who is the I AM? Jesus Christ, who was in the pillar of cloud. The very I AM is speaking to you. He says that if you hear His words and do them not, your house is built upon the sands; but if you are hearers and doers, your house is riveted upon the eternal Rock, and as well might all heaven be swept away as that one soul perish. [*Matthew 7:24-27.*] He does not want you to perish. He is giving you light.*9LtMs, Ms 15, 1894, par. 6*

We are where the very last test is coming, as it was for the children of Egypt. It was the firstborn that was to be slain. From the king on his throne to the humble worker, they would not hear the word of

God. All the firstborn were to be slain. Now God says to the children of Israel, "Gather yourselves into your houses." Suppose they had been disobedient. Suppose they had said, "God knows that I am not an Egyptian, and so I will not be particular to carry out this work." They would have been slain with the Egyptians. But God said, "Gather your families into your house and mark the lintel with blood, and thus mark your faith in Jesus Christ as the great antitype of all their offerings." [See *Exodus 12:22, 23.*] *9LtMs, Ms 15, 1894, par. 7*

How anxious those parents were! How they got their children into the house and counted them to see how many there were, and when one went to the door before the hour of midnight, how quickly they would snatch him away, to take him away lest he might be struck by the destroying angel. Were they any too careful? We want to consider, there they stood with their staves in their hands and their preparations made for the journey, so that when the word should come, they would not hesitate a moment, but start right on their way. *9LtMs, Ms 15, 1894, par. 8*

Imagine them. One child says, and she was the oldest daughter and an invalid, "Father, have you marked the door?" "I have given my servant direction that he shall do it, so do not worry any more." But the word comes again, "Father, Father, are you sure the door is marked?" He tells her that it is. But it comes again, "Father, take me in your arms and carry me to the door." He took her there, and lo, the door was not marked. With paling face the father gets the blood, and with his own hands puts the mark upon the door. *9LtMs, Ms 15, 1894, par. 9*

It is important for every individual student to mark the door of their heart with the virtue of the blood of the slain Lamb. John said, "Behold the Lamb of God which taketh away the sin of the world." [*John 1:29.*] That is what we want to do individually. We have no time to devote to trifling; we have no time to devote to supposing. We must make our calling and election sure. Here are the most precious opportunities that we have ever had. *9LtMs, Ms 15, 1894, par. 10*

One inquired one day should they have in mind the Medical Missionary work. But there is another work to be done. Seek God

with all your heart that you may find Him, and when you have surrendered all, soul, body and spirit to God, and when you mark the door of your heart with the blood of Jesus, you may know that God will find you something to do. He gives every faithful servant something to do. What you want is to walk with contrition before God. We want to develop a character that Heaven will approve. We want you to feel that you must elevate the standard. Your very ideas of Christianity must be reshaped.*9LtMs, Ms 15, 1894, par. 11*

Although you may not see God right by your side, yet He is there if you are seeking to honor and glorify Him; but if you stand alone, somebody else is there. If you stand aside from God, Satan is there. It is your privilege to have Christ formed within you, the hope of glory. It is your privilege to triumph in God every hour. But can you if you do not feel it? What have your feelings to do with it? Here is the promise of the living God. If you do thus, the God of heaven will fulfill His promise, but if you think that the work of your salvation is to be carried on without any interested effort on your part, you will make a terrible mistake like Pharaoh made.*9LtMs, Ms 15, 1894, par. 12*

Those that have the responsibility here, if they do not feel a burden for your case when they know that you are walking contrary to God, I would lift up both hands for them to be relieved, and I would lift up both hands for them to be dismissed, and we would try one after another till we knew we had those who felt the weight of the responsibility.*9LtMs, Ms 15, 1894, par. 13*

Do not get impatient and fretful because you cannot have your way. "But can I never have my own way?" Never, never, while time lasts and you are in harmony with the will of God. It is God's way you are to walk in, and you are to inquire in every enterprise you start if it is the way of God. Shall I walk after the mind of God, or shall I in any way dishonor God by my course of action? Shall I dishonor Him in conversation and in spirit, in the hotels and the theaters; shall I dishonor Him in my course of action? These are the inquiries you want to make to your own soul, to your own intelligent reason in the light of the Word of the Infinite God.*9LtMs, Ms 15, 1894, par. 14*

I carry a burden for the souls that are here. The question is, Am I

helping with my means for individuals to be here to have their own way and carry out their own plans, that will help at last to swell the army of Satan? Or, am I using the means which God has made me steward of, that these youth may have an opportunity of hearing precious truth which is like jewels of gold and a mine of precious ore?*9LtMs, Ms 15, 1894, par. 15*

You do not want your mind all cobwebbed with courtship and familiarity. We are here to fit up to do a work, and if we connect with God, we will stand through the ceaseless ages of eternity. This is why I felt that I could do anything to help on the work. I stand here in this country away from friends and nearly every relation, and if I could do anything to start the truth in the right direction, I would be repaid. I call upon every student in the name of Jesus Christ of Nazareth to stand by my side. I call upon [you] not to press burden upon my soul so that wherever I am, in New Zealand or here, I am roused up in the night standing before you talking as I am now and urging you to make it a business to serve God; to seek first the kingdom of God and His righteousness. You cannot plan anything until you do this. You will surely be liable to mistake without God.*9LtMs, Ms 15, 1894, par. 16*

You want the soul temple cleansed of every defilement by coming to the fount that is open for you to wash in, that you may be clean, with a virtuous character and with the mind of God. He will bring to you the attractions of heaven, but if you have your mind upon unimportant things, let me tell you, you will go lower and lower, for you, are responsible for every ray of light that is shining, that you do not appropriate to your own individual self. We want you to meet the high expectations of Jesus when He died upon the cross of Calvary. Do not meet a low standard.*9LtMs, Ms 15, 1894, par. 17*

We want every mouth to say that the yoke of Christ is easy and His burden is light, because you have submitted your neck to the yoke, and Christ bears one end of it for you. Christ lifts the burden with you. The cross of Christ is to you, as you lift it, the pledge of immortality, the pledge of the crown of glory that fadeth not away, reserved in heaven for you, for the overcomer. Will you have it? Will you carry the yoke that you may have it? We want you to carry a power with you where you go that it may be seen and felt that

angels are ministering unto you. You may leave them behind you by giving your mind a train of thought that angels cannot work with.*9LtMs, Ms 15, 1894, par. 18*

God help us that we may sanctify soul and body and spirit that we may be fitted for the heavenly courts, that when the finishing touch of immortality is put upon us, we will be ready to sing, "Worthy, worthy is the Lamb slain from the foundations of the earth." [*Revelation 5:12; 13:8.*] You carry this song with you every day and when you lay hold of the might of Christ, you are powerful in His strength. Try it. You will find in the meekness and lowliness of Jesus Christ that you love to think of heaven. You will run in the way of His commandments and will say, "Open thou mine eyes that I may see glorious things in thy law." [*Psalms 119:18.*] The Lord will be liberty, life and salvation to you. God grant that we may see souls here praising God with heart and soul and mind. God give every one of you power that you may have the victory and not dishonor God. You will never, never be sorry that you took a high standard when you enter the kingdom of God.*9LtMs, Ms 15, 1894, par. 19*

God is bringing you right to the threshold of eternity and if you do not see it, it is because the world and your own inclinations of evil blind your eyes. He will show you the courts of glory filled with immortal light. The gates are ajar and the light is shining through. If you do not see it, it is because your eyes are blinded by sin. God grant that you [may have spiritual eyesight].*9LtMs, Ms 15, 1894, par. 20*

That is just our condition, brethren and sisters, before God, but I am afraid that we sometimes close our eyes to our sins. We may not see them, and our brethren and sisters may not see them, but the eyes of the Lord are open to the inmost recesses of the heart. How does God manifest His love to us? "For we have not an high priest that cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." [*Hebrews 4:15.*] He has all sympathy for us in all our sufferings. What did Christ undertake to do? He took our place in this life that He might learn to bear our sufferings [so] that when He should ascend on high He might still bear our infirmities, and He suffers more keenly than we

suffer.*9LtMs, Ms 15, 1894, par. 21*

We are saved when we unite ourselves with God. He feels all our sorrows, and He says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] He feels the ministry as if it were done unto Him. Come before Him as children of God and offer Him praise. Christ takes that praise and offers it to God for us, and mingles it with incense. It was so hard for me to see how our weak praise could glorify God, [until] I got a view of this, that Christ takes that praise and offers it to the Father Himself, [and] then it is acceptable.*9LtMs, Ms 15, 1894, par. 22*

Where are you standing, brethren and sisters? Do you take hold of the death of Christ by faith and make it your salvation? Then we have made a new beginning and all our past life is as though it had not been. It is God's life we are to live. God wants us to keep walking right along with Him. When we receive Him we are made free and sin no more. Why do we sin? We do not understand God's sufficiency. He will reveal Himself in our hearts. We have had in our Sabbath school lessons that when we confess that Jesus Christ is come in the flesh, we are to confess that He has come in our flesh. We have laid aside our own sins and we are living to the glory of God.*9LtMs, Ms 15, 1894, par. 23*

We need a new heart. Paul says, "I die daily," and when these things come up, we must crucify the flesh. [*1 Corinthians 15:31.*] Every time we fall we crucify the Son of God afresh. When we come to Him and confess those sins and offer Him praise, He takes our praises and offers it to the Father. I want you to see that this is so. Some people say, "I do not see how my praises can affect God. The Bible does not say so." But you must read your Bible prayerfully and carefully and then it will be transformed into our very flesh and blood just as the bread and fruit that we eat is transformed into flesh and blood. Christ was the representative of God here on earth.*9LtMs, Ms 15, 1894, par. 24*

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the altar which was before

the throne.” [Revelation 8:3.] Paul says, “The Spirit also helps our infirmities; for we know <not> what things we should pray for as we ought.” “And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” [Romans 8:26, 27.] *9LtMs, Ms 15, 1894, par. 25*

If we come to God and pray for things that are not in accordance with the will of God, then what? Then He that searcheth the hearts and trieth the reins of the children of men, translates that prayer into the very things that we need to ask God to give us. I loathe myself. I would clothe myself in sackcloth and ashes and cry, “Unclean, unclean.” [Leviticus 13:45.] The only cleanness that I can have is that which is in Jesus Christ. He takes my prayer and offers it to God, and if I make a mistake, and ask for the things that are not best, my prayer is translated into the very things that I should have and want. *9LtMs, Ms 15, 1894, par. 26*

Ms 16, 1894

Sermon/Faith, Patience, and Hope

North Brighton Town Hall, Australia

February 25, 1894, 3:00 p.m.

Portions of this manuscript are published in *3SM 34-35*; *2MCP 675, 803-804*.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.⁹*LtMs, Ms 16, 1894, par. 1*

“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for the us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For 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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” [*Romans 5:1-11.*]⁹*LtMs, Ms 16, 1894, par. 2*

Now we want to present to you the great advantages, the happiness, and the probabilities which are found in Jesus Christ. We do not half understand it. We scarcely comprehend the wonderful gift of the Son of God in our behalf. We read over the Scriptures just as I have read them to you, and we can scarcely comprehend them. They are vast, they are far reaching, they mean everything to us. They mean that when we were lost, Christ died for us. “Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam’s

transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” [Verses 14, 15.] *9LtMs, Ms 16, 1894, par. 3*

We want to take this in. That when there was no hope for us, when we were sinners against God, Jesus Christ consented to take the transgression upon His own soul. What hope would there have been for us if He had not done this? What virtue is there in us that God could have accepted our efforts to keep the law? There is no righteousness in us. But the provision was made from the foundation of the world that if transgression came, our substitute and surety was ready to be the substitute of the race if the race fell in consequence of sin. He was ready that moment to take upon Himself the penalty of the whole human family, the whole world. *9LtMs, Ms 16, 1894, par. 4*

The sin of the whole world was upon Him. Why then are they not brought to repentance? Why did they not accept the infinite sacrifice that Heaven has made [in] their behalf? Why do they not grasp the only provision and hope that is presented in the gospel whereby the sinner can find salvation? Why is it? There is something [that] stands in the way. We can present the gospel, we can present Jesus Christ, we can present heavenly attractions, we can present the eternal weight of glory, we can present to every sinner who will forsake sin and have faith in Jesus Christ, the life promised by Jehovah that measures with the life of God, an eternity of blessings. We can present all this, but they must take it by faith and faith is not sight; and unless they accept the overtures of mercy and the great gift of salvation, their spiritual sight will be blinded by the world, its customs, maxims, and traditions, its pride, vanity, and foolishness; and therefore they cannot see the glory that is in store for them, for the overcomer. “Faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*] How much we may increase our faith. In what way? By making the Bible our foundation. *9LtMs, Ms 16, 1894, par. 5*

We cannot have faith that is of any account if we go to human agents, if we go to man, if we are making flesh our arm; but we can

[have it] by going to the very thing that Christ came into the world to bring before us. What was it? The character of God. And He lived the character of God. He lived it in our world.*9LtMs, Ms 16, 1894, par. 6*

The character of God is the law, and therefore Christ said, “Not one jot or tittle of the law shall pass till all be fulfilled.” [*Matthew 5:18.*] Every specification which Christ has given is life. He came to bring before us the true and perfect character of the law of God, and the Word declares, “The law of the Lord is perfect, converting the soul.” [*Psalms 19:7.*] Let us hear from the lips of the greatest teacher the world has ever known. He was giving His sermon upon the Mount. The Pharisees had declared that He came to do away with the law.*9LtMs, Ms 16, 1894, par. 7*

He read what was in their hearts and said, “Think not that I am come to do away with the law or the prophets; I am not come to destroy, but to fulfill.” He was in the open air and as He pointed to the heaven and the earth, He said, “For till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” [*Matthew 5:17, 18.*] God saw the importance of this, and Christ came to draw back the falsehood that it was impossible to keep the law.*9LtMs, Ms 16, 1894, par. 8*

How did Satan originate this lie? It was because the law of God was covered up by tradition, misinterpretation and misconstruction. It was the maxims and customs of men that were taught for the law, and so the character of God was hidden. Christ saw that Satan had his own way on the earth, and He came that the rubbish which had been accumulating from generation to generation and from age to age might be removed, and that the law might stand upon its own eternal basis of virtue and purity. This was His work in our world.*9LtMs, Ms 16, 1894, par. 9*

It was impossible for man to be justified by the law, because there is no power in the law to pardon the transgressor. But what does Jesus do? He gives us His love, and God bestowed all heaven in His one gift to our world; therefore there is not left an excuse for any one living upon the face of the earth to continue in transgression and disobedience, because help has been laid upon One that is

mighty to save. When there was no other hope, then Christ Himself appeared in behalf of the human race.*9LtMs, Ms 16, 1894, par. 10*

How is it then that there are so few that will accept of salvation? They do not live the truth. Why? Because no unrighteousness is of the truth, and therefore they do not love it. There is one objection that they do not remove, and they can remove it themselves, but it is impossible for us to remove it. It is that every one should search the Scriptures with their hearts and minds and intelligence, sharpened just as Daniel's was, that they may become wise in the things of God. This is the objection. The ones to whom we address these remarks are alone able to do this. And that is the cross.*9LtMs, Ms 16, 1894, par. 11*

We read that many believed on Christ, but they did not confess Him. [*John 12:42.*] What was the matter? For fear that they would be turned out of the Sanhedrin, and they loved the praise of men more than the praise of God. We want to bring before every man that we are at this very period of probation working our eternal results. We are working out our eternal destiny. We can do it, but no one else can do it for us; and in order that Satan should not say that God could have done anything more, in order that he should never have this to bring before the heavenly intelligences, the gift could not have been exceeded. The gift of His only begotten Son for a race of rebels!*9LtMs, Ms 16, 1894, par. 12*

Oh, I am so thankful that God has placed so much precious treasure within our reach! It is the richest promise, it is eternal life, and it is help for us at every step of the way as we travel. He says, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] So it is Christ that we have with us right along. With whom? With those that accept of Him as a precious offering. We ought to be the most grateful creatures in the world that it is our privilege to be called high priests of God.*9LtMs, Ms 16, 1894, par. 13*

But we would certainly not think so by the way the world range themselves under the black banner of the prince of darkness. They declare that they are not on the Lord's side, but it is a terrible declaration for them to make after the Lord has given them His precious light that they might be saved from sin, that the cords that

bound them to Satan's chariot wheels might be loosed, and that they might be free men and women in Jesus Christ, because they have chosen obedience rather than transgression, and show that they are obedient children.*9LtMs, Ms 16, 1894, par. 14*

"Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you. I will be a father unto you and ye shall be my sons and daughters, saith the Lord God Almighty." [2 *Corinthians 6:17, 18.*] Can we comprehend this? To be adopted sons and daughters of God. Sinners who caused Christ to lay off His royal robe, leave the royal courts, clothe His divinity with humanity, and come to this earth to be a man of sorrows and acquainted with grief. For our sakes He became poor. Do we appreciate this precious gift made that we shall be lifted up from woe, from degradation, and that we shall be exalted to the throne of God with Him? Then come out and be separate.*9LtMs, Ms 16, 1894, par. 15*

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not because it knew him not." [1 *John 3:1.*] That is the trouble. Christ declared that the world is crucified to Him and He unto the world. It is a double crucifixion. When those who see the matchless charms of Jesus take their stand under the bloodstained banner of Prince Emmanuel, there are those who say, "You have left me. You have taken a religion that I have no interest in. You are going to stand as a Christian and I have no interest in Christianity." Things that they love they cannot make the one [who] has chosen to be a child of God love.*9LtMs, Ms 16, 1894, par. 16*

"But being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." [*Romans 5:1, 2.*] You see, there is an attraction for them that the unbelieving do not understand. Their spiritual understanding is blinded. They do not lay hold of the hope set before them. They are not in living touch with Jesus Christ. Well, is it anything for us to be ashamed of that we stand under the banner of Prince Emmanuel? Do we feel that we want to beg pardon of the world for being a Christian? Do we feel like that because we want to follow the light of

the world?⁹*LtMs, Ms 16, 1894, par. 17*

We read in John, “In the beginning was the Word, and the Word was with God, and the Word was God.” [*John 1:1.*] And then we read in the *17th chapter* that “this is life eternal, that we might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*Verse 3.*] Well then, if we are living in His eternal love, if we can see Christ in His matchless charms in the kingdom of glory, shall we not reveal to the world that we are the happiest people in the world?⁹*LtMs, Ms 16, 1894, par. 18*

“All things were made by him, and without him was not any thing made that was made. In him was life and the life was the light of men.” [*John 1:3, 4.*] We want to know what that light is. I have understood what it is for more than fifty years, and oh, how precious it was to me when the gleams of the glory of God came to me first! They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life, and then the world was spread out before me and I saw darkness like the pall of death.⁹*LtMs, Ms 16, 1894, par. 19*

What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ—those that believed in Jesus Christ and took hold of His merits and His righteousness as it was imparted to them after He had taken away their sins and given to them His righteousness. And the bright beams of the righteousness from above were shining in the hearts and characters of these representatives of Christ in our world. I never thought that I should come to the world again. When my breath came again to my body, but I could not hear anything. Everything was dark. The light and glory that my eyes had rested upon had eclipsed the light, and thus it was for many hours. Then gradually I began to recognize the light, and I asked where I was.⁹*LtMs, Ms 16, 1894, par. 20*

“You are right here in my house,” said the owner of the house. “What, here? I here? Do you not know about it?” Then it all came back to me. Is this to be my home? Have I come here again? Oh,

the weight and the burden which came upon my soul. But then grace was given to me, and since that time nothing has cut off the glory that I could behold in Jesus Christ. My eyes have seen Him as much as human eyes could see Him. God had taken me away to behold His glory. I want you to know that that very sight made me strong so that nothing in the earth or in human beings would lead me to place my hopes in the earth or in human beings. I could see that Jesus was our only hope, and that to Him we can trust everything. He will never leave or forsake us.*9LtMs, Ms 16, 1894, par. 21*

Here again we read, “And the light shineth in the darkness and the darkness comprehended it not.” [*Verse 5.*] That is the great mystery to me. When all heaven is before us and we can see that we can obtain the victory through Jesus Christ, why is every living mortal not striving for the victory? He can obtain it through Jesus Christ. There was a man sent from God whose name was Jesus. Why did they not believe on Him? What will their excuse be in the judgment? They cannot render an excuse.*9LtMs, Ms 16, 1894, par. 22*

When the invitation is given, “Come for all things are ready.” Come, for all things are ready. The invitation is given, but one says, “I have got a wife and cannot come.” And another says, “I have married a wife and therefore I cannot come.” And another said, “I have bought a yoke of oxen and therefore I cannot come.” These are the excuses that people make today. Now the Master says, “Not one of these shall taste of my supper.” [*Luke 14:17-20, 24.*] It was [said to] the Jewish nation, and not only they but every nation under heaven [when], after the light comes and the invitation is given, “Come for all things are ready.” All things are ready, but they begin with one voice to make excuses why they cannot come. That is the reason why they do not believe.*9LtMs, Ms 16, 1894, par. 23*

But if they do not taste of the love of God, if they have not their senses clear and undimmed with worldliness, and pride and intemperate habits, and the fashions and customs of the world, they do not have a little time to consider the question, “How is it with my soul?” “What shall I do in order to be saved?” The Bible will tell you that. The trumpet of the Bible gives no uncertain sound. The standard of character is not torn down and trampled in the dust. It is

the law of God which shall judge every man. Every man shall be judged according to the deeds done in the body. I want to have a hope that will last, a faith according to the law of God.*9LtMs, Ms 16, 1894, par. 24*

“That all men through him should believe.” [*John 1:7.*] Now we see that everyone may believe if they will only take the Word of God and be obedient to it. John was not that light, but was sent to prepare the way. Oh, the precious light there is in Jesus Christ! I say it in the morning, I say it in the night, I say it all the hours of the day. Precious, precious Jesus, who gave His life! God forbid that I should make Him ashamed by the character I present to the world. We read that He was not ashamed to call us brethren. [*Hebrews 2:11.*] “He was in the world and the world was made by him, and the world knew him not.” [*John 1:10.*] Do you want to link hands with the world and consult its habits and customs and practices? We cannot do this and win souls away from the world or enlist in the army of Christ. “He came unto his own and his own received him not.” [*Verse 11.*] And therefore Christ says, “It was for you to have received the word of life.” But since we have not received it, what then? Why, “we turn to the Gentiles.” [*Acts 13:46.*] Those that hear the Word of God may receive it if they will, but it is a cross. These crosses must be lifted. You cannot trample them under your feet. “Whosoever will come after me, let him deny himself and take up his cross and follow me.” [*Mark 8:34.*]*9LtMs, Ms 16, 1894, par. 25*

But if we have made up our minds that we cannot always follow in the example that Christ has given us, and that we will do as we please, and go to the theater and all the forbidden places that the Bible gives us no leave to, we shall find a terrible disappointment.*9LtMs, Ms 16, 1894, par. 26*

Christ was a man of sorrows and acquainted with grief. Who was He? The Prince of life, the only begotten Son of the Father. Ask Isaiah who He was. “For unto us a child is born, unto us a son is given; and the government shall be on his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” [*Isaiah 9:6.*] Now we know who we have to lean upon. I ask you if there is anything to be ashamed of in being connected with heaven, to become a member

of the royal family and [be] acquainted with the King. Is there anything in that to bring the blush of shame to your cheek? What we want is the truth, not nonsense. Many stand in the desk and give us their own words and assurance as the Word of God. What we want is the Word as it is in the Scriptures. We want the truth as it is in Christ, and every one of us should look to Christ as our strength and glory and power.*9LtMs, Ms 16, 1894, par. 27*

But we will read a little further. “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. And the Word was made flesh, and dwelt among us, (and we beheld his glory as of the only begotten of the Father,) full of grace and truth.” [*John 1:12-14.*]*9LtMs, Ms 16, 1894, par. 28*

This is the privilege of every one of us. I am so grateful to my heavenly Father that it is the privilege of every one of us to read the Scriptures for ourselves. I am so grateful that we can search the Word of God for ourselves, and know what it says. We need not hang our souls upon any human agent, but hang our helpless souls upon Jesus Christ. And it is our privilege to be complete in Him. We want a new and rich experience in Christ. I am an heir of Heaven. “By whom also we have access into the grace wherein we stand.” [*Romans 5:2.*]*9LtMs, Ms 16, 1894, par. 29*

Oh, says one, “I wish I knew certainly that Jesus Christ was my Father.” I received a letter as I was coming across the broad waters of the Pacific, saying, “Oh, tell me, if you can, what I shall do in order to know that I have Jesus Christ?” What can I tell them? Can you tell me? You that have tasted of the power of the world to come. You that know what it is to have a spirit of supplication and know what it is to lift up your hands by faith and your hearts to God. What is the matter with these people? They want a constant animation; they want to live and feed upon emotion, but feeling is as changeable as the wind. Go to the Word, the pledged Word.*9LtMs, Ms 16, 1894, par. 30*

Go to the Father with the pledged Word: “You said, Lord, if we ask we shall receive. You said You were more willing to give than we

[to] receive. I believe Your Word.” I cannot give you any new way. God has opened the way for eternal life. “I am the way, the truth and the life.” [*John 14:6.*] Christ has given His life that we might be saved. He wills not that any man might perish, but that all should come to Him and be saved.*9LtMs, Ms 16, 1894, par. 31*

Christ died for me, and so an infinite price was paid for my salvation. He does not want us to go groaning under the oppression of our sins. He does not want us to go under the galling yoke of oppression and take a terrible burden. That is why we do not see more who are attracted by heaven and Jesus. It is because we misrepresent Him. We are slothful servants and therefore do not reap the blessing that we might. “By whom also we have access into this grace wherein ye stand.” [*Romans 5:2.*] Will we not have any more doubts and trials? Just as long as the devil lives we shall have them. He is working up his devices day and night.*9LtMs, Ms 16, 1894, par. 32*

Christ said, “I will be taken up to Jerusalem and mocked and crucified.” Peter did not want to hear any such story. He thought that God would raise Him up on a temporal throne, and that He would be a ruler over Israel and deliver them up from their bondage. He forgot himself and taking Christ, he rebuked Him. “No,” he said, “it shall not be thus unto thee.” Christ said, “Get thee behind me, Satan.” [*Matthew 16:21-23.*] Where was Satan? Right between Christ and Peter, and there he stood, gracing Peter with all his doubts and unbelief. Christ said, “Get thee behind me, Satan. Stand back. Satan hath desired thee that he might sift thee as wheat, but I have prayed for thee that thy faith fail not.” [*Luke 22:31, 32.*]*9LtMs, Ms 16, 1894, par. 33*

Christ saw that He would be denied in the judgment hall, and He saw Peter’s repentance afterwards when he went into the garden of Gethsemane and wept in an agony of tears. Peter was converted then and could be safely told to go and feed the sheep and lambs of God. Then Peter could go to the most tempted and tried disciple and know how to help him.*9LtMs, Ms 16, 1894, par. 34*

We rejoice in hope, not in feeling. In the hope of the glory of God. We know that tribulation worketh patience and experience hope.

What does it mean? If we do not feel just as we want to, are we to fly into impatience, speaking those words that show that we have the attributes of Satan? We cannot afford to speak a harsh word or an unkind word because we are standing right in view of the heavenly intelligences, and we are fighting the battle with all the heavenly universe looking upon us, and how we grieve the heart of God when we deny Him in any way! The marks of the crucifixion in the hands of Christ show that He has graven us upon the palms of His hands.*9LtMs, Ms 16, 1894, par. 35*

“And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; And hope maketh not ashamed, because the love of God is shed abroad in our hearts.” [*Romans 5:3-5.*] Shall we strive for it? Shall we strive for it with all the powers that God has given us, with all the energies that He has given us? “By beholding we shall become changed.” [See *2 Corinthians 3:18.*] A few mornings since I woke up, and these words were on my lips, “By beholding, we shall become changed,” and this is the very work that we are to do—to behold Jesus.*9LtMs, Ms 16, 1894, par. 36*

Do not allow your mind to be absorbed and taken up with worldly things. Have you no time to pray or educate your children? No time to make your household a symbol of the family in heaven? God wants every household to be a symbol of the household in heaven. We are to begin and consecrate ourselves to God. Can we do it without strength? “In due time Christ died for the ungodly” [*Romans 5:6*], and all the time He was working out the plan of salvation on the home above, He gave to the world. He was as much the Saviour of Abraham, and all the patriarchs and prophets, as He is ours. There was no hope for them any more than there is for us unless we believe in Jesus Christ. Thus Christ was the foundation of the whole Jewish economy. He was the Lamb of God that was to take away the sins of the whole world. He was to be slain for the sins of the whole world. Oh, I praise God with heart and soul and voice!*9LtMs, Ms 16, 1894, par. 37*

Abraham saw Him and embraced the promise through Christ. Moses saw Him and endured the sight of Him who is invisible. Noah, the prophet of righteousness, was perfected in his day, and

Enoch walked with God. They had advantages in their day, but in our day we have a crucified Saviour. Do you leave it there? No, we have a risen Saviour. He came up from the grave and over the rent sepulcher of Joseph He proclaimed, "I am the Resurrection and the Life." [*John 11:25.*] Christ broke the fetters of the tomb and paved the way for everyone to do the same, and came up in the morn of the resurrection because Christ is their joy and hope.*9LtMs, Ms 16, 1894, par. 38*

I love Christ. I see in Him matchless charms. I want to be like Him and glorify His name upon the earth. We read that we shall have the Holy Ghost and glory in tribulation and have joy in Him, because He commendeth His love toward us in that while we were yet sinners, Christ died for us. [*Romans 5:3-8.*] And then we read in (*John 15*), "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. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [*Verses 8-10.*] Will that make you sorrowful? Will you walk in the way that is cast up for the righteous, and water it with your tears? Cover it with your tears? No, one hundred times, No.*9LtMs, Ms 16, 1894, par. 39*

"These things have I spoken unto you that my joy might remain in you and that your joy might be full." [*Verse 11.*] This is just what we want as obedient children. We want to walk in the light as Christ is in the light. "Well," you say, "do you always feel the light in a marked manner?" No, I do not always. But when Satan casts his hellish shadow athwart my pathway, I do not look at it or talk of it, and glorify the devil by talking of him and his power and what a hard time I am having. No, I cleave right through the shadow and by faith take hold of Jesus Christ. By beholding we "are changed into the same image from glory to glory." [*2 Corinthians 3:18.*] Talk faith. Every doubt you express is a seed sown, and that seed will take root in some heart. We do not want to speak one word of doubt and thus praise the devil for his wonderful power to keep [us] in subjection. No, Christ has purchased me and redeemed me. Satan has no power over me. I am free in Christ Jesus because I believe in Him.*9LtMs, Ms 16, 1894, par. 40*

Satan says to you, "You are a sinner and have no need to pray any longer." But that is why I need to pray. That is why I need a Saviour. Should I say because I have sinned that I will not come to Christ till I make myself better? No, for that will be never. Christ declares that He came not to call the righteous but sinners to repentance. [Matthew 9:13.] It is my privilege to lay hold of the sacrifice that has been made for me at an infinite cost. I take hold of Jesus Christ as my Saviour, and commit the keeping of my soul unto Him as unto a faithful Redeemer. He will keep that which I have committed unto Him in trust against that day. Praise God!*9LtMs, Ms 16, 1894, par. 41*

I want everyone of you to consider if it is not time for you to think of what God has done for you, and look over the history of the many things you know He has done for you. Praise Him that the angels of God guard you from dangers on the right and on the left. He has given you food and raiment. Praise God for these tokens of His goodness. Praise God. And if you cannot think of anything in your life to be thankful for, praise Him that He has been merciful to you.*9LtMs, Ms 16, 1894, par. 42*

There is one thing that covers everything else. He gave us Jesus Christ because He loved us. "God so loved the world that he gave his only begotten Son." [John 3:16.] Oh, praise the Lord in your hearts and teach your tongues to praise Him. Seek the gifts of God, take His precious words and hang them in memory's hall, and when you do that, look upon them, talk of them, praise God for them and then the hellish shadow will not interpose between you and your God. We may every one of us have this rich experience to give to the world, that we know God and Jesus Christ, whom He hath sent.*9LtMs, Ms 16, 1894, par. 43*

Oh, let it be seen in the world that He has given you tongues and utterances, and you will praise Him with your hearts and souls and voices. You are then making melody to God in your hearts, and when the call comes, "Child, come up higher," when you enter the City of God through the gates that will sweep back on their glittering hinges, you will know just where to take up the immortal song. You will hear the music and know that the warfare is accomplished. And you will hear the voice of the Master, "Welcome thou into the joy of

thy Lord. Thou hast been faithful over a few things; I will make you ruler over many things.” [Matthew 25:21.] You will know just where to begin that song. You learned it here. *9LtMs, Ms 16, 1894, par. 44*

You are not to groan and complain, but be learners in the school of Christ of His meekness and lowliness. We want to bear His yoke. He says that it is easy and that His burden is light. [Matthew 11:30.] And if you have found it so, you know just how to catch the strains as the angel leads the heavenly choir. You will take the golden harp and fill all heaven with rich music to the Lamb. “Worthy, worthy is the Lamb that was slain for our transgression.” You will cast your glittering crowns at His feet. *9LtMs, Ms 16, 1894, par. 45*

Then have faith and patience and hope and you will gain the richest experience. You will be a light to the world and they, seeing your good works, will glorify your Father which is in heaven. I want to meet you among the throng in the kingdom of glory. I want to see your faces all illuminated with the glory of God. I want them to shine with the image of Jesus reflected in you. All your sorrows will be ended and you will be free indeed. No more sorrow and sin, but it will be joy, eternal joy, through the eternal ages. *9LtMs, Ms 16, 1894, par. 46*

Ms 17, 1894

Sermon/The Power of God and His Truth

North Brighton Tent, Australia

March 3, 1894

Portions of this manuscript are published in *OHC 334*; *2MCP 578-579*, *670*, *794-795*. †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.

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied.” [*1 Peter 1:1, 2.*] That is a wonderful verse. “Grace unto you, and peace, be multiplied.” How much we want it. Grace and peace and the light and presence of God. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” [*Verses 3-5.*]*9LtMs, Ms 17, 1894, par. 1*

That is right where we are. That is the very revelation we need. That is the thing we must have. It is the salvation ready to be revealed in the last time. We want it. Now is the time when Satan has come down with power and he works with all deceivableness of unrighteousness in them that perish. He works in them that perish. What for? That he may send his human agent with suggestions to every soul who would have a desire to serve and glorify God. “Who are kept by the power of God.” [*Verse 5.*]*9LtMs, Ms 17, 1894, par. 2*

We had better be on Christ’s side than on Satan’s side because if we are on the side of Satan we are not kept by the power of God,

but we are agents to work and let Satan work through us to be a temptation and trial and to deceive. We cannot afford to do that. We want the truth because it is truth. We want a truth that will elevate, a truth that will ennoble and refine. We want a truth that proceeds from God, and we are sanctified by the truth. We are “kept by the power of God through faith.” [Verse 5.] We are not to drift and be tossed just like the waves of the sea, which are moved by the wind. No, it is by faith we stand.*9LtMs, Ms 17, 1894, par. 3*

We want a right hold from above. We want our souls riveted on the eternal rock, Christ Jesus. Well, it is faith, faith that we must keep in exercise. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] We want that faith that can lay hold of the promise of God. Is there anything that will try to hinder us? Yes, it is Satan’s special work to cast his hellish shadow across our pathway and every soul must have their eyes fixed on the Author and Finisher of our faith. Look, look unto Jesus. That is where our help comes from. He is not in Joseph’s new tomb. He rose from the tomb in triumph, and over the rent sepulcher of Joseph He proclaimed, “I am the resurrection and the life.” [John 11:25.]*9LtMs, Ms 17, 1894, par. 4*

He is a living Saviour. God sent Him to be a propitiation for our sins, that through faith in Him we should have that salvation that is more abundantly revealed in the last time. Why? It is because the power of the enemy is stronger and he is working more mightily as he sees his time is short. Therefore he gathers all his forces and puts them upon the tracks of every soul, and he sees just where you are taken up with worldly attractions and worldly fascinations. Unless you are connected with God and are one with Jesus Christ and let your light shine, the world that is in darkness will not be enlightened.*9LtMs, Ms 17, 1894, par. 5*

It is the duty of everyone that has a connection with God to live by faith, and have that faith that works by love and purifies the soul. Anyone that claims to have faith, and has envy and evil surmisings and bitterness of spirit, [has] not that faith. [He has] not that faith that works by love and purifies the soul. What we want is a faith that works. It is a living, active principle and moves the whole system. How? Why, when the converting power of God takes hold of a man

it brings every organ, every power, every ability into conformity with the will of God. And then what? Why, then the salt has its savor. But if the salt loses its savor wherewith shall it be salted? How shall the world be saved? We cannot afford to disconnect from Jesus Christ. We want the living principle of truth circulating through our minds and through the entire body. We want to see aright. We want to see as God sees, for Satan is constantly trying to convert the things our eyes rest upon in order that we may see through his medium. We want our eyes sanctified. We want to be just as it is described by the prophet. "Who is blind, but my servant? or deaf, as my messenger?" [*Isaiah 42:19.*] What kind of blindness is this? It is a blindness that will not allow our eyes to contemplate evil. It will not allow our eyes to rest upon iniquity. It will not grasp the things of sight and lose eternity out of its reckoning.*9LtMs, Ms 17, 1894, par. 6*

There are eternal interests before us, and every day we are determining our eternal destiny. We are working on God's side or we are working on the side of the enemy. We are working in conformity to the will of God, or we are working on the side of disobedience, in conformity to the will of another leader. We want the transforming grace of God to take right hold of our thinking powers. We may think evil, we may continue to keep our minds upon objectionable things, but what does this do for us? It conforms our entire experience to that which we are looking upon. But by beholding Jesus we become changed into His likeness.*9LtMs, Ms 17, 1894, par. 7*

The servant of the living God sees to some purpose. The eyes are sanctified and the ears are sanctified, and those [who] will close their eyes and ears to evil will become changed. But if they will listen to those who will address them and try to lead their thoughts away from God and their eternal interests, then their whole senses are perverted by that which their eyes rest upon. Jesus says, "If 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." [*Matthew 6:22, 23.*]*9LtMs, Ms 17, 1894, par. 8*

It makes every difference what we give our minds and souls to feed upon. We can let our minds dwell upon romance and castle-

building, and what will it do for us? It will ruin us, soul and body. It is not only the soul, but the body. We cannot afford this. What we want is the deep movings of the Spirit of God. We want to have that power that will enable us to close our eyes to scenes that are not elevating, that are not ennobling, that will not purify and refine us; and we will then keep our ears closed to everything that is forbidden in God's Word. He forbids us to imagine evil, to speak evil, and even to think evil.*9LtMs, Ms 17, 1894, par. 9*

Our tongues must be sanctified. We want sanctified speech. When we come together, our time is altogether too important to be devoted to evil speaking, to be devoted to commonplace chitchat. We are in the sight of heavenly angels. The very same eye is upon us that was upon Belshazzar when in his feast he was praising the gods of silver and gold, and when he was desecrating the precious vessels they had taken from the house of the Lord. He was distressed when he saw the writing on the wall. "Thou art weighed in the balance and found wanting." [*Daniel 5:27.*] Belshazzar's kingdom was finished.*9LtMs, Ms 17, 1894, par. 10*

It becomes us to be silent, and there are times when silence is golden. Our communications should be such as will administer grace to the hearer. We want to speak words that will help souls on the road that leads to eternity. God will help us. He says He will. "We are kept by the power of God." Kept from what? Kept from the least desire to leave the paths of God. "We are kept by the power of God through faith unto salvation, ready to be revealed in the last time." [*1 Peter 1:5.*] Why, iniquity abounds and because of this the love of many will wax cold, because of what they see and hear. We want to talk in such a way that will help those to whom we talk, and a holy atmosphere surrounds us. An atmosphere surrounds every soul. It is a poisonous atmosphere, or [it] is an atmosphere that comes right from heaven. We want to be sanctified, soul, body, and spirit. All there is of us.*9LtMs, Ms 17, 1894, par. 11*

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." *1 Peter 1:6.* So he does not tell us that we shall not have any trials or temptations. We have got to go through this world with manifold temptations. And yet he says that we are kept by the power of God so we need not fall

under temptations.*9LtMs, Ms 17, 1894, par. 12*

“That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” [*Verse 7.*] Why? Because we have not let go our hold of the divine power. We are partakers of the divine nature, having escaped the corruption that is in the world through lust. Here is an escape for us. We are not to fall under the trial because we have the invitation, “Come unto me all ye that are weary and heavy laden, and I will give you rest.” [*Matthew 11:28.*]*9LtMs, Ms 17, 1894, par. 13*

Do not go to any human being to pour out your trials of mind and heart, but “Come to me.” Me, the precious Saviour. “Come unto me.” Do not go anywhere else. “I understand all your life and your temptation. I have weighed them.” He that balances the mountains in His hand knows the weight of every trial brought upon every soul, and how much we can endure of that trial that is brought upon us. He says, “Come unto me, for ye shall find rest unto your souls. Take my yoke upon you.” [*Verses 28, 29.*] And then He will lift our burdens. We may manufacture a yoke and put it upon our neck, and it galls wonderfully. But do not manufacture a yoke. Take the yoke of Christ.*9LtMs, Ms 17, 1894, par. 14*

Let us contemplate the things of God which are strength, and take the yoke of Christ. “Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you.” And then what? “Learn of me.” “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.” [*Verses 28, 29.*] Anyone that is meek and lowly of heart is never looking for slights. They never want to be able to reprove this one’s course of action and that one’s course of action. That is not their business. This is the place where they are blind and deaf.*9LtMs, Ms 17, 1894, par. 15*

“Take my yoke upon you and learn of me, for I am meek and lowly of heart.” [*Verse 29.*] Who will take the yoke of Christ and bear it daily and hourly? Every soul that consents to bear it will—there are no “ifs” about it—find rest to their souls. You need not go groaning up the road that is cast up for the ransomed, because somebody

does not appreciate you. He says lifting the burden is meekness and lowliness and there is rest there. "For my yoke is easy." [*Verse 30.*] Now if you are lifting the burden, throw it down. Just lay it off and exchange it for Christ's yoke. Then He bears one end of the yoke and you bear the other. Shall we not let Him do it? Shall we wrestle ourselves along till we get the whole weight of the yoke? God forbid. There is a rest in Jesus. There is a peace in Him that passeth understanding. We cannot explain it any more than you can explain the wind that moves the leaves of the trees.*9LtMs, Ms 17, 1894, par. 16*

The meekness and lowliness of Christ is seen in us as we wear His yoke. I am so thankful that we can do this. I am so thankful that we do not have to carry the heavy load and go groaning with distress and agony. We want to follow Him who is the light of the world.*9LtMs, Ms 17, 1894, par. 17*

"I am the light of the world." [*John 8:12.*] Now, He says, "Learn of me." [*Matthew 11:29.*] Do not go to anybody else. Do not go to any human channel. If we have been drinking of the turbid streams of the valley, it is because we have left the living springs of Lebanon. You cannot afford to do this. Your experience will be just in accordance with what you give your thirsty soul to drink. We want to drink the water of life. We want to eat the bread of salvation. And then our experience will be bright because we have eaten of the Bread of life which is the flesh and blood of the Son of God.*9LtMs, Ms 17, 1894, par. 18*

I wish the world knew what religion was. I wish everyone of us knew what it was. I wish we would lay hold of it by living faith and I wish we could weave it into our lives, into our eyesight, our hearing, and our tongues. Then we would work to a purpose to represent Jesus Christ. I see in Jesus everything that is lovely, everything that is holy, everything that is uplifting and pure. Then why should I want to open my eyes wide to see everything that is disagreeable? By beholding we become changed. Let us look to Jesus and consider the loveliness of His character, and by beholding we shall become changed into the same likeness.*9LtMs, Ms 17, 1894, par. 19*

If God tells us that in Him is peace, why do we not heed the

invitation? Letters come to me clear from America, "I want you to tell me how to find Jesus." But what ought they to do? Go and find Him right where they are. We need not go one thousand miles, we need not go outside of this tent. We can give our hearts to Him this very day. We can say, "Lord, I give myself to Thee; it is all that I can do." And then by living faith grasp the hand of infinite power because it is your right. God gave His only begotten Son that you might have a legal bond or deed to the eternal weight of glory. How shall I get the deed? By doing the will of our Father which is in heaven. I wrote to these souls that they were to believe that Christ was their living personal Saviour. He had risen from Joseph's new tomb, and stands before the Father as our Advocate, our Intercessor. He gathers up every child that will take Him as their Saviour and they are written upon the palms of His hands. How? By the marks of the crucifixion. They are His heritage. Then are we to wait till we have a blessed feeling here? I should not have many blessed feelings if I did. I have had the heart disease for nearly fifty years. They said fifty years ago, "She cannot live three months." There is a pain there still, but when it gets almost unbearable, I come right to the promises of God. I leave my body right in His hands and He gives me strength to bear this affliction.⁹*LtMs, Ms 17, 1894, par. 20*

Where is my hope? Not in emotion and not in feeling, but in the promises of God. You said it, Lord, and I believe you. You said that if I should come to You I would find rest. I have your pledged Word. I am accepted by Thy blood. [Not] apart from Him, but in Christ I am accepted. Satan need not throw his hellish shadow across my pathway, for I do not look at it. I see by faith and cleave right through it into the place where Christ is making intercession for me.⁹*LtMs, Ms 17, 1894, par. 21*

Jesus is making intercession for every one of us and He wants us to come to Him and see the power and grace of a living Saviour. He is my Saviour, and He saves me today. I believe in Him today. I commit the keeping of my soul to Him today and I am kept by the power of God, through faith unto the salvation that is to be revealed in the last time. If that salvation is revealed, I mean to see it. I know I have got a living Saviour. I know He has bought me with an infinite price, and I am not going to disappoint Him. I am going to count

myself on the Lord's side, that my name may be graven on His hands. That is what I mean to do.*9LtMs, Ms 17, 1894, par. 22*

When the devil comes with his doubts and unbeliefs, shut the door of your heart. Shut your eyes so that you will not dwell upon his hellish shadow. Lift them up where they can behold the things which are eternal, and you will have strength every hour. "The trial of your faith is much more precious than gold." [*1 Peter 1:7.*] It makes you strong in faith. It makes you valiant to fight the battle of the Lord. "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.*] Satan claims the world. And then shall we give him that claim that he claims us as his? No. I am somebody else's property. I have been bought with a price and my business is to glorify God in my body and spirit.*9LtMs, Ms 17, 1894, par. 23*

I have no time to talk unbelief. It is faith that I must talk. I must strengthen faith by exercise. And then my faith grows as I venture upon the promises of God, and I can grasp more and more. Blessed, blessed Jesus. I love Him because He is comfort and hope and opportunity and resource to me—individual me and individual you. I want that you will consider yourself His property. Set your face as a flint toward Mount Zion. Be determined that there is a treasure there that you can get.*9LtMs, Ms 17, 1894, par. 24*

Satan connects with everyone that will connect with him. If he can get those that have had an experience in religion, they are his most effectual agents to reach just such men and compass their souls with unbelief. You cannot afford to let any doubts come into your mind. Do not please the devil enough to tell about the terrible burdens you are carrying. Every time you do it, Satan laughs that his soul can control you, and that you have lost sight of Jesus Christ, your Redeemer.*9LtMs, Ms 17, 1894, par. 25*

God will put a new song [on] your lips when you surrender your will and way to Him. Give yourself without reserve to God. Do not make a single reserve. Not a single compromise with the prince of darkness. Wrench yourself away from him. Cut loose from all that binds you to Satan's chariot wheels. Do you know what it is to be

free in Jesus Christ? I have experienced it. A new heart will He give you and a new song will He put [on] your lips, even praise to God. When Satan tells you to groan, begin to sing. When he tells you to pour out your doubts to him, praise God.⁹*LtMs, Ms 17, 1894, par. 26*

I was writing to one that was a backslider once about the matchless depths of the Saviour's love. He said, "I was listening to the driest discourse I ever heard in my life. I thought I would like to get my soul free and speak for Jesus Christ. I never would tell such a dry story as I have been listening to today. A voice came to me, 'Why do you not give yourself to Jesus Christ now?' But my business? I have got to see myself out of my business. 'But why not give yourself today, just as you are?'" Said he, "It seemed like a ray of light from the throne of God came to me as I said, 'I will, today. I will come to Him just as I am,' and then everything was changed. I expected to have to fast and pray and labor, but Jesus took me and He has reigned in my heart ever since."⁹*LtMs, Ms 17, 1894, par. 27*

I am so thankful that we have a Saviour that can take us just as we are. Here is an opportunity to get that faith that works by love and purifies the soul. When we fail He will redeem us, and instead of groaning we ought to glorify and praise God. "Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." [*1 Peter 1:8.*] They were appointed to glorify Jesus Christ. To praise Him with their voices, and to praise Him with their whole being. If we do not do this, we do not meet the mind and the expectations of God.⁹*LtMs, Ms 17, 1894, par. 28*

"Receiving the end of your faith, even the salvation of your souls." [*Verse 9.*] Well, then, will we talk darkness when we have come out of the slough of despond? Where there was no light in the inner chamber, now the sunshine is flashing all through it. Then shall we talk darkness? Come up out of the slough into the upper chamber and talk light. I am going to talk hope and I am going to talk courage, and God grant that the words may sink into some heart that needs hope and courage and grace.⁹*LtMs, Ms 17, 1894, par. 29*

How many of us have taken into consideration that we are to show forth Him who hath called [us] out of darkness into His marvelous light? It is by living faith that we rest in that [light]. It is by living faith that we rejoice in that light every day. We are not to talk our doubts and trials because they grow bigger every time we talk them. Every time we talk them, Satan has gained the victory; but when we say, "I will commit the keeping of my soul unto Him, as unto a faithful witness," then we testify that we have given ourselves to Jesus Christ without any reservation, and then God gives [us] light and [we] rejoice in Him. We want to place ourselves under the bright beams of the Sun of Righteousness and then we shall be a light in the world. "Whom having not seen, ye love; in whom, though yet ye see him not, ye rejoice with joy unspeakable and full of glory." [Verse 8.] *9LtMs, Ms 17, 1894, par. 30*

When they are walking in darkness they are bewildered and know not whither they go, because the darkness hath blinded their eyes. We want to understand that there is a distinction between our brethren and the world. We must love those that have not the truth, but those that are connected with Jesus Christ, those that are of the household of faith, we are bound by the most sacred injunction to love them and to seek to be a help and blessing to them in every way. "Beloved, if God so loved us, we ought also to love one another." [1 John 4:11.] Write this upon the tables of your heart. Obey the Word of God. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit." [Verses 12, 13.] We want to love our brethren, and jealously guard every brother and sister, and then we are working in harmony with Jesus Christ. *9LtMs, Ms 17, 1894, par. 31*

It frightens me when I see human beings that are subject to temptation fasten upon a brother or sister and pour out upon them words of condemnation and reproof. I am afraid for their souls. We do not want to be doing that. We should not be doing that. If we do not love God whom we have not seen, how shall we love our brethren and sisters? We want to love our brethren and sisters and walk in perfect harmony. God help us that we may walk in harmony and glorify Jesus Christ. Then we will have a faith that will purify our

soul.9LtMs, Ms 17, 1894, par. 32

Ms 18, 1894

Sermon/Laborers together with God

Williamstown, Australia

March 4, 1894, 3:00 p.m.

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“And you hath he quickened who were dead in trespasses and sins: Wherein in time 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.” [*Ephesians 2:1, 2.*] When they were dead in trespasses and sins they walked according to the power of this world. Who is that? Jesus? No. It is the enemy of God. It is Satan, the prince of the power of the air. “But God, who is rich in mercy, for his great love wherewith he loved us.” [*Verse 4.*] Everyone who has tasted of the love of God and the power of the world to come, praise Him for this rich and glorious assurance of His promise.⁹*LtMs, Ms 18, 1894, par. 1*

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved through faith): And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” [*Verses 5, 6.*] Now what is it for? What are these blessings so richly bestowed on us for? For we are dead in trespasses and sin. But the chain was long enough for His love to reach to the very lowest depths of human woe and misery. It is in Jesus Christ that we have this blessing. What is it all for? “That in the ages to come he might shew the exceeding riches of his grace in his kindness to us through Christ Jesus.” [*Verse 7.*]⁹*LtMs, Ms 18, 1894, par. 2*

What are we doing? Those that profess to be Christians, what are you doing? Are you talking of the power of Christ or are you talking of the hellish shadow of Satan? Are you telling how difficult it is for you to overcome the world, the flesh, and the devil? Is that the way you are talking? Well Christ presents to us a different story. If He has given us a new heart, if He has shown us the exceeding riches of His glory, if He has put a new song in our mouths, out of the treasures of our heart will we bring forth praise and thankfulness

and honor to our God and our Saviour, Jesus Christ.⁹*LtMs, Ms 18, 1894, par. 3*

“By their fruits ye shall know them.” [*Matthew 7:20.*] How shall we see the fruit? The works [fruits] testify the character of the tree. The words we utter decide the character of the treasure in our heart. If the Spirit of God moves in our heart, we will bring forth treasures, new and old, because the Spirit of God has lifted us up from the slough of despond and wickedness and sin and made us to sit together with Christ Jesus in heavenly places.⁹*LtMs, Ms 18, 1894, par. 4*

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” [*Ephesians 2:8.*] We cannot even manufacture faith ourselves. “It is the gift of God.” The whole of our salvation comes through the gift of our Lord and Saviour Jesus Christ. How glad I am. It comes from such a source that we cannot doubt it. And He is “the author”—does it stop there? Does it stop there? “The author and finisher of our faith.” [*Hebrews 12:2.*] Thank God! He attends us every step of the way through, if we are willing to be saved in Christ’s appointed way, through obedience to His requirements. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”⁹*LtMs, Ms 18, 1894, par. 5*

“Work out your own salvation with fear and trembling.” What does this mean? Is it a contradiction? Let us see what the last of it says, “Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] Praise God. Now who will be discouraged? Who is going to faint?⁹*LtMs, Ms 18, 1894, par. 6*

It is not committed to us weak, feeble mortals to work out our own salvation in our own line. It is Christ that worketh in you. And this is the privilege of every son and daughter of Adam. But we are to work. We are not to be idle. We are put here in this world to work. We are not put here to fold our arms.⁹*LtMs, Ms 18, 1894, par. 7*

We hear some people say, “If I can get my children saved.” It is all for my own. Well, I want my children to be saved. I want them to be workers together with God. I want their names to be written in the books of heaven. “Ye are laborers together with God” [*1 Corinthians*

3:9], and I do labor and pray and most earnestly do I keep my children before God, but in doing so I feel just as great an interest for other children. Their souls are just as precious in God's sight as my children's are. He paid the same price for my soul that He paid for other souls. And therefore we are to work in every line, in our words and actions and with our influence, to bring souls to the side of Christ. And then what will we do? We will show forth the praise of Him who hath called us out of darkness into His marvelous light.*9LtMs, Ms 18, 1894, par. 8*

God sent Christ to be a representative of the Father. Men do not know Christ. They have their attention carried away by the various business things of this life. They have lost sight of eternity, and in the place of feeling that they are fighting against principalities and powers, they have forgotten God. What does it mean by principalities and powers? It is the synagogue of Satan. "Principalities and powers and the rulers of the darkness of this world, and spiritual wickedness in high places." [*Ephesians 6:12.*] This is why men have been overcome. They have fallen under the powers of darkness.*9LtMs, Ms 18, 1894, par. 9*

This is the work we have to do—labor earnestly for the salvation of the souls for whom Christ has died. This is the very work Christ is doing. He is working with your efforts. The heavenly intelligences are right by your side that you may not stumble but walk securely, that the light of the righteousness of Jesus Christ may come right to you and shine upon you. We want Jesus. We want to understand the peril the world is in, but this we can only do by taking hold of Him. Then we shall understand the enemy that is ruling like a rod of iron in our land. We shall understand that Satan is working to control man's brain power, and to obliterate the image of God in man, to take away his sense and to rule him soul and body. Then have we not something to do here?*9LtMs, Ms 18, 1894, par. 10*

Those that profess to be followers of Jesus Christ, are you laborers together with God to restore the moral image of God in the human agent? Will fathers tell their children the story of how Christ fasted forty days and forty nights that He might break the power of appetite upon the human agents and work out for them a glorious victory, that they might in their own act, and on their own behalf, take the

work with the divine intelligence co-operating with them, that they might stand not only in their own moral integrity as man, but free from all the slavery of perverted appetite and passion.⁹*LtMs, Ms 18, 1894, par. 11*

We long for men to lay down the weapons of their warfare against God. He dies to redeem them, the whole human family. He dies that He might restore the moral image of God in man. But here is man working with all the power and influence he has to counteract the influence of the work of God upon the human instrument. How does Heaven look upon this thing? How do the heavenly intelligences regard it? He that gave to the world all heaven in one gift, how does He regard it? "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.*]⁹*LtMs, Ms 18, 1894, par. 12*

We want eternal life; and if we can indeed feel that we have a title to that immortal inheritance, should we not praise God? Why should we not have it? If we connect with the mighty God we can have it. If we connect with Jesus Christ we have all heaven to draw upon. There is not one here that needs to fall under temptation. Not one of you needs to be overcome by the powers of darkness because in Christ is all sufficiency. In Him all fullness dwells. Temptation may be all around us, on the right hand and on the left, behind and before us, but the channel is open as long as we will keep it open.⁹*LtMs, Ms 18, 1894, par. 13*

Let your prayers force themselves through the hellish shadow, and not be swallowed up by it so that all you can think of [are] the terrible trials you have. You misrepresent Christ. He says, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] Ask Isaiah what Christ is to us. He says, "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [*isaiah 9:6.*] Now you know just who He is. Is that not help enough? Do you want anything more?⁹*LtMs, Ms 18, 1894, par. 14*

I find that Christ is all sufficient. I take Him and place my hands in His hands and try to place my children's hands in His. He will grasp

their hands and hold them. He will never let them go. We are the purchase of the blood of Christ. And why then should we not be laborers together with Him? Why should we not labor with Him to save souls for a double purpose. And what is that? That their souls may be saved, that when He calls the roll in heaven they may answer to their names. I am willing to be a living instrument on Christ's side.*9LtMs, Ms 18, 1894, par. 15*

We must know what it is to labor and pray earnestly for our children. I have knelt by their side under temptation and discouragement and prayed for them from a little after sunset till about an hour before it rose. What for? That they might have the victory. It seemed as though the enemy was determined to have them in his power. But I said, "No." I wrestled with God till their lips opened and I knew that just as soon as that son could say, "My Father," the victory was won. He fell with his head upon my shoulder and said, "Mother, I thank you that you did not leave me under the oppressive power of Satan."*9LtMs, Ms 18, 1894, par. 16*

As we see the feet of men traveling toward the synagogue of Satan, and going where the liquid poison is dealt out to them to destroy their reason, as we see the souls of men in danger, what are we doing to rescue them? What are you doing to bring them back? We want to work with more than human energy. We want to labor with the power that is in Jesus Christ. And in doing this, we work out our own salvation. The One that condescended to take human nature that He might walk a man among the children of men is the One [who] will show us how to conduct the battle. It is laying right hold of God through Jesus Christ that will gain the victory. I thank God for a Saviour. I have reason to thank Him, not only on my own account but on the account of many that have felt His power and uplifting from the degradation of sin. They can sit together in heavenly places in Christ Jesus. Glorify God!*9LtMs, Ms 18, 1894, par. 17*

Glorify Him for the matchless love that has been expressed to the human family in that Christ bore the temptation on the power of appetite in the wilderness. Now He has left the work in our hands, and we are to wrestle with God, and send up our supplications day and night for a power that is unseen. We are to endure like Moses the seeing of Him who is invisible, and then we shall come out more

than conquerors through Him who hath loved us. We want the help of everyone. We want everyone to be temperance workers.*9LtMs, Ms 18, 1894, par. 18*

But why should we not spend our money as we please? Who gave you the tact to earn money? Who gave it to you? It was the Lord God, your Maker. You are His by creation and by redemption and therefore all you have is His. The very air you breathe belongs to God. The very tables you sit at. It is God that provides the bounty. He is working with His miraculous power day and night. He works together with Jesus and we are to work with them and make the best of the blessings He has given us, that we may spend every power in His glory—our thoughts and all that there is of us—our talents of influence.*9LtMs, Ms 18, 1894, par. 19*

There is more spent, a thousand times [more], for tobacco and liquor than there is devoted to seeking to rescue souls from the grasp of the tempter till the image of Jesus is brought back and Jesus reshapes [their] character and brings [them] where [they] have a living connection with the infinite God. We love Him because He first loved us. What then is our work? Is it to connect by one thread or string with any intemperate scheme that may be prolonged in our world? No, one hundred times no.*9LtMs, Ms 18, 1894, par. 20*

Let every particle of your influence stand upon the side of Him who hath given His life. What for? That man might be elevated in the scale of moral influence. That man might stand in the merits of one who can make us complete in Him. Then we shall reflect His image in our world. We need it enough! The image of Satan is seen in the human agent. What are you going to do to bring back the moral image of God in man? Where is your money? Are you using it in tobacco and liquor? That is taking the underpinning right out of your houses. Will God work a miracle? You are trying to rule yourselves.*9LtMs, Ms 18, 1894, par. 21*

May the God of all grace enlighten the eyes of every one of us. We want every particle of reason that we have got. We have not any to be thrown away on tobacco and liquor. We cannot afford to be lost through appetite. What God has given us in money, let us use with

an eye single to His glory. Let it be used in the very lines God works in. Let it be used to elevate and ennoble. Take your children to your home. It is possible for them to take hold of immortality through Jesus Christ. Place them where they can have every opportunity that their lives may be given to God, that they may be partakers of the divine nature.*9LtMs, Ms 18, 1894, par. 22*

Let us work with all the influence we have to save souls from perdition. See that man go into the saloon? What is the matter with him when he comes out? His brain power is lost in liquor, and therefore the communications of the electrical fluids do not find their way to the limbs. Is not that enough—to see that sight over and over and over again? Shall we let these things rule them and their families and make no effort to save them? God help us that we may awake from our death slumber. We can do more to help to put away the evil by our example.*9LtMs, Ms 18, 1894, par. 23*

Here are your children after they claim to have been converted, after they claim to have been washed in the blood of the Lamb. Can you offer them your tobacco? Can you offer them your beer and cider? “But I cannot give them up.” What is the matter? They have the control of your mind and will. But does not Jesus say that if ye abide in Him and His words abide in you, you shall ask what you will and it shall be done unto you? “It is my Father’s good pleasure that you bear much fruit.” He tells us that He is the Vine and we are the branches, and we are to take the sap that flows through the Vine and bear like fruit with Jesus Christ. [*John 15:7, 8, 5.*]*9LtMs, Ms 18, 1894, par. 24*

We have no time to spend on the enemy’s side. We have no time to devote to the enemy’s service. We must be laborers together with God. Laborers, only think of it. Laborers together with Him who stands as our Intercessor. He is not in Joseph’s new tomb. He is risen, He is risen! We have a living, risen Saviour. He burst the fetters of the tomb after He had lain there three days, and in triumph He proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [*John 11:25.*]*9LtMs, Ms 18, 1894, par. 25*

And He is coming. Are we getting ready for Him? Are we ready so that if we shall fall asleep, we can do so with hope in Jesus Christ?

Are you laboring for the salvation of your brothers and sisters? The Lifegiver is soon to come. The Lifegiver is coming to break the fetters of the tomb. He is to bring forth the captives and proclaim, "I am the resurrection, and the Life." [Verse 25.] There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, "O death, where is thy sting? O grave, where is thy victory?" [1 *Corinthians* 15:55.] The pangs of death was the last thing they felt. "O death, where is thy sting?" The last thing they acknowledged were the pangs of death. When they awake the pain is all gone. "O grave, where is thy victory?" *9LtMs, Ms 18, 1894, par. 26*

Here they stand, and the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air. The gates of the City of God swing back upon their hinges, and the nations that have kept the truth enter in. There are the columns of angels on either side, and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction. "Well done, good and faithful servants, enter thou into the joy of thy Lord." [*Matthew* 25:23.] What is that joy? He sees the travail of His soul and is satisfied. That is what we labor for. *9LtMs, Ms 18, 1894, par. 27*

Here is one, who in the night season we plead[ed] with God on [his] behalf. There is one that we talked with on [his] dying bed, and [he] hung [his] helpless soul upon Jesus. Here is one who was a poor drunkard. We tried to get his eyes fixed upon Him who is mighty to save and we told him that Christ could give him the victory. *9LtMs, Ms 18, 1894, par. 28*

There [are] the crowns of immortal glory upon their heads, and then the redeemed cast their glittering crowns at the feet of Jesus. Then the angelic choir strikes the note of victory and the angels in the two columns take up the song and the redeemed host join as though they had been singing the song on the earth, and they had been. Oh, what music! There is not an inharmonious note. Every voice proclaims, "Worthy is the Lamb that was slain and lives again." [*Revelation* 5:12.] "He sees of the travail of his soul, and is satisfied." [*Isaiah* 53:11.] Do you think anyone there will take time to

tell of [his] trials and terrible difficulties? “The former shall not be remembered, nor come into mind.” [*Isaiah 65:17.*] “God shall wipe away all tears from their eyes.” [*Revelation 21:4.*]*9LtMs, Ms 18, 1894, par. 29*

Do you not want to be there? Is there one here whose name shall be called then and no response be made? Is there one present who has not learned the song of triumph through Jesus Christ? If you have not learned it, try to get your eyes fixed upon Jesus and be complete in Him. You see from the text the might and power and grace and salvation that shall be brought to you through Jesus Christ. Will you still continue to refuse to be saved? God grant that you may do it soon.*9LtMs, Ms 18, 1894, par. 30*

I want you to educate your children. They do not know the way and unless you show them by your own example to keep their eyes fixed on Jesus, and teach them obedience to God’s requirements as God Himself told Moses to teach the children of Israel to do, they will forget God. That is what the devil wants. He wants to sweep away the commandments of God so that the people will be disobedient, unthankful, and unholy, but thank God He has placed the burden upon His servants who have tasted of the power of the world to come. We want parents and children to feel the converting power of the Spirit of God. We want you to come on the side of God. We want you to be in the kingdom of God and sing the song of triumph.*9LtMs, Ms 18, 1894, par. 31*

What if the human agent would glorify God now? Would it not lead the world to see that there is a power in the religion of Christ? Put your money in the treasury of heaven. Educate your children, and teach them to regard the love of God. I see in Jesus matchless charms. I love Him because He first loved me. I must go no more out from His presence. I must have life, eternal life. And I want to see you in the kingdom of glory and hear you sing the song of the redeemed. Will you be there? I might stand here and talk to you for hours, although when I left home, I felt as though I could scarcely stand upon my feet. But God has given me strength. He will be to us all we desire. Will you make a surrender to Him? Will you say, “Take me as I am; take me and wash me in Thy blood”? If you can do this, you will make many more to meet you in the kingdom of

glory and sing the song of redeeming love.⁹*LtMs, Ms 18, 1894, par.*
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Ms 19, 1894

New Believers to Be Encouraged.

George's Terrace, St. Kilda Road, Melbourne, Australia

March 17, 1894

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Friday was a very busy day, getting off the mail. I was unable to sleep after 2 a.m. Wrote about 25 pages of letter paper and was unable to rest as well as usual in the night. These days when the American mail closes are a very severe strain upon me and upon others as well who are in the family, and then when it is closed up, there come to mind many things one meant to write about, and did not have time to think of and a full month must pass before these things can be communicated.⁹*LtMs, Ms 19, 1894, par. 1*

At times I have a great hungering of soul to see my friends in America, but do not feel that the time has come to leave this country now. There is much to be done, and may the Lord give us wisdom and the grace we so much need to do the work intelligently, to His own name's glory.⁹*LtMs, Ms 19, 1894, par. 2*

The inexperienced need to be guided by wise counsel when in trial and assailed with temptation; they must be taught that attainments in spiritual things will cost them steadfast, well directed effort. We must repeat it often to those newly come to the faith, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." [*James 1:5.*] These words are to be presented in the Spirit of the Master who gave them, for they are of more value than gold or silver or precious stones. Teach the young disciples to put their hands in the hand of Christ, saying, "Lead me, guide me." What comfort and hope and blessing will the needy, perplexed souls receive if they will humbly seek God. The condition is that they come in faith, nothing wavering, asking for guidance in the day of perplexity. This pledge is given to every sincere seeker, "You shall have gracious answers." "Ye shall receive." [*Matthew 21:22.*] The instruction is to be often given that

what God has said will never fail. It is better to trust in the Lord than to put confidence in princes. We must teach every soul to lay his requests by prayers on the mercy seat. Strength and grace will surely come to the one who does this, for the Lord has promised. And yet so many go in weakness because they do not believe that God will do just as He has said.*9LtMs, Ms 19, 1894, par. 3*

We know that we must work while it is day, for soon the night cometh, in which no man can work. We do not sanction inactivity; there is greater peril in idleness than many suppose. But all need to be on guard lest they practice robbery toward God because God is forgotten, robbery toward their own soul, because temporal and worldly business is allowed to crowd in, and while engaged in the busy activities, the soul's highest interest is made a secondary matter, and religious devotion becomes second to the earthly and temporal.*9LtMs, Ms 19, 1894, par. 4*

In order to perfect a Christian character, we must live day by day, hour by hour, moment by moment, fighting the good fight of faith as in the sight of the invisible world. By faith we must, as did Moses, behold the unseen. Said the apostle Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." [*2 Corinthians 4:17, 18.*] The things that are seen are temporal, while the things that are unseen are eternal. We cannot risk the consequences of leaving the Word of God out of our counsels, and depending on human wisdom for guidance. We cannot in safety to the soul serve mammon.*9LtMs, Ms 19, 1894, par. 5*

Sabbath, March 17. I did not attend meeting, but rested, for I was not well. My horse and phaeton were gone on the boat to Sydney, and I cannot do much walking.*9LtMs, Ms 19, 1894, par. 6*

It is an important time, now, for those localities where an interest has been awakened. A large number in Brighton, in Williamstown, in Prahran, are in the valley of decision. O, that the Lord will give to His servants wisdom to speak to these souls such words as shall give them courage to confess the truth and surrender their wills, their hearts' entire devotion to God. We pray that the Lord will

inspire with faith these souls who are convinced of the truth that the seventh day is the Sabbath of the Lord, that they shall not confer with their own feelings, and let the enemy lead them to decide that the sacrifice is too great.*9LtMs, Ms 19, 1894, par. 7*

They will suffer loss in temporal matters, and a helping hand must not be wanting. Many ask, "How can we support our families? We shall lose our positions as soon as we decide to keep holy the seventh day, and do no work on the Sabbath. Our families, shall they starve?" What can we say? Poverty and want are seen everywhere, and honest souls know not what to do. They dare not venture out, yet they are fully convinced that the seventh day is the Sabbath of the Lord. They know that God blessed the seventh day and set it apart for man to observe as a memorial of His creating the world in six days and His rest upon the seventh day. When we see the difficulties standing like mountains before their souls, the prospect of want to themselves and children staring them in the face, our hearts are pained.*9LtMs, Ms 19, 1894, par. 8*

Many a one says, "I want to observe the seventh day, but as soon as I state to my employer that I have decided to keep the Sabbath, I shall be discharged. Hundreds are waiting to step into any place made vacant. I am sorely troubled. All we can do is to encourage them to have faith, and pray for them. Oh, sometimes I wish I had a million dollars. I could use every dollar in this work."*9LtMs, Ms 19, 1894, par. 9*

Satan has been working at the wheel, turning it until he has the control of all the human minds who have received the lies with which he deceived Eve and then used her as his agent to entice Adam into sin. Satan has kept up his specious working upon human minds from that day to this. The seventh day, hallowed and sanctified by God at creation, its validity sustained by a miracle in the giving of the manna, its sacredness proclaimed in the giving of the commandments upon Mount Sinai, being placed in the very bosom of the Decalogue—this holy institution is discarded.*9LtMs, Ms 19, 1894, par. 10*

The man of sin has placed before the world an idol in the first day of the week, a spurious sabbath, and has so blinded the minds of the

professed Christian world that in their faith the false has taken the place of the true. The genuine Sabbath is discarded for the spurious, and the man of sin has brought the world to unite with him in his disloyalty to the only true and living God. They have united to tear down God's memorial of creation and exalt in its place a common working day, and this child of papacy is nourished and cherished by the Protestant world. *9LtMs, Ms 19, 1894, par. 11*

No one ever sinks into disregard of the fourth commandment unless urged on by religious teaching. But many become decided transgressors of God's holy law as the result of union, concord, and cooperation with companions who are instruments of Satan. God sends them light to undeceive them, but they refuse to take the Word of God as it reads. They accept error, choosing the lies of Satan rather than a "Thus saith the Lord." And these advocates of error make it very hard for those who see the truth to obey it. Human sight can see nothing but starvation before those who keep the Sabbath. *9LtMs, Ms 19, 1894, par. 12*

I appeal to all our brethren and sisters to bear in mind the words of Christ, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." [*Matthew 25:40.*] Jesus, the world's Redeemer, gave His precious life to save fallen man; every son and daughter of Adam is His purchased possession. He paid the infinite price, the ransom money [of] His own precious life to redeem man: therefore He identifies His interest with suffering humanity. He requires every man to be interested for his fellow man, making the Word of God his standard of duty. With meekness and lowliness of heart we are to show reverence and love to Him who hath bought us, giving His own life that "whosoever believeth on him should not perish, but have eternal life." [*John 3:15.*] Then let love and tender regard toward our fellow men be ever revealed, not merely in words, but in deeds. *9LtMs, Ms 19, 1894, par. 13*

The children of the heavenly King should represent the character of the Ruler of the heavenly kingdom. They should cultivate unity and love for one another, each member of the royal family loyally representing the principles of the government of God. Jesus Christ was sent of God. In His character and life He represented every principle of the law of God. What are the two great principles of that

law? Love to God and love to our neighbors. We are to cherish a warm, deep, abiding interest in one another, an unfeigned respect for our brethren and sisters. We are none of us to set ourselves up as critics, to discern defects in those with whom we associate, and then engage in a work of cannibalism, tearing to pieces the reputation of those who may be more precious in the sight of God than we are. Evil thinking and evil speaking are a great offense in the sight of God, and those who do those things are not born of the Spirit but of the flesh.*9LtMs, Ms 19, 1894, par. 14*

The sad thing in our churches today is that Jesus is misrepresented in the character of those who profess to be His followers. Many claim to believe in and love Jesus, while they do neither. They advocate the law of God, but are transgressors of its precepts. The first four commandments require supreme love to God. Parents, children, wife, husband, houses, lands, or any other earthly treasure, whether of friends or property, is not to be loved selfishly, and thus become an idol to divert the mind, the time, the service, from God. He that loves and serves mammon cannot love and serve God supremely. When friends and relations are loved with inordinate affection, they are taking the place in the heart where God should be.*9LtMs, Ms 19, 1894, par. 15*

“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.*] “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.*] “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.*]*9LtMs, Ms 19, 1894, par. 16*

Here idolatry is plainly revealed, as existing in those who claim to worship God. The pure, refined, ennobling love is buried up by the love of eternal things. This, the True Witness represents as a fearful loss in experience and character building, the loss of the 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 2:5.*] The True Witness sends forth this warning. Mercy

and the love of God are the attributes of His throne. While claiming to be the subjects of the kingdom of God, and yet refusing to be converted from their selfish love, their stern, iron will, their own perverse ways, many are constantly bearing a false testimony of Jesus Christ.⁹*LtMs, Ms 19, 1894, par. 17*

Granville, N.S.W., March 29, 1894.⁹*LtMs, Ms 19, 1894, par. 18*

We left Melbourne Monday, March 26th, at 5:00 p.m. and arrived at Sydney Tuesday, ten minutes before 12:00. A train for Parramatta left in half an hour, which took us to Granville, 13 miles from Sydney. We found everything as unsettled as possible. Furniture and boxes of goods piled were up everywhere, but the very things we must have first were still behind. Then our spring mattresses and bedding came in the evening so we were comfortably accommodated for the night. Brothers Starr and Belden left early this morning to attend to another shipment of goods by steamer from Melbourne. Wednesday evening all arrived, and there is a slight show of settling. With tact we can make the small rooms comfortable.⁹*LtMs, Ms 19, 1894, par. 19*

We have not wardrobes sufficient so we shall do the best we can in an emergency. We have arranged a skeleton framework fastened to the head of the bed and reaching up nearly to the ceiling. We covered it with neat material, and the drapery is rather of an adornment. On the back of the frame is a shelf a foot wide, and cross bars covered, concealed in front by the drapery; hooks are placed on the back side, and a movable, folding screen, very pretty in design, reaches across the open space from the head of the bed to the wall of the room. This makes a space for [a] washstand and a wardrobe for my clothing. It is an excellent device where there are small rooms and no wardrobes. We use the space to dress and undress in, so there is no exposure from outside or inside. We intend that as far as possible, every sleeping room shall be thus arranged for convenience and neatness and attractiveness.⁹*LtMs, Ms 19, 1894, par. 20*

We were happily surprised at the beauty of the lawn about the house, and the dwelling itself is more convenient than we expected. We found the cottage very neat in appearance. A large, broad

piazza, the floor of tile, runs around the front and side of the house, and on the veranda [are] two long seats, very comfortable, such as are used in halls and churches. The room that they all insist is Sister White's room is 15 by 24, having a large bay window facing the north, the sunny side, and two windows on the west, so I have the sun the whole day. The room that Brother and Sister Starr occupy is a front room across from mine. It has a French door with window that opens on the piazza, and one window on the east. They have the sun in the morning and forenoon. Their room is only 12 by 14. Marian's and Emily's rooms are the same size. All have grates. Brother Belden's room is 9 by 14 and there is another bedroom 10 by 12. The diningroom is 12 by 21, with two halls leading out from it into other rooms. Opening on the east veranda is another room 7 by 21. There is a small piazza from the kitchen.*9LtMs, Ms 19, 1894, par. 21*

We have soft water in [a] cistern, [such] as we had in America, one in the earth and one large sink reservoir which receives the rain from the eaves of the house; nothing like animals, they say, can get into it, so this is an advantage over the city water. We have no city water brought to the house.*9LtMs, Ms 19, 1894, par. 22*

There [are] nearly five acres of land, no fruit on the place, for it has been left exposed to all who wished to have access to it. The front yard is nicely laid out; has some very pretty shrubs and flowers, several fine evergreen trees—the Norfolk pine and another beautiful variety—large lawns of the brightest, greenest grass, and paddocks for the horses. Brother Belden has a pony, and I have a horse and phaeton transported from Melbourne.*9LtMs, Ms 19, 1894, par. 23*

Ms 20, 1894

Sermon/Our Father's Care for His Children

Williamstown, Australia

March 18, 1894, 3:00 p.m.

Portions of this manuscript are published in *Ev* 243-244; *TDG* 86; *Te* 30; *SD* 59, 141.

“Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.” [*Matthew 6:19.*] Now remember, it is not Sister White that is speaking; it is our Lord and Saviour, Jesus Christ. Why, He came to our earth to give us these lessons lest our feet should stumble, lest they should stray in forbidden paths. He has given us His words and He has given [them] in clear lines.*9LtMs, Ms 20, 1894, par. 1*

“But lay up for yourself 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.” [*Verses 20, 21.*] Now contemplate that a moment. “Where your treasure is, there will your heart be also.”*9LtMs, Ms 20, 1894, par. 2*

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.” [*Verse 22.*] Single. What does that mean? It means that you have nothing interposing between Jesus Christ and yourself. The salvation of your soul is the great thing for every living mortal, every son and daughter of Adam. You cannot afford to have a double eye. One eye for the world and the other for Christ. You should have your will and all your intellect subservient to Jesus Christ and then everything that you have will have His blessing. It will have His blessing upon it because you have consecrated it to the Lord. You will look for your treasure, your wages, your recompense of reward, when the conflict is over.*9LtMs, Ms 20, 1894, par. 3*

“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!”—if that is all the light you have. [*Verse 23.*] Christ came

to our world that He might reveal to the human intelligences what was of true value, that they should not make a mistake, that they should not be deceived and believe the falsehoods of Satan and go into the paths of disobedience and transgression.*9LtMs, Ms 20, 1894, par. 4*

“No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” [*Verse 24.*] There is something that He wants you to hear. He wants you to open the chambers of your mind and receive the things that He is bringing before you.*9LtMs, Ms 20, 1894, par. 5*

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” [*Verse 25.*] What life is He talking about? Is He talking about this temporal life? This life that we know not how long it will last? We know not today how soon the arrow of death shall be aimed at our vitals; we know not how soon our last record will pass into eternity and then it will be too late for us to correct our mistakes. The very character that we have when we go down into the grave we will have when we come up. There is no change of character, but of the mortal body.*9LtMs, Ms 20, 1894, par. 6*

If we will indeed believe that Christ is our personal Saviour and that He made an infinite sacrifice that we might have the gift of everlasting life, then our life is hid with Christ in God. And although we may go down into the grave, we shall not stop there. We shall not remain there, for the Lifegiver is coming and the trumpet is to sound, and the dead are to come forth, for Jesus said He was going to prepare mansions for those that loved Him. [*John 14:2.*] They shall come forth from their graves to a glorious immortality. Then had we not better begin to calculate about that life? Had we not better look well and see where our hope is grounded? Had we not better see whether it is placed upon Jesus; whether He is the center of our life and affections?*9LtMs, Ms 20, 1894, par. 7*

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall

put on. Is not the life more than meat, and the body than raiment?" [Matthew 6:25.] *9LtMs, Ms 20, 1894, par. 8*

Do not think that if you take your position for the Bible truth you will lose your position. [You] had better lose your position than lose Jesus. [You] had better be partakers of the self-denial and self-sacrifice of the Lord than to go in your own way, seeking to gather to yourself the treasures of this life. You cannot carry any of it into the grave. You will come up from the grave without anything, but if you have Jesus, you will have everything. He is all that [you] will require to stand the test of the day of God, and is not this enough for you? *9LtMs, Ms 20, 1894, par. 9*

But, [you say,] "I cannot take my position to keep the Sabbath, or I cannot take my position to serve the Lord because, if I do that, I am spoiled for the world." Then be spoiled. Never can we fill our position in this world unless we have a connection with the living God and with Jesus Christ whom He hath sent. Well now, isn't His life, eternal life, more than meat? What will you have? *9LtMs, Ms 20, 1894, par. 10*

We read right here in Romans something about that. "But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" [*Romans 2:2-4.*] Do any of us despise the riches of God? Do we turn away from the goodness of God? *9LtMs, Ms 20, 1894, par. 11*

"But after thy hardness 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:" Let us see what this life is. "To seek for glory and honor and immortality, eternal life." [*Verses 5-7.*] Who is seeking for it here? Eternal life! Can we comprehend it? A life which runs parallel with the life of Jehovah. Oh, how hard it is for our minds to reach [out] and lay hold and

appreciate it as it is!*9LtMs, Ms 20, 1894, par. 12*

“But to them that are contentious and obey not the truth, but obey unrighteousness, indignation, and wrath.” [This] is being presented before you now. “Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory and 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.” [*Verses 8-11.*]*9LtMs, Ms 20, 1894, par. 13*

Now that is the life that is presented to us: “Glory and honor and immortality, eternal life.” [*Verse 7.*]*9LtMs, Ms 20, 1894, par. 14*

“Which of you by taking thought can add one cubit unto his stature?” [*Matthew 6:27.*] Think it over. You may think and think and think how you can grow. Christ has that in His charge. He does not require you to take that on yourself.*9LtMs, Ms 20, 1894, par. 15*

“And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [*Verses 28, 29.*] Now, if we can find anything that is more glorious than Solomon—and he was considered the wisest king that ever swayed the scepter. He was considered a man after God’s own heart. But what about Solomon? What about the king that had so much glory and so much riches? What about him? The one that at the dedication of the temple prayed that their hearts might not be divided, but that the worshipers might be true to the service of God, what about him? Oh, it is a mournful history.*9LtMs, Ms 20, 1894, par. 16*

In gathering the riches that were to compose the temple, [Solomon] built temples and brought gold from Ophir and silver from Tyre and the most precious woods, and everything that would enrich his kingdom as well as the temple, but was he a happy man? Why is there discontent in his heart? Look at the beauty of his kingdom. Every rare plant and shrub was brought to beautify his kingdom. There were young men clad in garments that glittered with gold and silver, that waited upon and ministered to the king. But what can you see? You can see disappointment, unhappiness and discontent.*9LtMs, Ms 20, 1894, par. 17*

How could the king that prayed for wisdom to rule his kingdom wisely become a despot and a tyrant? He laid a heavy yoke upon his people because his extravagance demanded it. The extravagance that he entered into in houses and palaces. What made him do it? Because he did that which God told him not to. Just as many are keeping the first day of the week when God had never given a syllable in favor of it. God said, "Ye shall not intermarry with heathen nations." They will turn away your heart from serving me and you will return to idols. But that great king intermarried and had many wives. What did they lead him to do? Right down in the days of Christ, right across from the Mount of Olives was the Mount of Offence, and what was there there that peered up above the olive groves and the forest trees? The idols that Solomon worshiped. They had been broken by a faithful king but there were the remnants of them and it was called the Mount of Offence. Now you see what dependence can be placed upon the wisest king when he goes contrary to what God says. "Christ said," and we are not to turn away from what He says, to follow any other mind or will. We want to know what the Scriptures say. We want to know what is the will of God, and understand all about it.*9LtMs, Ms 20, 1894, par. 18*

Solomon was at that age when he ought to have been an example and counselor and he ought to have been one that would not take the first step when God had said, "Thou shalt not." The responsibility of a nation was upon him. The responsibility of the chosen nation of God; but here when the car was rolled up the steep ascent, lo, the brake was not put on, and the car rolled back again down the hill. This is just how it will be. [To] every minister, every responsible man, God will give light if they will choose to take it, if their eye is single to the glory of God.*9LtMs, Ms 20, 1894, par. 19*

"Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [*Verse 30.*] Just see the care that God has given to the grass. I wish I had a bouquet here so that I could show the beauty of the flowers as God created them. Here are some flowers with the tints and coloring of God. He has given them beautiful tints and beautiful coloring. He clothed the earth, not in

brown or in drab, but in a living green. There are the roses and the lilies and the pinks, all so beautiful. The artist seeks to imitate nature, but it is nothing but imitation. It is the imitation of the human artist, the copy of the works of the Great Teacher and Master Artist.*9LtMs, Ms 20, 1894, par. 20*

Well then, that is the lesson God wants us to learn. He wants us to see the natural beauty in our world. He wants us to see this, and to educate our children to see that these are an expression of God's love to man. Here is a voice speaking to you parents to soften and subdue your hearts. Keep ever before you the One that made heaven and earth, that clad the world with its green velvet carpet, that has given us the lofty trees and clad them in their green foliage. But instead of talking of the praise of the God that made all these, humanity talks of the things of human manufacture, and they think of their houses that are so beautiful, and their dresses that are so richly adorned. All this takes time and money and that means souls.*9LtMs, Ms 20, 1894, par. 21*

God has given us money that we may expend it to His glory. Oh, if the curtain could be rolled back: if we could only get a sight of the love of God that passeth knowledge. I scarcely dare to mention the glory that is in reserve. For whom? Every soul that has been tested and tried and that has an eye single to the glory of God, that will be loyal to the truth of heaven. The world's honor, the world's glory, and the world's applause are not worth anything to us.*9LtMs, Ms 20, 1894, par. 22*

Every soul that believes in Jesus Christ as his personal Saviour, what then? Then the love flows from the heart of God to his heart. What does that heart do then? It turns to serve God and keep His commandments lest they will be found as Adam and Eve were after their transgression. We cannot afford that. We cannot afford to sin. Sin is an expensive business. The wages of sin is death. And what is sin? "Sin is the transgression of the law." [*1 John 3:4.*] That is the only definition of sin in the Bible. We do not want to be found sinners.*9LtMs, Ms 20, 1894, par. 23*

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe

you, O ye of little faith?" [*Matthew 6:30.*] Do you believe in God? Must you make very preparation to see the end from the beginning before you can trust the leadings of that God "who gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life"? [*John 3:16.*]*9LtMs, Ms 20, 1894, par. 24*

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" [*Matthew 6:31.*] We need not be anxious for that. If we would begin to store in a little of that living faith that is given us in the precious lessons of the Bible, it would be a great advantage to us. But too often the lessons that are heard do not profit them that hear, because they do not have faith. But, they say, "It is easy enough to talk, but not so easy to practice." What are you doing? You are doubting God. You are distrusting your heavenly Father—the God that made the world, and clad the world in its green velvet carpet and fashioned the lofty trees. God has given you everything lovely in our world. How much more will He not clothe you, "O ye of little faith?" [*Verse 30.*] Had we not better begin to see whether we really believe God or not?*9LtMs, Ms 20, 1894, par. 25*

"Therefore, take no thought for your life, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things." [*Verses 31, 32.*] Listen to these precious, precious, assuring words. You see, it does not say God, but "your heavenly Father." It places God in the relation of a tender, careful parent. "For your heavenly Father knoweth that ye have need of all these things." If He has given us the gift of His precious Son, how much more will He not freely give us all things? Let us show that we will risk it. His word is pledged and we will believe Him.*9LtMs, Ms 20, 1894, par. 26*

"But seek ye first the kingdom of God." That is the very first business of our lives. It is the very first lesson that we should teach to our children. "But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you." [*Verse 33.*]*9LtMs, Ms 20, 1894, par. 27*

"Take therefore no thought for the morrow: for the morrow shall take

thought for the things of itself. Sufficient unto the day is the evil thereof.” [*Verse 34.*] Shall we heed these words? Shall we do it? The Lord will teach us lessons of trust. Here are fathers and mothers. Are you voicing the words of the Lord Jesus Christ to your children, or are you more particular about what you are to eat and drink, and put on?⁹*LtMs, Ms 20, 1894, par. 28*

Christians should ask the question, “Have I given my life and will [to] the Lord? Have I given Him all the power He has given me? Have I given it back to Him?” Will you consider these things?⁹*LtMs, Ms 20, 1894, par. 29*

If God has estimated man of such value that he would not withhold His only begotten Son that was one with the Father, but gave Him to the world for the world to insult—the Son of the Infinite God, the Majesty of heaven to be derided, He that was equal with the Father to be treated thus—if they treated Him so, how will they treat us? God said, “If they will receive my testimony, they will also receive yours. If they have persecuted me, they will also persecute you. If they have called me Beelzebub, how much more will they call those of your household.” [See *John 15:20; Matthew 10:25.*] We need not expect to sail to heaven without any trials and difficulties. Christ says, He that will come after me, let him indulge himself and have all the amusements that he wants? No. “Let him deny himself and take up his cross and follow me and so shall he be my disciple.” [*Mark 8:34.*] Those are the conditions. Are you lifting the cross or are you trying to step over it? I ask you in the name of Jesus Christ of Nazareth, Are you willing to be [a] partaker with Him in His suffering?⁹*LtMs, Ms 20, 1894, par. 30*

There is a time coming when the Judgment shall set and the books shall be opened and we shall be set, some on the right hand and some on the left, and to those on the right hand, Christ will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for 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.” [*Matthew 25:34-36.*] They were so imbued with the Spirit of God: they were so filled with the love that dwelt in the bosom of Jesus Christ for His

brethren that they did what He would do.⁹*LtMs, Ms 20, 1894, par. 31*

Christ had given them the love of the Father and it was springing up in them unto everlasting life. They were representatives of Jesus Christ and He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Verse 40.*] Thus you see God places Himself on the same level as the sufferer for whom He died.⁹*LtMs, Ms 20, 1894, par. 32*

If our life is hid with Christ in God, then "when Christ who is our life, shall appear, then shall we also appear with him in glory." [*Colossians 3:4.*] But He says to them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 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." "Then shall they also answer him saying, When saw we thee an hungered, or a stranger, or athirst, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." [*Matthew 25:41-45.*]⁹*LtMs, Ms 20, 1894, par. 33*

Then it is that they are separated from Christ. They have not hidden their lives with the Master. They had their mind filled with earthly treasures. They were saying, "What shall I eat, and what shall I [drink], and wherewithal shall I be clothed?" [*Matthew 6:25.*] They had made this the great absorbing study of their lives.⁹*LtMs, Ms 20, 1894, par. 34*

Look at those that drink wine and beer and strong drink. Let them reckon up how much money they spend in this. How many thousands and millions of dollars have gone into the devil's treasury to perpetuate wickedness, and to carry on dissolution, corruption, and crime? The world is steeped in sin. Reckon up the tobacco devotees. It takes the healthful color out of your face, it poisons the blood, it weakens the brain power. God has given you power that He will require of you again. God wants men that can think, men that have tact; men with clear perceptions; but they cannot have it

unless they have an eye single to the glory of God. All these indulgences are weakening. How much have you given to God? You have [given] a tainted and corrupt offering. *9LtMs, Ms 20, 1894, par. 35*

Christ was the Head of the whole Jewish economy and He Himself gave directions that no offering that was tainted or corrupt could be accepted of God. But why? It was an offering that symbolized the spotless character of Christ. Christ said that as the Father had sent Him into the world so He had sent us. [*John 20:21.*] What did He come to the world for? To represent the Father, and if a spot or corruption had been seen in His character, the world would have been lost. But He gave a spotless offering. The offering of Christ was of such value that He encircles the whole of humanity in His arms. Who will let Him encircle them? He is the propitiation for our sins. He will prepare us for the courts above. What is our work? We are laborers together with God. Ye are God's husbandry, ye are God's building. I want you to consider that there is a solemn, sacred work before you. *9LtMs, Ms 20, 1894, par. 36*

The habits of eating and drinking are the most difficult to overcome because Satan binds you securely to his chariot car. And then he laughs and says, "They cannot pray unless they have tobacco." *9LtMs, Ms 20, 1894, par. 37*

Can you tell me why, with the Holy Word of God before you, they observe the first day of the week as their holy day when God said, "The seventh day is the Sabbath of the Lord thy God"? [*Exodus 20:10.*] He placed His sanctity upon this day and blessed it and hallowed it as a day of rest. What is the matter with the fourth commandment? It is the only commandment in the whole Decalogue that tells who God is. It places God in distinction with every other god. It says the God that made the heaven and the earth, the God that made the trees and the flowers and that created man, this is the God that you are to keep before your children, and you have only to point to the flowers and tell them that He made these and that He rested on the seventh day from all His labors. Tell them that the seventh day is a God-given memorial. God has given us the seventh day. But what is the matter with man? He is doing just what God told him not to do. God told him not to let his

eye be evil, because then his body would get the victory over the nobler and higher powers of the mind. He told them that if their eye was single their whole body would be full of light. He would have us have a clear perception of the Word of God. He would have us believe that God's Word is above the word of any ruler or king upon the face of the whole earth.*9LtMs, Ms 20, 1894, par. 38*

God means what He says, but the reason that men do not understand it is because their body is full of darkness, their eye is not single to the glory of God. The Lord wants us to see that we are responsible moral agents. But, you say, "It is not convenient for me to change in my family." But are you going to set them a bad example because you have a family? Has it not been a succession of falls since the time of Adam? Do you want to perpetuate the disobedience that led to this fall and the transgression of Adam? Do you want your children to follow in your example?*9LtMs, Ms 20, 1894, par. 39*

God has given us a message. He is proving every one of us to see if we will be obedient children in the kingdom of heaven. He has brought you here and made every provision that could be made to give you His strength and power and glory that you may be able to overcome and sit down with Him on His throne, and He says, "Blessed are they that do my commandments, that they may have right to the tree of life and enter in through the gates into the city." [*Revelation 22:14.*] That is what I want to do. I want to believe the promise of God. What are you doing?*9LtMs, Ms 20, 1894, par. 40*

Are you on the side of Christ or the side of Satan? Are you disdaining the Word of God or are you building up the foundations of many generations that you may be called in the heavenly courts, "the repairer of the breach, the restorer of paths to dwell in"—the repairer of the breach that the man of sin has made in the law. [*Isaiah 58:12.*] God says, "The Sabbath shall be a sign between me and thee throughout thy generations." [*Exodus 31:13.*] We want you to think of these things. We want you to have an eye single to the glory of God. God has given you reasoning powers and if they are corrupted by beer or wine or anything else you cannot help to restore the image of God in the human agent.*9LtMs, Ms 20, 1894, par. 41*

God help you to take your stand because it is the truth and because it is right. "But," you say, "this people is in the minority." Go back and read what they said about Christ. Was there any truth in it? No? Neither is there any truth in the reports that are going about. We want you to turn away from everyone and go to God on your knees. It makes every difference whether you disobey or obey. Here is the Word of God. Every Word of it is truth. We want you to go to God in prayer. We want you to give your hearts to Him. Eternal life is worth everything to us. "But," you say, "I cannot afford it." Christ could afford to leave the courts above to come to our world and die for us. They charged Him with being a devil and a glutton and a winebibber.*9LtMs, Ms 20, 1894, par. 42*

We would say to everyone in the name of Jesus Christ of Nazareth, "Have an eye single to the glory of God. Do not look to yourself." It was not convenient for Jesus to hang on the cross; it was not convenient for Him to endure the long fast in the wilderness. He did this for the human agent that [he] might be ennobled and elevated and obtain the crown of everlasting life. He hung upon the cross of Calvary and breathed out His last there. He died for you and me. And can we study our convenience? Was it convenient for Him to bear all this for you and me? It was not convenient, but it was expedient and He suffered all this that we might have everlasting life in the Kingdom of Glory; and that I mean to have.*9LtMs, Ms 20, 1894, par. 43*

I want to follow Jesus the precious Saviour, so that He shall not have died for me in vain. He longs to encircle us with the arms of His mercy. What have you sacrificed for Jesus? What have you done for the man of Calvary? O that you would teach Him in your family and represent Him as He represented the Father. He said, "I have kept my Father's commandments." [*John 15:10.*] And He set us an example in all things. I invite you to come over on the Lord's side. I invite you to have your souls riveted to the eternal Rock.*9LtMs, Ms 20, 1894, par. 44*

Do you think I feel ashamed because of the persecution and falsehood that is pointed against me because I keep the commandments of God? No, indeed. I know in whom I have believed and I come to you with no idle tales. I come to you with the

sure word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place. The earth is covered with darkness and sin like the very pall of darkness. But Christ is coming and sin is to have an end. The dross will be consumed by the fire of God from heaven. No, that is not the character of my loving, heavenly Father. "Thou shalt diligently consider his way and it shall not be." [*Psalm 37:10.*]*9LtMs, Ms 20, 1894, par. 45*

But we want to enter the gates of the eternal city. When the pearly gates are thrown back we want to hear the voice of welcome. We want to have the crown of immortal glory placed upon our brow. We want that robe that is woven in the loom of heaven, white as no fuller on earth can white it. We want to see the King in His beauty and behold His matchless charms. Then who will be in the majority? Is not God in the majority? I want to stand on the side of God and then I will be in the majority. I want to sing the song of Moses and the Lamb. I want to cry, "Worthy, worthy is the Lamb." I must be there, and I want you to be there, so that when your name is called you may answer, "I am redeemed by the blood of the Lamb."*9LtMs, Ms 20, 1894, par. 46*

You will cast your glittering crown at His feet and touch your golden harp and fill all heaven with rich music. "Praise God from whom all blessings flow, praise Him all creatures here below." I beg of you to lay up your treasures in heaven. Rid yourself of everything that will so confuse your mind that you will not be able to distinguish between the sacred and the common and you will take the common day and place it where the seventh ought to be. God help us to have an single eye to His glory, that we shall not be found [a] transgressor of His law when He shall come in power and glory.*9LtMs, Ms 20, 1894, par. 47*

Ms 21, 1894

Testimony to Ministers

Refiled as *Ms 21a, 1894*.

Ms 21a, 1894

Testimony to Ministers

Granville, New South Wales, Australia

April 2, 1894

Formerly Undated Ms 92. Portions of this manuscript are published in *Ev 102, 104, 116, 336-337; 1NL 127-130; 11MR 278*. +^{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.

Last night I seemed to be in an assembly of men who had been entrusted with large and important responsibilities. There were ministers present, and all seemed to be filled with apprehension for the future. After prayer had been offered, the cases of canvassers who had been appropriating means from the treasury, instead of bringing means into it, were considered with much sorrow, and some counsel was offered as to the best way to deal with those who were proving unfaithful to their trust.⁹*LtMs, Ms 21a, 1894, par. 1*

When other grave matters had been presented, I arose and said, "I have been for a long time pressed under the burden of the fact that we are not elevating the standard as we should. New fields are continually opening, and the third angel's message must be proclaimed to all kindreds, nations, tongues, and peoples. We must not feel that we are compelled to hover over churches who have received the truth. We must not encourage the people to depend upon ministerial labor in order to preserve spiritual life. Every one who has received the truth must go to God for their individual selves, and decide to live by every word that proceedeth out of the mouth of God. Those who have embraced the third angel's message must not make man their trust and depend upon the ministers to make their experience for them."⁹*LtMs, Ms 21a, 1894, par. 2*

Let the people of God have root in themselves, because they are

planted in Jesus Christ. There must be no strife for supremacy. Let every one seek God for himself, and know for himself that the truth of God is the sanctifier of soul, life, and character. Let every one feel a burden to speak those things in the church which will edify. No one should try to sermonize, but with hearts filled with the love of God, let them have something to say that will not savor in the least of self-exaltation, of questions that will cause dissension; but let each one present lessons from the life of Christ, and present none of self, but all of Jesus.*9LtMs, Ms 21a, 1894, par. 3*

Let ministers and responsible men lay the burden upon the church which the Lord lays upon them—burden of leading souls into the truth. Teach the people that they should have a strong desire to see those out of the faith converted to the truth. Let those who have opportunities do their God-given work. Those who are not fulfilling their responsibility should be visited, prayed with, and labored for, that they may become faithful stewards of the grace of Christ. Do not lead the people to depend upon you as ministers, but teach every one who shall embrace the truth that he has a work to do in exercising the talents God has given him to save the souls of those who are nigh him. In thus working, the people will have the co-operation of the angels of God, and they will obtain a valuable experience which will increase their faith, and give them a strong hold of God.*9LtMs, Ms 21a, 1894, par. 4*

Let every one do all in his power to help both by his means and by his prayers to carry the burden for the souls for whom the ministers are laboring. Earnest prayer sent up to God for His blessing upon the laborers in the field will follow the laborers as sharp sickles into the harvest field. When the people thus pray for the work, they will not be selfish and seek to hear the ministers, but will say to the minister, “Go and carry the truth so precious to us to others who are in error, and our prayers will go with you.” This will be a valuable experience to the members of the church.*9LtMs, Ms 21a, 1894, par. 5*

The messengers whom God sends to the people must not permit the people to attach themselves to them. They must ever keep Jesus Christ before their congregations as the One in whom all their hopes of eternal life are centered. In every messenger whom the

Lord uses, there must be humility, meekness, and lowliness of mind. The best methods in all respects have not been employed. In laboring to establish churches, some things have been presented before the people which have not been pure provender, thoroughly winnowed from chaff. Some things which have been unessential have been presented, and other things which have been very essential have been neglected, dealt with hesitatingly or slightly.*9LtMs, Ms 21a, 1894, par. 6*

The wisdom that comes from above must enter into the methods and plans of the laborers. Self must not seek for recognition and strive to be first. Self must be hid with Christ in God. Self must die, and Christ must live in the soul. The laborers must learn to bear a firm, decided testimony, unadulterated with cheap matters which are never a help, but a hindrance, to the truth. Carry the people upward and forward positively, from strength to strength, step by step, on the firm foundation of sound Bible doctrine. Have an intense interest in your work, and call for decisions and for decisive action as you advance. While the spirit of conviction rests upon the hearts of the people, fasten upon their minds the importance of living out the truth. While they are obtaining gems of truth, lead them out to give practical expression to their faith, and to express their gratitude for every ray of light that shines upon them from the Word of God.*9LtMs, Ms 21a, 1894, par. 7*

The workers [who] are in the cause of God are to hold themselves continually under the bright rays of the Sun of Righteousness. They are to pray much, to receive the Holy Spirit into the life and character, and then they will manifest its holy influence in their life practices. They are not to feel that it is their prerogative to work the Holy Spirit, but that the Holy Spirit is to work them, mold them out of self, away from hereditary and cultivated tendencies, and fashion them into the image of Christ's mind and ways. The workers must present in living pictures, line upon line, precept upon precept, that it is the duty of the people to be earnest workers. They are to point out the duty of parents to teach their little ones the truth as it is in Jesus, that they may present what they themselves have learned to their associates.*9LtMs, Ms 21a, 1894, par. 8*

Let parents be taught that they must teach their children line upon

line, precept upon precept, here a little and there a little, with all patience, long-suffering, and forbearance. The home is to be a school to do the work of perfecting the characters of their children. Parents are asleep. Their children are going to destruction before their eyes, and the Lord would have His messengers present before the people, by precept and example, the necessity of home religion. Urge this matter home upon your congregations. Press the conviction of these solemn duties, so long neglected, home upon the conscience. This will break up the spirit of Pharisaism and resistance to the truth as nothing else can. Religion in the home is our great hope, and makes the prospect bright for the conversion of the whole family to the truth of God.*9LtMs, Ms 21a, 1894, par. 9*

Will not our ministers wrestle in earnest prayer for the holy unction, that they may not bring unimportant, unessential things into their labor at this important time? Let them not bring into their ministerial labors that which can be heard in any of the denominational churches. Let them ever keep before their hearers an uplifted Saviour, in order to prevent their converts from attaching themselves to the man, to bear his mold and copy his ways in their manner of conversation and conduct. The Lord has a variety of workers, who must impress the people in various lines. One man's ways are not to be considered perfect and to be adopted exclusively in any congregation. Christ is our example.*9LtMs, Ms 21a, 1894, par. 10*

This Scripture is to be understood: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." [*Ephesians 4:11.*] These different workers [are] each to do a special work, but are they to separate themselves, confining their labors to a few whom they have succeeded in bringing to a knowledge of the truth? Shall one say to another of the instrumentalities of God, "Leave these souls to me to work with and to bring along to a profession of the faith. Let me work for, and train, and educate them to perfection of character"? No, this is not the way the Lord works.*9LtMs, Ms 21a, 1894, par. 11*

All who hold forth the Word of Life will have a part to act in the work whatever they may be, whether they be apostles, prophets, evangelists, pastors, or teachers. They are all to work together, "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, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the light of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow unto 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.” [*Verses 12-16.*]9*LtMs, Ms 21a, 1894, par. 12*

To every man is given his work. One man cannot do the work for which another man has been trained and educated. But the work of every man must begin at the heart, in the character, by surrendering the soul to God, and by co-operating with divine agencies. The root must be holy or there will be no holy fruit. All are to be workers together with God, and self must not appear. The Lord has entrusted talent and capabilities to every individual, and those who are most highly favored with opportunities and privileges are under the heaviest responsibilities to God. Those who are represented as having but one talent have their work to do. By diligent trading, not with pounds but with pence, they are diligently to employ their ability, determined not to fail or be discouraged.9*LtMs, Ms 21a, 1894, par. 13*

Those who faithfully trade upon their one talent will hear the gracious commendation given them with as full heartiness as those who have been gifted with many talents, and who wisely improve them: “Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things.” [*Matthew 25:21.*] He who had but one talent had an influence to exert, and his work was needed. In perfecting his own character, he was exerting an influence that helped to perfect the characters of those who had larger responsibilities, who were in danger of building themselves up, and of neglecting some important little things, which that faithful man with his one talent was regarding with diligent care. By his diligence and unwearied, faithful efforts he

gave lessons worthy of imitation to those who from outward appearance seemed to be greatly his superiors. Our various trusts are proportioned to our various abilities.*9LtMs, Ms 21a, 1894, par. 14*

There should be no murmuring and complaining among the workers when one who moves in a humble position is appointed to work with them. They may suppose this humble worker incapable of co-operating with them, but in this they may be greatly in error. It is essential that they learn the lesson of contentment, and become capable of blending in unity, doing their best under all circumstances, believing that God alone can water the seed sown. In thus doing they will double their influence, for when duty is done with fidelity, and faithful diligence is manifested by the worker, it is proven that he bears the test and proving of God, and the Lord requires nothing more.*9LtMs, Ms 21a, 1894, par. 15*

Ministers can do no more than to trade according to their entrusted responsibilities. Let not one man think that his method and his way of doing will be sufficient to mold and fashion the souls of his congregation distinctly after his ideas, and that no other laborers are to mingle their talents with his work, because they do not know just how and where to take hold. Let ministers remember that God knows how to use His own agents to His name's honor and glory. It is a great hindrance to the advancement and perfection of any church, when they are led to think that they are wholly efficient without the varied gifts.*9LtMs, Ms 21a, 1894, par. 16*

The Lord moves upon ministers who have varied capabilities, that they may feed the flock of His heritage with food convenient for them. They will reveal truth on points that their brother laborer did not regard as essential. Were the work of ministering to the flock left entirely to one man, there would be deficiency in the results. In His providence the Lord sends various workmen. One is strong on some essential point where another is weak. It takes the varied gifts of various laborers who are under the control of the Holy Spirit to carry forward to the fullness of the work. Let men beware how they treat their fellow laborers, for they are in danger of refusing Jesus in the messenger whom He sends.*9LtMs, Ms 21a, 1894, par. 17*

The Lord understands His own work, and has a thorough knowledge as to how it shall be carried on. He knows what it needs to perfect the work, and what portion of truth will be [given] in due season to His flock. Men may reason that because they have created an interest, and have made out a program of how the work shall be carried on, it would not be safe to trust other workmen, even of experience, to act a part in the work. They fear that this would interrupt the interest and divert the minds from the subjects which the first laborer had outlined. But let not laborers fear to give way for God's messengers to bear their message. Many have acted with discourtesy in the past in this matter, and have met with loss which it is hard for them to recover, for the Spirit of the Lord has been grieved.*9LtMs, Ms 21a, 1894, par. 18*

The Lord has not left His work to be controlled by the finite minds of men. When doctrinal points are presented, one discourse following another, the Lord in His providence often sends another laborer in whom is another element, another gift, in order to bring in a line of truth that will supplement the first laborer's work. Each talent is of value, each qualification is essential to perfect the work, that every soul in the congregation may find his special case met in the truths that are presented in different ways by different laborers. Some laborers will present truths in such a way that they will flash and shine like precious gems. Others will present the truth in such a manner that the minds of the believers are convicted.*9LtMs, Ms 21a, 1894, par. 19*

A great mistake has been made by some of our ministers in thinking that unless they manage the interest they have begun, the work would be hindered and the interest marred. They have even thought that it would not do for a minister to come in who had more knowledge and experience in the work than they themselves had. Such a conclusion is the fruit of misconception and it mars the work. When they themselves are called to other fields of labor, they will realize how difficult it is to labor with a church that is wrapped up in the minister who first taught them the truth. They will see that the people do not respect God's messengers who follow in the track of the teacher who was places his own mold upon the church over which he presides, and that the very labor the church needed for the perfection of the saints can do them little good. Much difficult

labor has to be performed before such a church learns to appreciate the varied instrumentalities whom God uses.*9LtMs, Ms 21a, 1894, par. 20*

Wherever an interest is started, the Lord in His providence will bring different gifts in connection with the one or two who are bringing the truth before the people. Let not the laborer be fearful that because a new laborer is introduced to the people, the interest will be interrupted and the work in which they are engaged will be marred. Keep your hands off the ark; God will take care of His work. Additional light will flash forth from the men who are sent of God, who are laborers together with God, and the original workers should receive God's messengers cordially, treat them respectfully, and invite them to unite with them and speak to the people. Every facility, every new talent, is to be gladly received, respected, and encouraged. To treat indifferently one whom God has sent, is to show disrespect for Christ. God, the Master Workman, knows better than His underlaborers what is needed for the perfecting of the saints.*9LtMs, Ms 21a, 1894, par. 21*

The laborers who may come in after an interest has been created may be men who have even less ability than those who started the work; but if they are humble men of God, they may present the truth in such a way as to arouse and impress the hearts of some who have been hitherto untouched. The Lord reveals truth to different minds in different aspects, so that through one man's presentation some point of truth is made clearer than through another man's presentation, and for this very reason the Lord does not permit one man alone the work of dealing with human minds. He gives to every man his work according to his ability. The Lord will set in operation diverse instrumentalities that are to act together in perfecting the work of God. All these various gifts are given to the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*9LtMs, Ms 21a, 1894, par. 22*

One man may carry his part of the work as far as he can, and then the Lord will send another of His workmen to do another part of the work that the first worker did not feel the necessity of doing, and yet it was essential that the work should be done. Therefore let not one man feel that it is his duty to begin and carry forward a work entirely

himself. If it is possible for him to have other gifts in other laborers to work for the conversion of souls let him gladly co-operate with them. It is always far better, if possible, to carry out Christ's original plan. He sent out the first disciples two by two, and in the same manner He sent out the seventy, giving them the first directions that He gave the twelve He first sent out. *9LtMs, Ms 21a, 1894, par. 23*

There is danger that when one labors alone that he will fall into practices, and cherish habits, that need to be modified or corrected. A laborer may think that his manner of presenting subjects, or his method of work, is without a flaw, when the fact is that he is in need of reformation in many points that his own eyes do not discern. If a brother labors with him, he may discern [those] defects, and correct them in kindness and faithfulness. Let not the ministers be sensitive when the real situation is set before them, but let them be faithful one to another, and be learners in the school of Christ. In this kind of an association, one will be a blessing to the other. *9LtMs, Ms 21a, 1894, par. 24*

The Lord understands all the peculiar defects in His workmen. He reads the heart and weighs the character. He discerns the envy, the jealousy, the evil surmisings that tempt the soul; He knows the self-esteem that endangers soul's health, and He will open the eyes of those who are blinded to their own error, if they are teachable, so that they may discern their danger. He also understands what are the peculiar capabilities in His messenger, and if the messenger is cherishing defects, the Lord will bring in connection with him a fellow laborer who will make him sensible of the one-sidedness of his labor, and through His Holy Spirit, He will cause him to realize the necessity of becoming a thoroughly developed workman in all points, in order that he may be a correct teacher of the most solemn, sacred truth ever committed to mortals. Those who would be shepherds of the flock of God, giving them food in due season, must first learn in the school of Christ lessons of meekness and lowliness of heart, if they would teach others. *9LtMs, Ms 21a, 1894, par. 25*

Christ was the greatest Teacher the world ever knew. He says, "Learn of me, for I am meek and lowly in heart." [*Matthew 11:29.*] No one is qualified to care for the Lord's heritage, to win souls to a

knowledge of the truth, to establish, strengthen, and settle them, unless he feels his own weakness, and thankfully receives the benefit that may come to him through blessed gifts which the Lord has bestowed upon other laborers. Linked together in confidence, in the bonds of holy love, brother may receive from brother all the help that can possibly be obtained from one another. If such a laborer is consecrated to the cause of God, he will feel such a deep interest for the souls of those for whom he labors that he will call for help, and give full freedom for every God-appointed agency to take hold with him, that if possible those things which he lacks may be supplied by others.*9LtMs, Ms 21a, 1894, par. 26*

The work must be carried forward by the co-operation of many laborers. Gift must blend with gift in the workers, and all must labor together for one end—the perfecting of the saints, the edifying of the body of Christ. Strife for supremacy makes manifest a spirit, that if cherished, will eventually shut out from the kingdom of God those who cherish it. The peace of Christ cannot dwell in the mind and heart of a workman who criticizes and finds fault with another workman, simply because the other does not practice the methods he thinks best, or because he feels that he is not appreciated. The Lord never blesses him who criticizes and accuses his brethren, for this is Satan’s work.*9LtMs, Ms 21a, 1894, par. 27*

Our Lord’s gift of peace, of faith and love, does not abide in the soul of him who is full of fault-finding and criticism; it can never find its place there, until all self-complacency is purged from the soul. Let the laborer die to self and never more indulge in speaking evil of others. When every root of bitterness is killed, then the Lord Jesus can work to put His own impress on the human heart, because it is open to His grace and love. Those of His workers who are self-confident, and pleased in having their own way, will feel His chastening rod.*9LtMs, Ms 21a, 1894, par. 28*

Christ can give His peace only to those who surrender their will and their way to His method and plans. Restless cravings and heart-burnings bring no joy, no happiness, but only sadness and misery to the soul. He who cherishes them views all things in a distorted light, and thinks that others, who do not view matters as he does, do not appreciate his individual importance and work. We may be

complete in Jesus Christ only as we are emptied of self. When our life is hid with Christ in God, self is lost, submerged in the depth, breadth, length, and height of infinite love. Let the burden of every soul be to know the love of Christ, which surpasseth knowledge.⁹*LtMs, Ms 21a, 1894, par. 29*

Ms 23, 1894

Diary Material

Granville, Williams Street, New South Wales, Australia

April 9, 1894

Portions of this manuscript are published in *WM 184-185*; *10MR 194-196*; *4Bio 133*. ⁺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 thank the Lord it is as well with me as it is. Last Friday Willie came from Melbourne. Sabbath morning he drove with me [out] in the country ten miles to Kellyville to meet with the little church in that place. They are newly come to the faith, but have built them a small house of worship, neat and nice, all paid for, except eight pounds, and they feel very happy as they assemble together to worship God. I am thankful with them. The great depression in money matters makes it quite difficult to build a church, but our brethren at Kellyville have had determination and zeal to do this. A very earnest little company assemble to worship God. I had much freedom in speaking to them. Willie spoke a short time, and then there was a social meeting, several took part and earnest, sincere testimonies were borne. In the afternoon Willie attended meeting with the church at Parramatta, where the ordinances were celebrated.⁹*LtMs, Ms 23, 1894, par. 1*

Sunday afternoon I had an appointment to speak in the tent at Seven Hills, eight miles out in the country. Brother Hickox has been laboring there alone since the camp meeting. Near the large tent he has his little tent made by his own hands, in which he has lived alone with no one to help him. In his small tent he has his library and calligraph and his housekeeping arrangements. He preaches Sabbath, Sunday, and in the weekday evenings, and has awakened quite an interest. Eight have taken their position on the Sabbath. Brother Hickox thinks several more will accept the truth.⁹*LtMs, Ms 23, 1894, par. 2*

The tents are pitched in the open field, among the trees. Brother Hickox leaves his tent open and goes away visiting, giving Bible readings; and [it is] wonderful to relate, not one thing has been disturbed, though he has a valuable library. Two weeks ago I was in search of a cow to purchase, and was told of one, gentle and fresh, owned by Mr. Thomson at Seven Hills. Elder Starr, Brother Stephen Belden and I went in search of this cow. We visited the tent to find Brother Hickox. He was not there, his tent was open, his property all exposed to any that might be disposed to meddle and steal. We were surprised. We waited some little time, supposing he might come in, but he did not appear, and we drove to the neighbors to inquire where the man lived who wished to sell a cow. After riding one mile, we found the place and Brother Hickox was there visiting. We purchased the cow and conversed with Mr. and Mrs. Thomson. We found them intelligent people and favorable to the truth.*9LtMs, Ms 23, 1894, par. 3*

Mr. Thomson is a carpenter by trade. They have eight children. Mrs. Thomson said, "This preaching we are having is wonderfully different from anything we have ever heard and the Bible is a new Book to us. We seem to be quite slow of understanding, but we think we must keep the Sabbath. It is a very important step; we want to understand it more thoroughly. If it is the truth, what else can we do than to obey?" I told her I would send her *Steps to Christ*. She said, "Please send us writings that are simple and easy to be understood, for we are so ignorant in regard to these new and wonderful interpretations of the Scriptures. I am perplexed with the cares of a large family. We are all in good health; our diet is very simple. We have much to be thankful for, but I am hasty in temper and become impatient when I think my children are doing wrong. Will you pray for me especially and understand I am thinking and trying to understand my duty."*9LtMs, Ms 23, 1894, par. 4*

We had a most precious season of prayer with the family, and we know that angels of God were in the midst of us. There is help in Jesus for all such souls. These have since come out decidedly upon the truth, with several others.*9LtMs, Ms 23, 1894, par. 5*

I have thought of the request of Sister Thomson many times since. She said, "O, I want that precious faith that seems so positively

necessary for me. Do send me something simple, that my mind can grasp, [so] that I can take hold of this faith to believe Jesus is a present help in every time of need.” We find this is the great want of the soul—something that the needy, longing soul can grasp, something easy to be understood, and the great reason why many do not lay hold of this truth is that it is so easy. They think they must do some great thing, and that God expects them to go through some wonderful process in order to be converted, but when we present the truth as it is, in its beautiful simplicity, they stand amazed. “Is that all?” they inquire. We need to make the way of life just as clear as it [is] in Jesus, that all may see the Way, the Truth and the Life. Simply to take God at His word seems so easy they hardly dare accept it.*9LtMs, Ms 23, 1894, par. 6*

The Lord gave me much freedom in speaking to those assembled under the tent, an intelligent-looking people that listened with deep interest. Brother Martin came 12 miles to the meeting with his wife. She has been a bitter opposer, and the features speak the bitterness of the spirit within, but we have hope she will yet go with her husband and daughter. Her daughter, about eighteen years old, first took her stand, saying, “Father, I must keep the Sabbath.” He said, “Daughter, if you feel it is your duty, do this and I will support you in so doing.”*9LtMs, Ms 23, 1894, par. 7*

Next, the father took his position firmly upon the truth. He called his large family together, grown-up boys and smaller children, and told them he had decided that the seventh day is the Sabbath, blessed of God and enjoined upon the human family to keep, that he would rejoice if his children and the mother also would all unite with him; but if they did not do this, they must understand that no work was to be done on his premises on the Sabbath. He has two large fruit orchards. He said that the horses must not work, his children must not work, for thus saith the commandment; the Bible must now be his Guidebook.*9LtMs, Ms 23, 1894, par. 8*

“Now,” said he, “you know my word is law, and I shall expect you to refrain from all labor on my premises on the seventh day.” We have strong hope that others of the family will unite with the father and the daughter. I could see that, while I was speaking, the opposing wife was somewhat affected, we hope for good. Brother Martin is a

thoroughly converted man. His wife is a Wesleyan Methodist, and this class are generally bitter as gall against the truth. We were much interested in the company assembled at Seven Hills. We pray that there may be quite a number of souls converted to the truth.*9LtMs, Ms 23, 1894, par. 9*

We returned to Granville about dark. Monday, Willie and others went out on a tour in search of land for the school. They found splendid places, but fear that the price will be too high for us to compass. Where the school is established, there must be land for orchards and gardens, that students may have physical exercise combined with mental taxation; and half and some wholly pay their way at school. Also, ground must be purchased, that families that cannot obtain work in the cities because of the observance of the Sabbath, may buy small farms and make their own living. This is a positive necessity in the country. Education must be given in regard to tilling the soil, and we must expect that the Lord will bless this effort. Willie came home about twelve o'clock at night. Had found a very desirable tract of land about eighty miles from Sydney.*9LtMs, Ms 23, 1894, par. 10*

Brother and Sister Lawrence and their daughter came to our place Monday p.m. They have recently come from Michigan to be useful in some line of the work. Carrie Gribble also came with them from Melbourne. She is to be married to Brother Hickox Tuesday morning. We are scarcely settled, and yet we have had to entertain visitors all the way along from the first. This seemed a necessity under the circumstances. Brother and Sister Lawrence came to our place by special invitation to remain until it shall be decided where it is best for them to locate for their own good and that they may be a blessing to others. We are glad they have come to this country. We believe it to be in the providence of God and may the Lord give wisdom in finding the right position.*9LtMs, Ms 23, 1894, par. 11*

About 11:00 a.m. Tuesday our large dining room was prepared for the wedding ceremony. Brother Starr officiated in the service, and it passed off nicely. The request was made by Brother Hickox that Sister White should offer prayer after the marriage ceremony. The Lord gave me special freedom. My heart was softened and subdued by the Spirit of God. On this occasion there were no light

jests or foolish sayings; everything was solemn and sacred in connection with this marriage. Everything was of an elevating character and deeply impressive. The Lord sanctified this marriage, and these two now unite their interest to work in the mission field, to seek and to save them that are lost. God will bless them in their work if they walk humbly with Him, leaning wholly upon His promises.*9LtMs, Ms 23, 1894, par. 12*

Tuesday morning Willie left again in company with others in search of land. They will pursue this matter through Wednesday, and perhaps later. Tuesday we had a visit from a brother, a German minister, who attended our camp meeting and the summer school that followed. He returns now to Queensland to engage in the work there. Next came Mr. Hendon [Herndon?] from Melbourne, who has attended all the meetings held in the town hall, and also the camp meeting. He is a contractor and builder. Two of his daughters were with him. One is in the faith and has attended our school in Melbourne. They remained through the day. Next came Sister Wesley Hare and her little boy, and Sister Hardy from Sydney. So it has been a day to entertain visitors. Elder Starr had to do most of the entertaining, for my letters must be prepared for the American mail.*9LtMs, Ms 23, 1894, par. 13*

Today Mrs. Press, president of the W.C.T.U. of Victoria, Mrs. Kirk, the secretary, and the sister and niece of Mrs. Press, will visit us and probably remain overnight. Our phaeton, and another which we shall secure, will take them to see the country about Parramatta. We hope the visit with these friends will be for their good. All have been convicted of the truth. There has been a large temperance convention in Sydney, and they were appointed delegates to the same.*9LtMs, Ms 23, 1894, par. 14*

We hoped the meetings of the convention, and all things connected therewith, will not have an influence to draw them away from thoroughly investigating the truth. Their souls are all precious to the Lord Jesus and we want them to see the necessity of living loyal to God, but Satan will oppose every step of advance which they will make; all we can do is work and pray and wait the working of the Spirit of God.*9LtMs, Ms 23, 1894, par. 15*

We must be vigilant, constantly on guard else Satan will obtain the mastery. It means much. "Watch for souls as they that must give an account." [*Hebrews 13:17.*] [There is] no time to hold our hands now in listless indolence. The Lord is coming, and we have a solemn work to do to prepare our own souls through the grace richly given. But we are not to stop here. We must work diligently for souls in error and blindness, that they may be brought to see their peril and give up error and receive the truth. We must move the people to believe that there is both a God and a soul, that God has statutes and laws, and it is at the peril of the soul that these are disregarded. Confidence in error will not convert it into truth.*9LtMs, Ms 23, 1894, par. 16*

God must be served with the undivided affections. God must be enthroned in the heart and Satan dethroned and expelled from the heart's kingdom. It has to be oft repeated that all those who claim to be children of Jesus Christ must have the mind of Christ, and be constantly looking to Christ and contemplating His character, else they will destroy the truth by an unbelieving, unsanctified life. To deceive the soul with a mere profession of faith is misrepresenting Christ's character. "I am a Christian" should be the language of the heart. I must love the holy principles of the law of God.*9LtMs, Ms 23, 1894, par. 17*

Ms 23b, 1894

Testimony to Battle Creek

Duplicate of *Lt 23c, 1894*.

Ms 24, 1894

Testimony to Canvassers

Per Ardua, Williams St., Granville, New South Wales, Australia

April 23, 1894

See variant *Ms 24a, 1894*. Portions of this manuscript are published in *CG 124*. +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.

Last night I was exercised in mind. I seemed to be in an assembly where were gathered ministers and leading men who have a connection with the various branches of the work. They were discussing as to what would be the best plan to be devised, and the best method to be used, to do a large work with the smallest possible expenditure of means. There was a real dearth of money in the treasury.⁹*LtMs, Ms 24, 1894, par. 1*

Statements were made that some of the men who had been canvassing had lax, loose ways of doing business, and instead of bringing the money, so much needed for the advancement of the work, into the treasury, had appropriated means which was not theirs, and had given it to their family connections. They were selling books and giving the impression that they were working for the cause, when in fact they were taking many pounds from the treasury, and were sapping the funds that were needed to carry on the work. The slack, loose method of planning and working by the canvassers in the field in this country is a great hindrance to the progress of the work. Those who are handling the books, who are acting in this manner, are making themselves channels of darkness instead of channels of light.⁹*LtMs, Ms 24, 1894, par. 2*

The question was asked as to what means could be used by which the work could be carried forward, and yet those who are in the canvassing work be prevented from embarrassing the cause, and from casting a burden upon the office that hindered its prosperity, because of their lax, careless, selfish way of doing business.⁹*LtMs,*

Ms 24, 1894, par. 3

Canvassers involve themselves in difficulties, separate their souls from God, [and] create a feeling of uncertainty and want of confidence in those who are laboring with them in the canvassing field, when they appropriate to their own use that which belongs to the cause of God. At the same time they do an injustice to their fellow laborers, because on account of their action, men who do their very best are liable to be regarded with suspicion, and [are] thus obliged to suffer because of the wrong course of action of unfaithful, untrustworthy men who take means that are not their own, and use it to defray the expenses of themselves and their families.*9LtMs, Ms 24, 1894, par. 4*

If this loose way of doing business is permitted to continue, the time will come when limited funds will be brought into the treasury. The men who are not exact and trustworthy must either be converted or discharged, and seek some other employment. Carelessness on the part of canvassers has been a great hindrance to the work in Australia and New Zealand. Satan works and manages the human agencies, in place of the Holy Spirit. The result is that the cause of God is involved in perplexity and brought into embarrassment, and a heavy burden is cast upon those who are appointed to bear weighty responsibilities.*9LtMs, Ms 24, 1894, par. 5*

The question is of consequence as to how order can be brought out of confusion, and how the work can be carried on according to principles which God can approve. What will be the wisest course to remedy the evil, which has already taken from the treasury a large amount of means, and brought a heavy weight upon an already poverty-stricken cause, because it has laid a heavy burden of debt upon the instrumentalities ordained for the advancement of the work and cause of God? This manner of doing this work must be changed; we must have good workmen, who will not imperil the cause of God by robbing His treasury. Some way must be devised by which the robbery of the cause of God will be discerned and be checked, before it is too late to prevent large loss. But a greater problem to be solved is how to prevent the loss of the soul of the worker who was guilty of unfaithfulness. He loses a discrimination of correct principles.*9LtMs, Ms 24, 1894, par. 6*

Our brethren who hold responsible positions of trust must be faithful sentinels. They have to deal with those who have proved to be unfaithful men, who have revealed the fact that their traits of character are of an order that cannot be relied upon in doing business connected with the cause of God. Unless these men are converted and are transformed in character, and will maintain their integrity at any cost to themselves while handling another's goods, they must be separated from the work, for the heavenly intelligences will not co-operate with them. Without me, says Christ, ye can do nothing. [*John 15:5.*] God's work must have workmen connected with it who have solid principles who will in all their lines of work do right because it is right. They must be led by the Lord in all their methods. They will then take the right path because they are doers of the words of Christ.*9LtMs, Ms 24, 1894, par. 7*

The course of these careless workmen has brought a burden upon men in leading positions that grieves them to the heart. They are perplexed to know what course they are to pursue to faithfully guard the cause of God from every species of robbery, and yet save the souls of the men who have such perverted ideas as to what is true honesty. When men accept the truth, will it not work by love and purify the soul? Will not those who are converted manifest a decided change in spirit and character if they are imbued by the Spirit of Christ? Will men continue to move on recklessly after they claim to be the children of God, and so handle the Lord's goods that their characters and their principles will be against the truth?*9LtMs, Ms 24, 1894, par. 8*

Can it be possible that men are converted who embezzle their Lord's goods, and take from the treasury of God the very means by which His cause lives and moves forward successfully? Will not life and character be sanctified through a belief in the truth? Shall men be entrusted with the Lord's goods who cherish vanity, and indulge their selfish propensities, and become sinners through yielding to temptation, which has led them into a course of action condemned of God? A record has been kept of all the sinful things which they have done.*9LtMs, Ms 24, 1894, par. 9*

There are men of good reasoning powers, but whose minds have not been sanctified, who have attached themselves to the truth; but

they have not brought the principles of truth into their daily practice. There are men handling sacred responsibilities in the cause here who, had they worked industriously, and taken no stock in the many holidays that curse these Colonies, might have laid by something upon which to draw in case of necessity. They might have been elevated and ennobled in character, and by the fruit of their labors been independent of want.*9LtMs, Ms 24, 1894, par. 10*

But the demoralizing practice of borrowing money to relieve some pressing necessity, and asking no calculation as to how they may cancel the indebtedness, has been the custom among the people, and has not worked for their elevation of character. The Lord would have all who believe the truth converted from all these self-deceiving, self-deluding practices, and decide that they would rather suffer want than do a dishonest action. If those who receive the truth do not change in character, corresponding to the sanctifying influence of the truth, they will be a savor of death unto death and misrepresent the truth, putting reproach upon it, and dishonoring Jesus Christ who is truth.*9LtMs, Ms 24, 1894, par. 11*

To every man God has given his work. Laziness and indolence are not the fruit borne upon the Christian tree. No soul can practice prevarication or dishonesty in handling the Lord's goods, and stand guiltless before God. All who do this deny Christ in action. While professing to keep the commandments of God, and claiming to teach them; they do not maintain the principles of God's law. The Lord's goods should be handled with faithfulness.*9LtMs, Ms 24, 1894, par. 12*

The Lord has given us life and health and reasoning powers; He has given physical and mental strength to be exercised; and shall not the time and talents entrusted of God be faithfully and diligently employed to His name's glory? Have our brethren considered the fact that they must give an account for all the talents placed in their possession? Have they used them, and traded wisely with their Lord's goods, or have they spent the substance of the Lord's recklessly and are they written in heaven as unfaithful servants?*9LtMs, Ms 24, 1894, par. 13*

Many are spending their Lord's money in riotous enjoyment (so

called), and are not gaining an experience in self-denial, but spending money on vanities, and are failing to bear the cross after Jesus. Oh, how many have wasted their lives, who were privileged with precious God-given opportunities, who are now found in suffering and want. The light of truth was seen, and they felt it in their hearts, but they did not live it out in their characters. They did not manifest to the world that they were children of light, for though professing to be children of light, they did deeds of darkness, and followed the enemy of righteousness.*9LtMs, Ms 24, 1894, par. 14*

God calls for decided improvement to be made in the various branches of the work. The business done in connection with the cause of God must be marked with greater precision and exactitude. There has not been close, decided, firm effort put forth to bring about essential reform. Some connected with the cause are drawing near to the close of their lives, and yet they have not so learned the lessons of the Bible as to feel the necessity of bringing them into their practical life. They have wasted opportunities, and gracious blessings have been unappreciated because they did not wish to make a change. My guide said, "Elevate the standard in all school education. You must set up no lower standard. Discipline must be maintained. Teach the youth by precept and example." There has not been too much strictness, but too much laxness of action tolerated. But the workers must not despair.*9LtMs, Ms 24, 1894, par. 15*

Work with the spirit of Christ, with the mind of Christ, to correct existing evils. Expect that the wrongdoer will have the sympathy of wrongdoers. Faithful shepherds of the flock have lessons to learn in order to keep an elevated standard, and yet teach that the star of hope is shining still. Work on patiently; but rebuke sin firmly, and give it no sanction. The refuge of lies for the covering up of sin must be torn away, in order that poor, deluded souls may not sleep on, to their everlasting ruin. The world is soon to be left by the angel of mercy, and the seven last plagues are to be poured out. Sin, shame, sorrow, and darkness are on every side; but God still holds out to the souls of men the precious privilege of exchanging darkness for light, error for truth, sin for righteousness. But God's patience and mercy will not always wait.*9LtMs, Ms 24, 1894, par. 16*

Let not one soul think that he can hide from God's wrath behind a lie, for God will strip from the soul the refuge of lies. Hide behind Jesus, who is the Way, the Truth and the Life. The bolts of God's wrath are soon to fall, and when He shall begin to punish the transgressors, there will be no period of respite until the end. The storm of God's wrath is gathering, and those only will stand who are sanctified through the truth in the love of God. They will be hid with Christ in God till the desolation shall be overpast. He shall come forth to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. Let the language of the soul be:*9LtMs, Ms 24, 1894, par. 17*

“Other refuge have I none,
Hangs my helpless soul on thee;
Leave, O leave me not alone!
Still support and comfort me.
“Hide me, O my Saviour hide!
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.”*9LtMs, Ms 24, 1894, par. 18*

Ms 24a, 1894

Testimony to Canvassers

[Per Ardua, Williams St., Granville, New South Wales, Australia]

April 23, 1894

Variant of *Ms 24, 1894*. Portions of this manuscript are published in *CM 95-97*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Last night I was exercised in mind. I seemed to be in an assembly where were gathered ministers and leading men connected with the various branches of the work. There was a dearth of money in the treasury, and these men were discussing as to the best plans and methods for doing a large work with the smallest possible expenditure of means.⁹*LtMs, Ms 24a, 1894, par. 1*

Statements were made that some of the canvassers have conducted their business in such a slack, loose way as to be constantly sapping the funds needed for carrying on the work. They have sold books and given the impression that they were working for the cause, but instead of bringing in the means so much needed to advance the work, they have taken many dollars from the treasury. The means which came into their hands, which was not their own, they appropriated to defray their own expenses, the expenses of their families, or to favor their own family connections. Both in _____ and _____ the slack, loose methods followed by the canvassers have been a great hindrance to the progress of the work.⁹*LtMs, Ms 24a, 1894, par. 2*

By appropriating to their own use that which belongs to the cause of God, canvassers involve themselves in difficulties, separate their souls from God, and create a feeling of uncertainty, a want of confidence, in those who are laboring with them in the field. At the same time they do injustice to their fellow-laborers. Men who do their very best are liable to be regarded with suspicion, and thus are made to suffer because of the course of untrustworthy

persons.*9LtMs, Ms 24a, 1894, par. 3*

Those who deal in this manner are making themselves channels of darkness instead of channels of light. Satan, instead of the Holy Spirit, is working with human agencies. The result is that the cause of God is involved in perplexity and brought into embarrassment, and a heavy burden is cast upon those who were appointed to bear weighty responsibilities. If this loose way of doing business is permitted to continue, it will not only drain the treasury of means, but will cut off the supplies that flow from the people. It will destroy their confidence in those <at the head of the work> who have the management of funds, and will lead many to discontinue their gifts and offerings.*9LtMs, Ms 24a, 1894, par. 4*

The course of these careless workmen has brought upon men in leading positions a burden that grieves them to the heart. They are perplexed to know how they can guard the cause of God from every species of robbery, and yet save the souls of those who have such perverted ideas as to what is true honesty. When men accept the truth, will it not work by love and purify the soul? Will not those who are converted manifest a decided change in spirit and character? Will men continue to move on recklessly after they claim to have become the children of God? Will they so deal with their Lord's goods that their characters and principles shall be against the truth?*9LtMs, Ms 24a, 1894, par. 5*

Can it be possible that men are converted who embezzle the Lord's goods, and take from His treasury the very means by which His cause lives and moves forward successfully? Shall men be entrusted with the Lord's goods while they cherish vanity, and indulge their selfish propensities, yielding to temptation which leads them into a course of action condemned by God?*9LtMs, Ms 24a, 1894, par. 6*

The practice of borrowing money to relieve some pressing necessity, and making no calculation for cancelling the indebtedness, however common, is demoralizing. The Lord would have all who believe the truth converted from all these self-deceiving practices. They should choose rather to suffer want than to commit a dishonest act. No soul can resort to prevarication or

dishonesty in handling the Lord's goods, and stand guiltless before God. All who do this deny Christ in action, while they profess to keep and teach the commandments of God. They do not maintain the principles of God's law. If those who see the truth do not change in character corresponding to the sanctifying influence of the truth, they will be a savor of death unto death. They will misrepresent the truth, bring a reproach upon it, and dishonor Christ, who is truth.*9LtMs, Ms 24a, 1894, par. 7*

The Lord's goods should be handled with faithfulness. God has given men life, health and reasoning powers. He has given physical and mental strength to be exercised; and shall not the time and talents which are His gifts be faithfully and diligently employed to His name's glory? Have our brethren considered the fact that they must give an account for all the talents placed in their possession? Have they traded wisely with their Lord's goods, or have they spent His substance recklessly so that they are written in heaven as unfaithful servants? A record has been kept in heaven of all that has been done.*9LtMs, Ms 24a, 1894, par. 8*

In the assembly at which I seemed to be present, the question was asked by what means the work can be carried forward, and canvassers be prevented from embarrassing the cause and casting a burden upon the publishing houses by a careless, selfish way of doing business. This question is of consequence. How can order be brought out of confusion, and how can the work be carried on according to principles which God can approve? What will be the wisest way to remedy the existing evil? Already it has taken from the treasury a large amount of means, and brought a heavy weight upon the poverty-stricken cause. It has laid a heavy burden of debt upon the instrumentalities ordained for the advancement of the work and cause of God.*9LtMs, Ms 24a, 1894, par. 9*

The present manner of working must be changed. Some way must be devised by which the robbery of the cause of God will be discerned and checked before it is too late to prevent great loss. The men who are not exact and trustworthy must either be converted or they must be discharged and seek some other employment. We must have workmen who will not imperil the cause of God by robbing His treasury.*9LtMs, Ms 24a, 1894, par. 10*

Our brethren who hold responsible positions of trust must be faithful sentinels. They have to deal with those who have proved to be unfaithful men, who have revealed the fact that they cannot be relied upon in doing the business connected with the cause of God. Unless these men are converted and are transformed in character, unless they will maintain their integrity at any cost to themselves, they must be separated from the work; for the heavenly intelligences will not cooperate with them. "Without me," says Christ, "ye can do nothing." *John 15:5*. These men have lost discrimination of correct principles. God's work must have men connected with it who have solid principles, men who in all lines of the work will do right because it is right. They must be led by the Lord in all their methods. Then they will take the right path, because they are doers of the words of Christ. *9LtMs, Ms 24a, 1894, par. 11*

The great problem to solve is, how to prevent the loss of the souls of those who have been guilty of unfaithfulness. Brethren, work with the Spirit of Christ, with the mind of Christ, to correct existing evils. The wrongdoer will have the sympathy of wrongdoers, but faithful shepherds of the flock must maintain an elevated standard, and yet teach that the Star of hope is still shining. Work on patiently, but rebuke sin firmly, giving it no sanction. The world is soon to be left by the angel of mercy, and the seven last plagues are to be poured out. Sin, shame, sorrow, and darkness are on every side. God still holds out to men the precious privilege of exchanging darkness for light, error for truth, sin for righteousness, but His patience and mercy will not always wait. The storm is gathering; the bolts of God's wrath are soon to fall; and when He shall begin to punish the transgressors there will be no period of respite until the end. He shall come forth "to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." *Isaiah 26:21*. Only those will stand who are sanctified through the truth in the love of God. They will be hid with Christ in God until the desolation shall be overpast. *9LtMs, Ms 24a, 1894, par. 12*

Let no one think that he can escape God's wrath by hiding behind a lie; for God will strip from the soul the refuge of lies. That refuge for the covering up of sin must now be torn away, in order that poor deluded souls may not sleep on, to their everlasting ruin. Let this

work be done with faithfulness and in love.⁹*LtMs, Ms 24a, 1894,*
par. 13

Ms 24b, 1894

Testimony Concerning Idleness

Per Ardua, Williams St., Granville, New South Wales, Australia

April 30, 1894

Portions of this manuscript are published in *AH 317*; *CG 88, 110-111, 345, 355*; *6MR 47*.

“Not slothful in business; fervent in spirit; serving the Lord.” [*Romans 12:11*.] There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work using the physical ability that God has given you for this purpose. The only cure for a useless, inefficient life is effort, determined, persevering effort. The only cure for selfishness is to deny self, and work earnestly to be the blessing that you can be to your fellow men. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.” [*Ecclesiastes 11:4*.] *9LtMs, Ms 24b, 1894, par. 1*

As God’s human agents we are to do the work that He has given us. To every man He has given his work and we are not to give ourselves up to conjectures as to whether or not our honest endeavors will prove successful. All that we as individuals are responsible for, is the unwearied, conscientious discharge of duty that someone must do, and if we fail to do that which is placed in our way, we cannot be excused of God. Having done the best we can, then we are to leave all results with God; but it is required of us that we exercise more mental and spiritual power. *9LtMs, Ms 24b, 1894, par. 2*

It is your duty, and it has been your duty every day of the life that God has graciously granted you, to pull at the oars of duty, for you are a responsible agent of God. *9LtMs, Ms 24b, 1894, par. 3*

The command to you is, “Go work today in my vineyard.” [*Matthew 21:28*.] We are all God’s workmen, and not one is to be idle, but the only member of your body that you put into actual active use is your tongue and that often does not glorify God. For years you have

been an unprofitable servant, and you have left others to do the very work that the Lord has laid upon you. Your example to your children has robbed them of valuable experience. God is displeased with you. He has given to every man his work. What work have you accepted that will be a blessing to humanity, and to your own household? Things are left to drift in the family, and if the members of your household manifest cleverness, you consider that a virtue above everything.*9LtMs, Ms 24b, 1894, par. 4*

But I would ask, What are you doing for the Master, in order that you may hear His words of approval, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things"? [*Matthew 25:21.*] God never makes a mistake; He will never call men good and faithful who are not good and faithful. Are you doing to the utmost of your ability to meet your responsibilities before God? Or, do you cherish the false ideas which prevail with so many that idleness makes and keeps a man a gentleman? What are you doing in order that your children shall receive an education in all the duties of domestic life? What are you doing that they may be instructed in the Scriptures, and that they may obtain such a school education that they shall be qualified to be missionaries for God? What are you doing in this matter? You should be doing honest work.*9LtMs, Ms 24b, 1894, par. 5*

Those who appreciate the value of souls for whom Christ has died, have felt burdened over your case, because you carry so little burden for your children. Were you as diligent in employing your moments as you should be in using the talents that God has given you, you would have honestly earned wages with which you could send your children to school. I have been an invalid all my life, yet God has heard my prayer for strength to do the work which somebody must do. I have not been able to sleep since half past one this morning. Your family have been presented before me as greatly in need of discipline and education, in order that they may put forth well-directed efforts, and make a success of life.*9LtMs, Ms 24b, 1894, par. 6*

From the light given me of God you are not doing your duty in your home life. Self and selfish ease are robbing your children of the blessings which they should receive. Had you put to use the powers

given you of God, both yourself and your children would have reached a higher standard in knowledge and efficiency. Your ideas are perverted. By the course of action you have pursued, you give the impression to your children that useful labor and intelligent knowledge, by which they may sustain themselves, are contrary to the maxims and customs of your people. Therefore the result is indolence, deficiencies, want of order and thoroughness, and lack of discipline of mind.*9LtMs, Ms 24b, 1894, par. 7*

You are spoiling the life and character of your children, and the Lord is not pleased with your course of action in throwing off responsibility and taking things easy. We would not urge that anyone be so absorbed in work as to impair physical strength, and to be so overworked as to be disqualified for religious duties. But I can say from the light given me of God that to every man, woman, and child, the Lord has given some work.*9LtMs, Ms 24b, 1894, par. 8*

We cannot be idlers. Will the Lord be pleased to have some of His agents straining every nerve and muscle, to make themselves secure against want, and yet to have something to render back to God, and have others living in idleness and luxury? What use have you made of your God-given time? Even if you have competency, you have need to put to use your abilities, in order that you may earn means to educate and train your children, so that they shall be able to reach the highest standard of efficiency. This work is a work that devolves upon all parents.*9LtMs, Ms 24b, 1894, par. 9*

The idea prevails with some that it is a sort of degradation for their children to learn how to do different kinds of work with the idea that they shall be self-sustaining. Some imagine that to work for their living is to lose caste. The Lord made Adam and Eve, and placed them in the garden of Eden, to dress the garden and to keep it for the Lord. It was for their happiness to have some employment, or else the Lord would not have appointed them their work.*9LtMs, Ms 24b, 1894, par. 10*

From the pillar of cloud Jesus gave directions through Moses to the Hebrews that they should educate their children to work, that they should teach them trades, and that none should be idle. Besides

teaching them manual labor, they were to instruct their children to keep the statutes and the commandments of the Lord. Strict orders were given to the whole encampment of Israel to observe order and cleanliness. Our God is a God of order. Untidiness of dress, slack, loose, disorderly habits, are an offense to God. The Lord is not pleased with disorder. Every family is required to be trained in habits of neatness, cleanliness, and thoroughness. We who profess to believe the truth must make manifest to the world that the principles of truth and righteousness do not make people coarse, rough, untidy and disorderly.*9LtMs, Ms 24b, 1894, par. 11*

Let the world see that the influence of the truth has a transforming power upon the entire life. The Christian should set a godly example and by precept and practice make manifest that industrious habits are essential to a profession of Christianity. Love for God will be expressed in the family by love for our children. Genuine love will not let them drift into slackness, and untidiness, because this is the easiest way, but from the pure example set before them by the parents, by the loving but inflexible firmness in cultivating industrious habits, they will educate their children after the same order.*9LtMs, Ms 24b, 1894, par. 12*

Fathers and mothers have a solemn duty resting upon them to maintain dignity in their home life. They are not to relax principles, and recognize no higher law than the inclination of their children. The family institution is a divine ordinance, and parents are to be teachers of good things. The family is a preparatory school for educating, disciplining, and training the household in habits of order, that they may be qualified to do useful work for the comfort one of another, and be fitted up for the higher school above. The hours that are spent in levity, in unimportant chit-chat, are worse than wasted. What soul is helped by this kind of conversation? The time used in this manner is God's time, and is granted to each one that it may be improved to His name's glory by developing characters that will be a blessing to all around.*9LtMs, Ms 24b, 1894, par. 13*

The father of the household represents the divine Lawgiver whom God has made His vicegerent in his family to carry out upright principles, as did Abraham, keeping heaven continually in view, and

doing his work after the divine order for time and for eternity. Fathers and mothers have a work to do in the family that they do not appreciate. God has given them their Bibles to instruct them as to how they should work for their children, and they will not be excusable, if they do according to their own will, according to their own temperament, and leave the defective characters upon their children, for in so doing they perpetuate false theories, wrong habits, and perverse characters.*9LtMs, Ms 24b, 1894, par. 14*

God requires that parents shall be continual learners, and in training their families after the divine order, everything depends upon their learning from the Bible those divine principles, which tend to the proper religious development of themselves and their children. Lessons on obedience, on respect for authority, need to be often repeated. This kind of work done in the family will be a power for good, and not only will the children be restrained from evil, and constrained to love truth and righteousness, but parents will be equally benefited. This kind of work which the Lord requires cannot be done without much serious contemplation on their part, and much study of the Word of God, in order that they may instruct according to His directions.*9LtMs, Ms 24b, 1894, par. 15*

Family religion consists in bringing up the children in the nurture and admonition of the Lord. Every one in the family is to be nourished by the lessons of Christ, and the interest of each soul is to be strictly guarded, in order that Satan shall not deceive and allure away from Christ. This is the standard every family should aim to reach, and they should determine not to fail or to be discouraged. When parents are diligent and vigilant in their instruction, and train their children with an eye single to the glory of God, they co-operate with God, and God co-operates with them in the saving of the souls of the children for whom Christ has died.*9LtMs, Ms 24b, 1894, par. 16*

The Lord is dishonored in Christian homes, where special importance is not attached to family discipline and training, where children are not restrained from bad tendencies and bad tempers. The Lord loves the children in every family, from the eldest to the youngest. They are the heritage of the Lord and are to be kindly, patiently instructed, and led step by step to Jesus Christ, to love

and fear and honor God. Let parents be assured that the Lord will work with every effort that is made by them along these lines.*9LtMs, Ms 24b, 1894, par. 17*

Ms 25, 1894

Testimony Concerning Economy.

Per Ardua, Williams St., Granville, New South Wales, Australia

April 23, 1894

This manuscript is published in entirety in HM 12/1894. +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.

Last night I seemed to be in an assembly of our people, and the subject to be presented was that of the opening of new fields, "the regions beyond," that have not yet heard the sound of the third angel's message. [2 *Corinthians* 10:16.] The standard of truth is to be uplifted in cities, towns and villages. The truth is to be carried into the highways and hedges, and all classes are to hear the gospel. Earnest prayer was offered to God for His counsel and guidance. The Spirit of the Lord was present, and deep solemnity rested upon all. I related that which the Lord presented before me in warning and counsel while I resided at Preston. The Spirit of the Lord was upon me, and I was deeply moved under its influence. I presented before those who were assembled the necessity of all our laborers working in unity with one mind and one judgment.⁹*LtMs, Ms 25, 1894, par. 1*

A great work is to be accomplished in this country, and ministers and people will need to study carefully the principles of economy. Ministers and their wives are compelled to take leading positions, but they must be faithful sentinels over themselves, in order that imaginary wants shall not lead them to an extravagant expenditure of means. It will be necessary for every one connected with the cause to practice strict economy, so that every penny that can be spared from their income, may be used to advance the work of God.⁹*LtMs, Ms 25, 1894, par. 2*

This testimony was presented before me in clear lines, and is applicable not only to Australia and New Zealand, but also to

America. The people of God are continually receiving of His bounties, and they should understand that all these rich favors come through Jesus Christ alone, who is the Sin-bearer for our world. It was through self-denial and humiliation that Jesus Christ purchased our redemption, for He lived not to please Himself. The self-denial of Christ calls for beneficent action on our part.*9LtMs, Ms 25, 1894, par. 3*

If we represent the character of Christ, every particle of selfishness must be expelled from the soul. In carrying forward the work He gave to our hands, it will be necessary for us to give every jot and tittle of our means that we can spare. Poverty and distress in families will come to our knowledge, and afflicted and suffering ones will have to be relieved. We know very little of the human suffering that exists everywhere about us, but as we have opportunity, we should be ready to render immediate assistance to those who are under a severe pressure.*9LtMs, Ms 25, 1894, par. 4*

We should invest means in sending the gospel to the poor, in aiding those who have ventured by faith to take their position upon the platform of eternal truth, when by so doing they have placed themselves in an embarrassing situation. Where there are cases of especial need, [the] ministers must be prepared to relieve those who are in poverty for the truth's sake. There should not be a careless expenditure of means simply because they have it on hand, tying it up in some investment so that it cannot be utilized when needed.*9LtMs, Ms 25, 1894, par. 5*

I said, I have been perplexed to know how we may help those who are doing their best to live and to keep the commandments of God. God calls upon us to bind about our wants, to have a genuine experience in daily self-denial; although we may not be compelled to restrict our appetites, we should show that we do not live to eat, but eat to live. God demands a complete consecration of ourselves, soul, body and spirit, to His service. Time is precious, strength is precious, no member of the family should be over-taxed because of unnecessary labor, and thus [be] disqualified to serve God and to keep his or her own soul in the love of God. The Lord demands that we shall live simply.*9LtMs, Ms 25, 1894, par. 6*

Our diet is not to consist of expensive food, or of unnecessary dishes which require time and strength for preparation. It is profitable for us to consider the time in which we are living. We shall be called upon to engage in enterprises that will work for the salvation of the souls of men, women, and children. We must do this work in the spirit which Christ exercised in His mission, fulfilling the word of God. These words have been kept before me for several nights: "He that will come after me, (follow in My footsteps) let him deny himself, and take up his cross, and follow me. So shall he be my disciple." [See *Mark 8:34.*] *9LtMs, Ms 25, 1894, par. 7*

When the Lord sees that we are copying our Model in spirit and action and doing our best for the advancement of the cause, then the Lord will be our treasure of resources. New fields are to be entered, and if the work advances into these new fields, then every one who loves Jesus will have to act a part in personal self-denial. The work cannot be done by a few bearing the burden, and others have no experience in burden-bearing, and yet all partaker of the favor of God. "By their fruits ye shall know them." [*Matthew 7:20.*] If everyone had a Christian experience after the self-denying order that Christ has enjoined, we should see far less selfish indulgence, we should see men and women giving themselves to the Lord and working in their positions of trust as the Lord would have them, practicing the self-denial and self-sacrifice which we see in our Redeemer. This is the will of God concerning us. *9LtMs, Ms 25, 1894, par. 8*

We should heed the words of the apostle Paul when he said, "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.*] Those who receive the mercies of God should have a disposition to respond to them. All things belong to God; all the good things which we enjoy are the results of divine love. God is the bountiful Giver. In His large love He has given Jesus Christ, heaven's best gift, and how shall He not with Him also freely give us all things? In His tender mercy and unspeakable love, He has not only provided for the wants of the soul, but has also not been forgetful to provide for the necessities of our bodies. He has made us His almoners, and has bestowed upon us His gifts, reserving tithes and offerings for the

advancement of His work. He does not ask us to give these things because He could not get along without them, for He owns all things; but He reserves them for Himself in order to give us, as His stewards, an opportunity to follow His example. He has given us the greatest gift He could possibly make, a gift of infinite value, so that it could not be said He could give a greater gift. In return He asks that those who have been recipients of such great love should render back to Him a portion of that which He has given them, in order that “there may be meat in mine house.” [*Malachi 3:10.*] He pronounces the withholding of that which He has reserved as robbery toward Himself. *9LtMs, Ms 25, 1894, par. 9*

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? 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 herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.” [*Verses 8-12.*] *9LtMs, Ms 25, 1894, par. 10*

Those who do not return to the Lord a portion of His entrusted goods will be written in the heavenly records as embezzlers of the Lord’s property. The almost empty treasury of the Lord’s house testifies against those who have been remiss in their duty in paying to the Lord His own. They are not in a happy spiritual condition, and never can be, no matter what their assertions may profess. “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 that we have kept his ordinances 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.” [*Verses 13-15.*] *9LtMs, Ms 25, 1894, par. 11*

The Lord would have everyone acknowledge that He is the rightful

owner of all the goods which He has lent us to trade upon. He says to us, Render back to me the tithes and gifts and offerings, as a token of your loyalty to me, and of your dependence upon me, and I will bless you, and you shall be channels of blessing. Your gratitude offerings will be a token of your sense of obligation to me.*9LtMs, Ms 25, 1894, par. 12*

The gratitude that ends simply in words has no particular value, for faith is made perfect by works, and without works your profession of faith is of no worth. God is continually giving, and the human agent is continually receiving. When we become weary of returning to the Lord His own, His blessing will be withheld from us. As long as we are dependent upon God's bounty, our obligations to render gratitude offerings to Him are upon us.*9LtMs, Ms 25, 1894, par. 13*

Much was presented in the council which I cannot write out this morning. The question was asked, What will we do when we have not a surplus of means? I said, What will you feel it your duty to do when cases of necessity are continually arising where financial help is demanded? I said, I will dispense with butter from my table. This curtailment of expense cannot even be called a sacrifice to our family for we have an abundance to satisfy every want without butter. We have plenty of good milk, fruit, and bread. I have already consecrated my table. I have freed it from all flesh meats.*9LtMs, Ms 25, 1894, par. 14*

It is better for physical and mental soundness to refrain from living upon the flesh of animals. As far as possible we are to come back to God's original plan. From henceforth my table shall be free from the flesh of dead animals, and devoid of those things <in desserts> which take much time and strength to prepare. We may use fruit freely, and in different ways, and run no risk of incurring the diseases that are incurred by using the flesh of diseased animals. We should bring our appetite under control, so that we shall enjoy plain, wholesome food, and have an abundance of it, that none may suffer hunger.*9LtMs, Ms 25, 1894, par. 15*

Time and strength and money have been frittered away simply for the gratification of taste, and yet all we have belongs to God, and is to be used for His glory. It is time that as families, and as a people,

we should teach, by precept and example, how to be economical, self-denying, watchful and prayerful. We must lift the cross and follow Jesus. Our table should be a constant educator and enlightener to others on account of its healthfulness and simplicity. We shall accomplish far more good in all lines of our work, if we live out the truth that we preach.*9LtMs, Ms 25, 1894, par. 16*

That which brings the highest satisfaction to heavenly intelligences is engaging in the work of bringing the invitation of mercy to those for whom Christ has given His life. Those who claim to love God and keep His commandments are to be good and to do good. We are to manifest tact and discretion, and be sure that we make such an outlay of means as will work for the greatest good of those whom Christ has purchased with His own blood. The truth will not go to those who are nigh, and to those who are far off, unless every man, woman and child shall practice strict economy in all their expenditures, and consecrate that which they can save to the advancement of the work of God.*9LtMs, Ms 25, 1894, par. 17*

Ms 26, 1894

Sermon/Importance of True Sabbathkeeping

S. D. A. Chapel, Parramatta, New South Wales, Australia

May 13, 1894, 3:00 p.m.

This manuscript is published in entirety in *2SAT 104-109*.

“Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.” [*Deuteronomy 6:1-3*.] *9LtMs, Ms 26, 1894, par. 1*

Here is a promise in keeping the commandments of God, and teaching them to our children. What does that mean? Every one who obeys the commandments of God from the heart, every one who follows in the path of obedience, God makes the promise unto them. The heavenly intelligences are ready to co-operate with them. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” [*Hebrews 1:14*.] The Lord has declared, “That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.” [*Deuteronomy 6:2*.] If not, how can God let His blessing and protecting care and guardianship be over you? *9LtMs, Ms 26, 1894, par. 2*

The enemy is after His possessions. He pleads that the race has transgressed the commandments, and says, “Let me bring my power to bear upon them.” But God can protect His people that are obedient. If you are disobedient, it is important that [you] consider your situation. There is some importance attached to obeying God’s commandments. “Hear therefore, O Israel, and observe to do it; that

it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God (with two-thirds of thy heart? or with half of thy heart? or with a quarter of thy [heart?]) with all thine heart, and with all thy soul, and with all thy might.” [*Verses 3-5.*]*9LtMs, Ms 26, 1894, par. 3*

Who gave this direction? The invisible Leader enshrouded in the pillowy cloud. Fathers and mothers, we want you to hear sharply and with an understanding heart. “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” [*Verses 7-9.*] Also *Deuteronomy 6:10, 11, 12.**9LtMs, Ms 26, 1894, par. 4*

We want you to take in just the directions. We want to inquire, fathers and mothers, are we to all intents and purposes carrying out the requirements of God’s Word? Do we feel the necessity of surrendering our heart’s affections to God? Who [is] following the Word and obeying the commandments which He has specified? The words of God are of the highest value. We cannot afford to be negligent. If parents feel the sacredness of the truth, will they not seek to educate their children to right principles? Abraham commanded his household after him.*9LtMs, Ms 26, 1894, par. 5*

Great consequences are to be met: to the disobedient, no promises, no blessings, but the threatenings of the Lord. God cannot take them to His kingdom nor take them to the City of our God because they would have a second rebellion in heaven. We must every one of us take heed to the instruction God has given us.*9LtMs, Ms 26, 1894, par. 6*

As I was speaking to my natural sister, the wife of a Methodist minister, in regard to the requirements of the Word of God, she said she would keep the Sabbath if the whole world would keep it. The duty of keeping the Sabbath is plainly laid down before us, and God

does not say, “If it [is] convenient.” Parents know it is a sacred thing to carry out these principles in the household. And if the parent expects to bring up his children in the right way, he cannot play the lad. He must have growing dignity that Christ gives to a man. God so appreciated every soul that He “gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*]*9LtMs, Ms 26, 1894, par. 7*

Here the Son comes into our world to practice self-denial, and although His own nation did not receive Him, He was the infinite Son of God. He was working for the uplifting of the human race. How much does God value man? I point you to Calvary. [The] most ignominious death my Lord suffered that He might rescue you, yet He does not force any of you to serve Him. He does not force the will or conscience of any soul. God has given Jesus to our world, and He wants us to search the Scriptures. He can put His Holy Spirit upon us, and He says, “I am at thy right hand to uphold thee”—to walk with our hand in the hand of Jesus Christ. [*isaiah 41:13.*] To love Him and to glorify Him. His love is without a parallel. No comparison can be made to that love. He was one with the Father and was suffered to die for us. Christ in God and God in Christ.*9LtMs, Ms 26, 1894, par. 8*

All this was to take men and women and bring them up from a state of sin, disobedience, and transgression to favor with God. Man with Christ and Christ with God, the life and the obedience hid with Christ in God, that when He who is our life shall appear, we may appear with Him in glory.*9LtMs, Ms 26, 1894, par. 9*

Well ordered and well disciplined families are an example that God gives to our world. You want a well ordered house. God wants the light of His love to rise upon you. He wants that His ministers should search for the careless ones—[His] heritage bought with [His] own blood. The children are God’s property that you have in charge. It is no light matter to know how you shall deal with God’s heritage—that you may have that wisdom that is from above, that at last you may be able to say, Here, Lord, Are the children Thou hast committed to my charge.*9LtMs, Ms 26, 1894, par. 10*

What is your practice? Are you injuring your understanding through

using narcotics, tobacco, wine, and liquor? I warn you of that path because God warns you all from it. You must give a good example to your children. It was sin that brought the agony upon the Son of the infinite God, taking the wrath of God upon His own divine soul. What hereditary trusts have you gathered? Have you gathered them up from Abel, Noah, Abraham? God says of Abraham, "for I know him that he will command his children and his household after him." [*Genesis 18:19.*] *9LtMs, Ms 26, 1894, par. 11*

You want to train your children, not only for this life but for the future, immortal life as well. You want to have a hold upon God. God will inquire in the judgment, What have you done with my possession? There is a judgment to come, and every one [is] to be judged according to the deeds done in the body. He knows that we cannot cleanse the soul from a sin; He knows that there is no power with us. *9LtMs, Ms 26, 1894, par. 12*

Just as soon as Abraham pitched his tent he erected his altar, where he offered his morning and evening sacrifices to God. Today God wants you to offer up your morning and evening petitions to Him. Are you weak in moral power? Man, a partaker of the divine nature, may overcome what? The corruptions that are in the world through lust. That man may do justice in everything, and teach his children to do justice in everything, not by being idle, but that God had given them hands [that do] not hang useless. He wants everyone to exercise the talents that God has given them, waiting, watching, praying, and working. "The night cometh when no man can work." [*John 9:4.*] You know not how soon the time will come when your hands will be folded on your breast until you come forth in the resurrection. You know not how soon you may be called. Every day you are to go on [in] a progressive work of sanctification; it is a work of a lifetime. Today we are to sow the fruits of the Spirit of Christ in our own character. His goings forth are prepared as the morning. As you follow on to know the Lord, you will understand more and more the light that is in reserve for you. *9LtMs, Ms 26, 1894, par. 13*

Why not honor the Creator of the heavens and the earth in obeying the fourth commandment? Why not, as the Sabbath is approaching [on] Friday, have our business over before the sun goes down? And

from the beginning of every week we shall be preparing our lessons for the Sabbath school. Abraham worshiped the Lord and erected an altar which was a living testimony wherever he went, so that even the roving Canaanites recognized it. We want that every one should have his altar erected. Children should pray for the guardianship of the angels through the night. When next Sabbath comes, what will you do, fathers and mothers?*9LtMs, Ms 26, 1894, par. 14*

When my children were small we had a large family of adopted children. We would have our work [put] away before the setting of the sun. The children would hail the Sabbath as a joy. They would say, Now father and mother will give us some of their time. We would take them out for a walk. We would take the Bible and some religious instruction to read to them, and explain to them the Scriptures. We would keep praying that they should know the truth of God's Word. We would not lie abed Sabbath mornings because it was Sabbath. We would have our preparations all ready the day before so that we could go to service without the hurry and worry. We would not stroll off and have a nice time to ourselves. We wanted our children to have all the privileges and blessings of God's sanctified rest day.*9LtMs, Ms 26, 1894, par. 15*

I'll read you what God wants us to consider. Let us read of what work should be done. We might as well set ourselves to it. I feel it is a sin to be idle. If I did not see the necessities of God's cause, I need not work so constantly. I draw in every line to raise the standard higher. We must love our neighbors as ourselves. We should work with the right hand and the left so that we might give to those who are in need. Christ tells us that we must help our brother that is falling into decay. If we fold our hands and be as butterflies, we can do no good in this world. We want you to see the importance that we should live to please somebody else. Just as soon as we see the necessities of those around us, we should take hold and help them.*9LtMs, Ms 26, 1894, par. 16*

"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?" [*Isaiah 58:3-6.*] [Read] also *Isaiah 58:7, 8.9LtMs, Ms 26, 1894, par. 17*

Jesus Christ is our righteousness. Every step that Christ takes and we follow, the glory of the Lord is our reward. "Then shalt thou call, and the Lord shall answer; thou shalt cry," (now what?) "Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity," then there will be answers to our prayers. [*Verse 9.*] *9LtMs, Ms 26, 1894, par. 18*

We should not condemn the brother who falls into decay. There should be no judging. "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." [*Verse 10.*] Do you want it thus? Do you want that the cloud of reproach should be rolled away? Lay up your treasure in heaven that when your Lord shall appear you may have the eternal weight of glory. "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.*] How many I have heard talk of the dearth of their souls. They did not seem to feel any burden for the souls for whom Christ died. *9LtMs, Ms 26, 1894, par. 19*

"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.*] Who is it that has torn down the fourth commandment, covered it up so that man should forget God? After He had created the world in six days, He rested on the seventh. Every tree, shrub, and flower that God made testifies that He made the world in six days and rested on the seventh. He tells us that in six days He made heaven and earth. But a spy is on our

track.*9LtMs, Ms 26, 1894, par. 20*

If one is arrested for working on the first day and keeping the Sabbath, do you hear [him] say, I will not keep the Sabbath any more? They are glad for the privilege of bringing the truth before the people. Shall we take the spurious and trample on the divine? No. If the prison is to be our home, we shall sing within the prison walls. Is it any more than the King of glory endured on our behalf?*9LtMs, Ms 26, 1894, par. 21*

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” [Verse 13.] What God says is to be obeyed, irrespective of consequences and the commands of men. That is why Paul and Silas were thrown into prison. The universe of heaven knew all about it. These men were singing praises to God. It was a new note the jailers heard. They were laid upon their backs, and their feet put in the stocks, and yet they touched a new note.*9LtMs, Ms 26, 1894, par. 22*

Heaven’s army approaches, and to their tread earth begins to quake. The jailers knew that those that kept the prison when Peter escaped were put to death. As the doors open Paul did not say to the frightened jailer that it would be good enough for [him] to be put to death, but he [did] say, “Do thyself no harm.” [Acts 16:28.] Then the jailer comes in and acknowledges the power of God and asks forgiveness for his cruelty and says, What shall I do to be saved? He does give himself to God. [He] wash the backs of Paul and Silas and put them in as comfortable a position as possible.*9LtMs, Ms 26, 1894, par. 23*

There was a desire on the part of the officers that Paul and Silas should quietly leave the jail; but Paul says No, you have scourged us and though uncondemned, you have imprisoned us; now take us out yourselves. [Verse 37.] That God lives today [who] wrought for Paul and Silas. May God help us to establish the fear of God in our homes. God help us that we may make straight paths for our feet. May God help us to help one another and the Lord of Hosts will be

with us and give us victory.⁹*LtMs, Ms 26, 1894, par. 24*

Ms 27, 1894

Dear Brethren in the Seventh-day Adventist Faith:

Per Ardua, Williams St., Granville, New South Wales, Australia

June 7, 1894

Portions of this manuscript are published in *PM 225*; *2MR 7-8*; *5MR 286-287*; *13MR 361-362*; *CTr 186*; *4Bio 133-134, 135-137*.

Dear Brethren in the Seventh-day Adventist Faith:

As one who has had an experience in the work of God for this time from the beginning of my life, I am bound up in the work and I would say a few words to my brethren in the faith. I have been acquainted with everything that has arisen in connection with the work that has borne the appearance of fanaticism. The Lord by His power revealed the mistakes and errors that the brethren were committing, and those souls who had sincere love for God, opened their minds and hearts to receive the light that was sent of God, and He forgave the mistakes they made, and through His great mercy cast their mistakes and errors into the depths of the sea. Now since God has thus covered their errors, who will presume to uncover them, and to present them to the world? Who has authorized any one to present God's chosen, adopted children to the world, clothed in a robe of darkness?⁹*LtMs, Ms 27, 1894, par. 1*

The Saviour said, "All that the Father hath given Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." [*John 6:37-39*.] The Lord has determined to take a people to Himself according to His own divine wisdom; not because they are imperfect and defective in character, but because through His grace He can correct their errors and remedy their mistakes. He can instruct them by His Holy Spirit. What a mercy it is that the Lord's purpose will be accomplished in behalf of all who believe in Christ as their personal Saviour. He will fulfill His purpose, and the grace of Jesus Christ will make every believing

soul complete in Him.*9Lts, Ms 27, 1894, par. 2*

A happy union is formed between Christ and the unworthy sinner when he seeks God with his whole heart. "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Christ is our substitute and security, and He taketh away the sin of the believing soul, and imparts to the penitent His own righteousness. Now, after God has canceled the debt of the believing sinner, even while he is all undeserving, is it consistent that any human being should unveil the sins that have been covered by the blood of Christ? The Lord wants His people to understand His grace and everlasting love in order that they may be renewed in the spirit of their mind, and work not after Satan's order, but after the order of God.*9Lts, Ms 27, 1894, par. 3*

Anyone who shall cast disparagement upon the character of men whom Jesus Christ has made one with Himself, and who have through the grace of Christ obtained moral courage to accept unpopular truth and to suffer reproach for Christ's sake, is not working after the order of Christ. Those who have accepted the truth of God are dear to the heart of Christ. "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."*9Lts, Ms 27, 1894, par. 4*

"And the glory which Thou gavest Me I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Me: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love

wherewith Thou hast loved Me may be in them, and I in them.”
[*John 17:17-26.*]9LtMs, Ms 27, 1894, par. 5

The saints have suffered for the truth’s sake, and some have fallen asleep in Jesus under the third angel’s message. Through the grace given them, they have witnessed a good confession before many witnesses. At every step they practiced self-denial and self-sacrifice. They would not fail nor be discouraged, and could say with the apostle Paul, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing.” [2 *Timothy 4:7, 8.*]9LtMs, Ms 27, 1894, par. 6

Does it seem fitting that the mistakes and errors of those who sleep in Jesus, whose names we have reason to believe are written in the Lamb’s book of life, whose life of toil, of suffering and privation, is ended, should be paraded before the world, and that they should be represented as sinners? Does it seem fitting that finite men, who have had the benefit of their experience in order that they might be enabled to shun the mistakes and failures they may have made, and have had the blessing of the divine illumination these chosen men of God have received, so that they were enabled to overcome by the blood of the Lamb and the word of their testimony, should present these saints of God as though they were clothed in filthy garments? God forbid. Rather, let it be said: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [*Revelation 14:12.*]9LtMs, Ms 27, 1894, par. 7

The faith they possessed was more than many now comprehend. They understood, accepted, and communicated the redemption that they had fully and freely received, and distinctly experienced through Jesus Christ. They knew the meaning of the words, “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth.” [*John 1:12-14.*] “And I heard a voice from heaven saying unto me, 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.*]*9LtMs, Ms 27, 1894, par. 8*

From the light which God has been pleased to give me, the work of calling up the mistakes and errors of sleeping saints, and resurrecting the errors which they have committed (except under the special direction of God) is not a work which God can accept. The results of calling the attention of the world who are arrayed against the truth which the saints of God, moved upon by the Spirit of God, presented to the world in warnings and instruction, men will not be pleased to meet in the judgment.*9LtMs, Ms 27, 1894, par. 9*

Those who have done this have furnished our bitterest opponents with seed that will be cherished, and that will bear a bitter and bountiful harvest. In every place the people are warned against us. When they become interested in the truth, men go to them, saying, “You do not know these people.” Then the very words which have been uttered in our church paper, and the very way in which things have been represented by our own brethren, together with a long list of other slanders, will be presented to the people, and even those who have died in the faith are pictured before the people as clothed in filthy garments of error and fanaticism.*9LtMs, Ms 27, 1894, par. 10*

In Melbourne we have had to meet weapons that were forged in the workshop of Satan, that have been used by his agents to bruise and blacken the character of the servants of God. The scandals that Grant and Canright have published in their books have been printed in the papers, and thus lying representations have been scattered broadcast. They have been published in sheet form, and have been handed to the people as they have passed out of the hall or tents where our brethren were seeking to present the truth.*9LtMs, Ms 27, 1894, par. 11*

It is hard to bear when these slanders are multiplied by apostates and enemies, but it is heart-breaking to have our own brethren furnish weapons with which to fight the truth. What does it mean that our church paper should contain such articles as that entitled, “Danger in Accepting Extreme Views,” in which the errors and

mistakes of those who sleep in Jesus are discovered to a scoffing world?⁹*LtMs, Ms 27, 1894, par. 12*

Are the men at the Review and Herald office, who have the paper in charge, utterly blind, so that they cannot see afar off and have forgotten that they were purged from their old sins? Do they not remember that Christ has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they shall deliver you up to the councils, and they will scourge you in the synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." [*Matthew 10:16-18.*]⁹*LtMs, Ms 27, 1894, par. 13*

Please read (*Matthew 10*), for the chapter is full of instruction for this time. After reading it, who will feel inspired to present to the world such productions as those we have mentioned? Who will feel like writing a special request that all shall read it? Shall we have our work in these far off regions made any harder by that which is published in our church paper? Our enemies in America and elsewhere are watching to find whatever is objectionable in any form, that they may use slanderous statements to block up our way and have some foundation upon which to warn the people to have nothing to do with us.⁹*LtMs, Ms 27, 1894, par. 14*

I would appeal to those who are responsible for the articles that are to be inserted in the columns of the *Review and Herald*. I would urge them to be men of caution, to be men whose spiritual eyes are anointed with holy eyesalve, that they may discern clearly what will be for the advancement, not the detriment, of the cause. If they do not walk and commune with God, let them give place to others who will walk firmly and fearfully before God in the solemn work of preparing matter for publication, which should be as meat in due season to the household of God.⁹*LtMs, Ms 27, 1894, par. 15*

Let them remember that the sentiments which appear in the *Review* are as if they were proclaimed upon the housetop. The matter contained in the paper is to strengthen the hands of the workers and to teach them how to fight the good fight courageously; "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.*]*9LtMs, Ms 27, 1894, par. 16*

We now have to meet the opposition of a skeptical, infidel ministry, who are ignorant both of the Scriptures and the power of God. If the ministers would only come to the Bible and meet us with a “Thus saith the Lord,” we would rejoice; but they present every imaginable slander and accusation that Satan can suggest, and when the Word of God is presented, they plainly declare that it is not to be accepted because it is out of harmony with advanced science for this time. They make void the Word of God by their tradition. They present the old fallacies about white ascension robes, wild heresies, and fanaticism.*9LtMs, Ms 27, 1894, par. 17*

What a precious morsel will these haters of truth regard the articles in the *Review* which betray both the living and the dead of God’s commandment-keeping people to the foe. Our enemies will make the very most of every unguarded suggestion and will turn these statements against those who are doing all in their power to remove the prejudice that exists against us as a people. As we enter into new fields, our enemies straightway send for Canright’s and Grant’s productions in order that they may block up the way and can you imagine how we feel when we see weapons prepared by our brethren and published in our church paper which our enemies can use against us?*9LtMs, Ms 27, 1894, par. 18*

I had written several pages of matter which goes in this mail, when one of my family said to me, “Have you read Elder Littlejohn’s articles contained in the two issues of the last papers we have received?” I said, No. They were then placed in my hands, and I read them.*9LtMs, Ms 27, 1894, par. 19*

That night in agony of distress both of soul and body, I groaned in spirit; I feared I should not live. I have had some experience of what is meant when it was recorded of Christ that “He prayed, being in an agony.” [*Luke 22:44.*] Certainly I was helpless. Not one I knew could give me a word to bring relief. All the next day my feelings were so intense that I could not write; all the next day I could not do anything. Certainly in my case these articles did not lift up the

hands that hang down, or strengthen the feeble knees. The second night was one of sorrow and unspeakable grief. I felt crushed as a cart beneath sheaves.⁹*LtMs, Ms 27, 1894, par. 20*

I prayed at half past twelve o'clock at night, "O God, bring not Thine heritage unto reproach. Suffer not the world who hate Thy law to reproach God by reproaching His people who are seeking to present His truth to the world." I begged of Christ to take the burden. I felt such pain in my heart I could not get a free breath. I begged the Lord not to let the enemy triumph in taking my life. I rose from my bed and walked the room, praying for relief.⁹*LtMs, Ms 27, 1894, par. 21*

I could take in the situation. I knew what would be the sure results for I have had the movements of the world presented before me, and was aware of the advantage that men would take of unwise statements. All these things forced themselves upon my mind as I considered the points presented in the articles to which I have referred.⁹*LtMs, Ms 27, 1894, par. 22*

Had Elder Littlejohn had the articles that I have written to Elder Smith in regard to this matter of excluding from the paper that which would bring our people into unfavorable notice and would cause them to be the subjects of discussion by opposing ministers, he would have refrained from presenting his articles to the paper. Statements of this kind are twisted to express the worst possible meaning, and are presented as good reason why the people should have nothing to do with us and should stay away from our meetings, because we are the off-scouring of all things. But the publication of the articles was not enough, it seems. Special attention was called to the matter, presenting the fact that they were prepared more than a year ago, and should be carefully considered.⁹*LtMs, Ms 27, 1894, par. 23*

Elder Littlejohn, my dear brother, I am more sorry than I can express that you placed these articles in the *Review and Herald*. I am more sorry than I can express that the men who have charge of the paper have not spiritual discernment, and do not guard the interests of the people of God by keeping articles of this kind from its columns. My brother, you need the deep movings of the Spirit of

God upon your heart. God has committed talents to your trust upon which you are to trade, and to accumulate usury for God. Although you are deprived of your temporal vision, God can and will make up for this great loss by the Holy Spirit if you will only feel your need of it. You may write most conclusive arguments, but unless the Holy Spirit pervades your mind and heart, unless the bright beams of the righteousness of Christ flood the soul temple, your arguments will fall powerless for good. Christ says, "Without me ye can do nothing." [*John 15:5.*]*9LtMs, Ms 27, 1894, par. 24*

Your heart must be contrite and humble before God. It is the day of God's preparation, and the people are to be prepared to stand the test and trial of perilous times, when the chosen of God shall be as sheep in the midst of wolves. It is essential that men not only have an intelligent knowledge of the truth, but that they also, through a personal connection with Jesus Christ, the Fountain of all knowledge and wisdom, know how to use the light that God has given them.*9LtMs, Ms 27, 1894, par. 25*

Those who seek earnestly for knowledge and wisdom will receive. The prayer that is offered in persevering faith will gain returns. The apostle Paul, writing to the Ephesians, says, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all saints, ceased not to give thanks for you, making mention of you in my prayers; 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 your calling, and what the riches of the glory of His inheritance in the saints." [*Ephesians 1:15-18.*]*9LtMs, Ms 27, 1894, par. 26*

This is the experience you need, to blend with and make your faith earnest, that it may be effectual to the pulling down of the strongholds of Satan. "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 may be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen.” [Ephesians 3:14-21.]9LtMs, Ms 27, 1894, par. 27

My brother, the Lord has revealed to me the fact that you need this experience in order to make straight paths for your feet amid the perils of these last days. God calls upon you to give the Holy Spirit a doorway into your mind and heart. “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.]9LtMs, Ms 27, 1894, par. 28

Satan claims a right to have those who once stood under his black banner; but who have turned from sin to the living God and have cast their helpless souls upon Jesus. Every soul who takes hold of the merits of Christ by faith has the pledged word of God that they shall make peace with Him. He says, “Let him take hold of my strength, and make peace with me; and he shall make peace with me.” [Isaiah 27:5.]9LtMs, Ms 27, 1894, par. 29

Trials are permitted to come upon the chosen people of God. The expression is used, “God tempted Abraham;” “God tempted the children of Israel.” [Genesis 22:1; Judges 2:22.] This means that the Lord permitted Satan to tempt them in order that their faith might be found unto honor and glory when the judgment shall sit, and when every man shall be judged according to the deeds done in the body. God knows every heart, every motive, every thought in the heart of man; but He permits Satan to try, and tempt, and test His believing ones in order that their trust and confidence in God may be revealed. In the trial, if true to God, they reveal the fact that they render obedience to His written Word.9LtMs, Ms 27, 1894, par. 30

All these trials and close personal tests are to result in magnifying the name of the Lord, who is waiting to bestow strength and grace upon those who call upon Him. This is the way in which the trial proceeds from God, and works for the good of those who love God,

for the abundant grace of God is revealed before the heavenly universe, before worlds unfallen, and before the eyes of men.*9LtMs, Ms 27, 1894, par. 31*

The Lord hates sin; but He loves and forgives the repentant, believing sinner, and takes him under His guardianship and control. Satan is on the track of every soul, but with every temptation that is permitted to come upon the children of God's pardoning love, He makes a way of escape in order that they shall not be tempted above that which they are able to bear. Divine strength is imparted to make the believing child able to resist the temptation, and to escape the snare.*9LtMs, Ms 27, 1894, par. 32*

“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.” [*Zechariah 3:1.*] The work of Satan is plainly defined as that of resisting the meritorious work of Christ. He resists Him in His efforts to come to the help of the tempted and tried soul who calls upon Him. When Christ steps in between the tempted souls and Satan, the adversary is angry and opens up with a tirade of abuse and accusation, declaring that Christ is unfair in protecting these souls, and in lifting up a standard against him. But the Lord says unto him, “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?” [*Verse 2.*]*9LtMs, Ms 27, 1894, par. 33*

Now Joshua was clothed with filthy garments, and stood before the angel. Joshua represents the people of God, and has been betrayed into transgression by listening to his deceptive reasoning. God has promised if the sinner repents, to have mercy upon him and to pardon his transgression. O what reason we have to love Jesus, to have our hearts full of grateful thank offerings, because He takes every soul who will be led and instructed, and leads him through every obstructed way, defeating the arch adversary at every step. Jesus has rescued precious souls, paying the ransom of His life for the whole world. Herein is love, “He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” [*Romans 8:32.*] Ample provisions have been made whereby we need not fall under temptations, and there is no excuse for us to sin.*9LtMs, Ms 27, 1894, par. 34*

Joshua is charged with being a transgressor of the law, and Satan is at hand to present his sin in the most aggravated light, although [he] himself has, through his subtlety, led him to commit the sin. Satan claims Joshua as his subject; he represents him as one who is undeserving of the care and mercy and love of God. This will be Satan's plea, this his determined purpose in the last great conflict. God accepts the faith that acknowledges Christ as the sinner's personal Saviour, and He looks with tender love and pity upon His believing ones.*9LtMs, Ms 27, 1894, par. 35*

In the presence of the world's unfallen, in the presence of the universe of heaven, in the presence of the angry adversary who has painted them in robes of blackness and moral defilement, urging that they be given into his hands, Jesus answered Satan's malignant charge whereby he accused them before God day and night. To those who stood before Him, earnestly watching the controversy and marking the determination of Satan to destroy the righteous, Jesus spoke, 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 (Christ's righteousness), and the angel of the Lord stood by." [*Zechariah 3:4, 5*].*9LtMs, Ms 27, 1894, par. 36*

Now I present this matter before you and all the people of God who shall read these lines. The work of Christ is to heal, and not to destroy. The work of God is not to tear down, but to build up. Let none educate themselves in accusing Christ's living workmen or His precious, sleeping saints whom He has sealed unto Himself. Be careful on whose side you are working.*9LtMs, Ms 27, 1894, par. 37*

Would you present the weakness and mistakes of the dead before a world that [is] greedily watching for any semblance of a chance to make the Lord's chosen people appear in defiled garments? Remember that God claims these men as His. "Thou hast a few names even in Sardis which have not defiled their garments" (in going over to the side of the accuser); "and they shall walk with me in white for they are worthy. He that overcometh" (in this last great conflict), "the same shall be clothed in white raiment; and I will not

blot out his name out of the book of life, but I will confess his name before my Father and before his angels.” [Revelation 3:4, 5.]9LtMs, Ms 27, 1894, par. 38

“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” (in the present time of probation), “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.” [Zechariah 3:6, 7.] Those who stand by are not only evil angels, who confederate with evil men, stirring them up to annoy and perplex and destroy the people of God, but there are also angels that excel in strength who surround the believing ones who stand in vindication of the law of God. God is the protection of His faithful ones. They shall have a place to walk among them that stand by. They shall be firm in God, standing in their lot and place to obey God at the loss of all things else.9LtMs, Ms 27, 1894, par. 39

See *Isaiah 58:8-14*. Through Satan’s deceptions a breach has been made in the law of God; but God has a loyal people, few in number, who will not trample upon the Sabbath, who will build up the old waste places, and raise up the foundations of many generations, which is the memorial God has given for man to observe throughout time and throughout eternity. They work in Christ’s lines, “not speaking their own words, or doing their own pleasure on my holy day,” saith the Lord. [Verse 13.] They worship God on the holy Sabbath and God has written their names in heaven as repairers of the breach, the restorers of paths to dwell in.9LtMs, Ms 27, 1894, par. 40

Now all the people of God who are advocating His holy law are brought distinctly before us in the prophecy concerning Joshua and the angel. “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.” [Zechariah 3:8.]9LtMs, Ms 27, 1894, par. 41

Let us fear and tremble at the very thought of speaking light concerning the name or experience of those who are sleeping in Jesus. Speak one word that shall lead any one to disparage them

and it is recorded in the books of heaven as spoken against Christ in the person of His saints, whose lives are hid with Christ in God. When you give over these precious ones, the dead or the living, to be maligned by false and wicked tongues, God will hold you to an account for these things: “For thus saith the high and holy 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.]9LtMs, Ms 27, 1894, par. 42*

When in great burden of soul for the people of God, seeing how many who profess to serve Him were dishonoring His name, seeing the end so near and a great work to be accomplished, I have wept in anguish of spirit; I was sore oppressed; I could not sleep, I could not find peace because of the peril of the Lord’s people, especially at the great center of the work. I prayed in great agony of spirit. Then I lost myself in sleep, and was in a council in America; I was unburdening my soul to my brethren and sisters.*9LtMs, Ms 27, 1894, par. 43*

I said, I beseech you, do not cultivate Pharisaism or jealousy or evil surmisings. You will not escape the fierce assaults of the enemy. You need to realize your danger, and awake out of sleep and not indulge any carnal security. You are not to be ignorant of Satan’s devices. Your only safety is to be wide awake, watching and waiting, praying and working. God alone can prepare for you a refuge into which you can flee for safety. All your human wisdom, all your powers of reasoning, will be of no more value than a straw unless you are daily consecrated to God, and possess the power of the Holy Spirit. Consider how much is at stake with you. It is your soul. Shall it be hid with Christ in God, or shall it be left to perish with the wicked? Fill up your life with acts of willing, humble obedience to God, in supreme love to God and to your fellow men. Then your path will be that of the just, shining more and more unto the perfect day.*9LtMs, Ms 27, 1894, par. 44*

Many such words were spoken. While I was speaking, I heard a voice behind me, and I looked, and said, It is Jesus, my Saviour. He repeated words that He bade me read in the *fifty-fourth chapter of Isaiah*. Then He said, Lay your burden upon Me; I will be your

burden-bearer.*9LtMs, Ms 27, 1894, par. 45*

My mind has been called to (*Revelation 6:9*): “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants, and their brethren, that should be killed as they were, should be fulfilled.” [*Verses 9-11.*] Those who have suffered for the truth’s sake, those who have been maligned by Satan and his host, shall be clothed in change of raiment and their reproach shall be taken away.*9LtMs, Ms 27, 1894, par. 46*

Ms 28, 1894

Meeting at Seven Hills

NP

June 25, 1894

Portions of this manuscript are published in *6BC 1103*.

In company with my son W. C. White, I rode eight miles in our carriage to Seven Hills to meet with the church who were to assemble at three o'clock in the afternoon. Brother Hickox has been laboring in this place since coming to Sydney, and we have tried to help him in his work. Brothers Starr, McCullagh, [and] W. C. White, and Mrs. E. G. White have each labored in turn, and we have every reason to rejoice in the Lord, because twenty have taken their position on the side of truth. This has caused joy among the heavenly angels in the presence of Christ Jesus, and in the presence of the Father who has made an infinite sacrifice in their behalf.⁹*LtMs, Ms 28, 1894, par. 1*

I spoke from 2 Corinthians, the *eighth* and *ninth chapters*. Paul, in writing to his brethren at Corinth, sought to kindle their zeal and to stir them up to make contribution for the poor saints at Jerusalem. He presented the example of the church in Macedonia to inspire them to benevolent action. He said, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." [2 *Corinthians 8:1-5*.]⁹*LtMs, Ms 28, 1894, par. 2*

The grace of Christ imparted to us individually will give us a knowledge as to how we shall accept of Christ as our personal Saviour and imitate His example. He can mold and fashion the character by imparting His divine attributes, and then each one of

us can adorn the doctrine of Christ our Saviour. Whatsoever things are true, whatsoever things are honest, lovely, and of good report, will be revealed as the precious fruits of the Christian tree. The religion of Jesus Christ must be revealed in a winsome character, bright as a light that shineth in a dark place.*9LtMs, Ms 28, 1894, par. 3*

Of the church in Macedonia we read that “in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.” [*Verse 2.*] Then shall any of us who profess to be Christians think that we shall be excused in doing nothing for the truth because we are poor? We regard the precious light of truth as an inexpressible, inexhaustible treasure. We are to exert an influence in proportion to our intrusted talents, be we rich or poor, high or low, ignorant or learned. We are servants of Jesus Christ, and the Lord expects us to do our best.*9LtMs, Ms 28, 1894, par. 4*

I said to the brethren at Seven Hills: You will soon be without a place in which to assemble to worship God. Shall we arise and build? The Lord wants you to be liberal. The members of the Macedonian churches were in deep poverty, yet they urged the apostles to receive their freewill offerings, and were willing to go beyond their power to help the saints in Jerusalem who were in greater need than themselves. We have in this record a lesson for our instruction. Those who take their position on the side of Christ are to let their light shine forth in good works, and not to act selfishly; but each church is to consider the wants of her sister churches.*9LtMs, Ms 28, 1894, par. 5*

“Therefore, as ye abound in everything, in faith, and utterance, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.” [*Verse 7.*] We desire you to abound in the grace of liberality, making your gifts to assist those who have newly come to the faith, and in doing this work your joy will be abundant, according to the measure of your liberality. We call upon the children of God to come up to the help of the Lord, to the help of the Lord against the mighty. Who is the mighty? It is Satan, the prince of this world, for the world has chosen him as their ruler.*9LtMs, Ms 28, 1894, par. 6*

There is a lesson also in this chapter to those who are working in the cause of God. Paul says, "We desired Titus, that as he had begun, so he would also finish in you the same grace also," that is, make you to abound in the grace of liberality. [*Verse 6.*] A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God. They are to be sharers of the grace of Christ in denying self to help those whose need is more pressing than their own. Why should the poor saints be denied the blessing of giving to aid those who are still poorer than themselves?⁹*LtMs, Ms 28, 1894, par. 7*

The work of educating the people along these lines has been neglected, and the churches have failed to give for the necessity of poorer churches, and thus the blessing has been withheld that should have been theirs, and will be withheld until they shall have a realizing sense of their neglect. "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. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.⁹*LtMs, Ms 28, 1894, par. 8*

"Now therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, and their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." [*Verses 9-15.*]⁹*LtMs, Ms 28, 1894, par. 9*

Thank God that He has put it in the hearts of His servants to feel a deep interest for your welfare, causing them to present to you the precious truth. Some of you have hesitated, and have been slow in acting upon the convictions of your conscience; but one after another you have given your own selves to the Lord, and unto us by the will of God. What does this mean? It means that you are to

stand shoulder to shoulder with those who have earnestly worked for your salvation and, according to the light and knowledge you have received, to unite with them in communicating in the spirit and love of Jesus the truth to those who have not had the privileges and opportunities that you have had.*9LtMs, Ms 28, 1894, par. 10*

There are some here who are questioning as to whether they shall be obedient to the light which they have seen, or whether they will make a compromise with conscience. Character is being determined by the manner in which the truth is being treated. The voice of Christ is heard saying, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [*Matthew 6:33.*] Whom do we love best, Jesus or the enemy of Christ? On which side are you to stand? You will do the bidding of him whom you love. We may all judge what is the character by the fruits that are borne. God wants every one to come unto Him. Christ says, "Follow me."*9LtMs, Ms 28, 1894, par. 11*

Brother Hickox and W. C. White made appropriate remarks. Brother McCullagh spoke a short time right to the point, and it was decided that a meeting house should be built at Seven Hills and that every one should do his best. Brother McCullagh said he would give two pounds ten shillings, and Brother Starr had authorized him to say that he would give two pounds ten shillings, which would be twenty-five dollars. W. C. White had thought it would be impossible for him to give more than one pound, but he would venture to give two pounds, if they would purchase two lots instead of one. Then the brethren from Seven Hills, from their poverty, spoke one after another, pledging a pound apiece.*9LtMs, Ms 28, 1894, par. 12*

One brother who had resided at Seven Hills, but who had moved to Parramatta, pledged five pounds. A man who sees the truth, but who has a large family of children, and has not faith to embrace the Sabbath, lest he should lose his situation, pledged a pound. I had purposed to donate five pounds to the enterprise, but when I considered the poverty abounding in those who have recently embraced the truth, I doubled this donation to ten pounds. When I saw that it would be impossible to build a church with the meager sum which would be freely given, I decided to give twenty pounds. The talent of means is the Lord's entrusted talent, and as His

faithful steward, I must apply it where the need is greatest.*9LtMs, Ms 28, 1894, par. 13*

We had a most precious meeting. Jesus was in the midst of us. The Sun of Righteousness was shining upon us. I was constrained by the Spirit of the Lord to speak words of hope and courage to those who had consented not only to believe the truth but to obey it. They will soon be left without a minister, and it [will] be necessary for each one to do the utmost of his ability in order that a church might be erected in which they [can] meet together to worship God. Each one must take upon himself the responsibility of educating and training himself to act a part in the meetings. They must be faithful witnesses for Jesus Christ, and thus become a working church.*9LtMs, Ms 28, 1894, par. 14*

Christ prayed for His followers, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." [*John 17:15-17.*] Here in this wicked world our light is to shine forth in good works. Christ charged His disciples with this responsibility. He said, "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.*]*9LtMs, Ms 28, 1894, par. 15*

When the precious meeting closed, it was nearly dark. We seated ourselves in our carriage, and our faithful horse traveled with us homeward, as we rejoiced in the peace of Christ.*9LtMs, Ms 28, 1894, par. 16*

Ms 29, 1894

Lindsay, Harmon

Refiled as *Lt 50, 1894*.

Ms 30, 1894

Testimony to Battle Creek

Duplicate of *Lt 23c, 1894*.

Ms 31, 1894

Testimony to Battle Creek

Refiled as *Lt 23b, 1894*.

Ms 31a, 1894

Henry, A.R.

Refiled as *Lt 31a, 1894*.

Ms 32, 1894

Meeting at Seven Hills

Granville, New South Wales, Australia

July 29, 1894

Portions of this manuscript are published in *TDG 219*, *OHC 168*, *4BC 1183*; *9MR 91-92*; *CTr 187*; *RH 09/10/1895*.

Sabbath July 28 Brother Corliss was appointed to go to Seven Hills to meet with a little church in that place. Brother Hickox had left this company to go to Queensland to unite with Brother Starr in beginning the work there. For one week I had been quite ill from exhaustion and heart affection and decided not to attend meeting. It was necessary that we provide some way of conveyance for Brother Corliss, and as I felt sure that the more I could be in the open air the better it would be for me, I decided to take the journey with him. Sister Campbell accompanied me. The meeting was held in a small private house, and as the room was well filled, I did not venture to remain indoors, so I sat in my carriage until Brother Corliss had finished his labors. He did not sermonize, but gave a Bible reading which interested the little flock. The people were called upon to read passages of Scripture, and thus they were instructed in the Word of God.⁹*LtMs, Ms 32, 1894, par. 1*

After Brother Corliss had concluded his reading, I went into the house and spoke a short time, and the Lord strengthened and blessed me in presenting the all-sufficiency of our Saviour, in dwelling upon His readiness and willingness to bless those who would seek Him with all the heart. I sought to impress upon the mind the necessity of constant, vigilant watchfulness and unceasing prayer. We need to watch the signs of the times, for unless we are continually on guard, the enemy will steal a march upon us. There is no need of our being discouraged, for the heart is to be the dwelling place for Jesus. But we are to keep the "heart with all diligence; for out of it are the issues of life." [*Proverbs 4:23*].⁹*LtMs, Ms 32, 1894, par. 2*

We have been taken as rough stones out of the quarry of the world

by the cleaver of truth and placed in the workshop of God. He who has genuine faith in Christ as his personal Saviour will find that the truth accomplishes a definite work for him. His faith is a working faith, and faith works by love and purifies the soul. The Lord Jesus has paid the ransom money for us; He has given His own life in order that those who believe on Him should not perish, but have everlasting life. Those who receive the truth by faith will bear testimony to the quality of the faith they exercise. They will continually make improvements, looking unto Jesus who is the Author and Finisher of our faith. We cannot create our faith, but we can be co-laborers with Christ in promoting the growth and triumph of faith.*9LtMs, Ms 32, 1894, par. 3*

The Lord does not desire us to be sad and disconsolate. Jesus says, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [*John 15:9-12.*] If we ask Him, the Lord will give us the Holy Spirit to cleanse the habitation of the soul, for every room of the temple of God must be entered and purified. We need to compare our life and character with the great moral standard—the ten commandments. We have enlisted in the service of Jesus Christ, and under the banner of the Prince of Life, we are to exercise every spiritual and physical power.*9LtMs, Ms 32, 1894, par. 4*

The work of Christ in the heart does not destroy man's powers. Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with Him that we become qualified to represent His character to the world. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And again, "Of his fullness have we all received, and grace for grace." [*John 1:12, 16.*] Christ is to be represented in the home circle. Fathers and mothers bear a weighty responsibility; for they will be held accountable for giving correct lessons to their children. They are to speak kindly to them, to be patient with them, to watch unto prayer, praying the Lord to mold and fashion the hearts of the

children.*9LtMs, Ms 32, 1894, par. 5*

But while asking God to mold and fashion the characters of the children, let mothers and fathers act their part, presenting to their offspring a living representation of the divine Pattern. God will not accept haphazard work at your hands. Your children are God's heritage, and heavenly angels are watching to see that both parents and children are co-laborers with God in building up character after the divine model. "Blessed is he whom the Lord when he cometh shall find watching." [*Luke 12:37.*]*9LtMs, Ms 32, 1894, par. 6*

As I spoke, the melting Spirit of the Lord was in the midst of us. We then had a social meeting. This was a new exercise to those who had newly come to the faith, but Elder Corliss called upon one after another to be witnesses for the Lord Jesus until all but one of the believers bore testimony. Although the social meeting is a new thing, yet they are learning in the school of Christ and are overcoming fear and trembling. We keep before them the fact that the social meeting will be the best meeting in which they may be trained and educated to be witnesses for Christ.*9LtMs, Ms 32, 1894, par. 7*

There are some excellent lessons in the book of Malachi for those who profess to be the followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written, "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 that we have kept his ordinances and that we have walked mournfully before the Lord of hosts?" [*Malachi 3:13, 14.*] These words describe those who ought to have better represented the precious truth, who ought to have been an example to those newly come to the faith. For all who follow Him the Lord has prepared a rich feast of heavenly things. He has ordained that those who follow Him shall not walk in darkness, but shall have the light of life, and walk in the light as He is in the light, for in Him is no darkness at all. The Lord does not call upon His believing, obedient followers to cover the altar with tears, but to walk cheerfully and happily along. But what complainings are represented by Malachi! These witnesses say, "It is vain to serve God." What kind of a testimony do they give to the world? They

continue, “And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” [Verse 15.] When anyone who loves and fears God hears men making a similar complaint, let him not respond in giving a testimony against our good and gracious heavenly Father. Malachi turns away from the dark picture which Satan presents to these professed followers of Jesus Christ, for it is a libel on the paternal character of God. Satan has framed this picture for the contemplation of poor, unbelieving, mourning souls, and they have hung it up in memory’s hall where they can gaze upon it. But the Lord has presented another picture for the contemplation of every believer. “Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name.” [Verse 16.] *9LtMs, Ms 32, 1894, par. 8*

Do the believers who meet in their small assemblies in humble churches or in private houses often look upon this picture framed by the Lord of hosts? Do they hang it in memory’s hall, and contemplate it with hope and joy and courage? What a hope-inspiring picture is this where the Lord is represented as bending down and hearkening to the testimonies borne by His witnesses! What inspiration it should give us to consider the fact that all the heavenly universe is represented as listening with pleasure to the words that are spoken exalting the name of God in the earth. They may not be words of oratory and they are not words that express doubt, unbelief and complaint; for such words do not honor the Redeemer. *9LtMs, Ms 32, 1894, par. 9*

The words to which God and the angels listen with delight are words of appreciation for the great Gift that has been made to the world in the only begotten Son of God. Every word of praise for the blessing of the light of truth which has come in messages of warning, and which has dispelled the darkness of error, is written in the heavenly records. Every word that acknowledges the merciful kindness of our heavenly Father in giving Jesus to take away our sins, and to impute to us His righteousness, is recorded in the book of His remembrance. Testimonies of this kind “show forth the praises of him who hath called us out of darkness into his marvelous light.” [1 *Peter 2:9*.] Of such witnesses the Lord says,

“And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” [*Malachi 3:17.*]9*LtMs, Ms 32, 1894, par. 10*

The fact that the Lord has been represented as hearkening to the words spoken by His witnesses tells us that Jesus is in the very midst of us. He says, “Where two or three are gathered together in my name, there am I in the midst.” [*Matthew 18:20.*] One person is not to do all the witnessing for Jesus, but everyone who loves God is to testify of the preciousness of His grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon His name, can have opportunity to express their thoughts in speaking one to another.9*LtMs, Ms 32, 1894, par. 11*

Let not the little companies think that they can have no meeting when they have no minister. Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. The assembled believers are in the audience chamber of the universe of heaven. They are to witness for God and the Lord Jesus Christ who gave His life for the world. The little company are to do service to God by offering to Him spiritual worship. When there is no delegated minister to speak to the little companies, let each one witness to the truth and be faithful to speak often one to another of the love of God and thus train and educate the soul. Let each one seek to become an intelligent Christian bearing his responsibility and acting his personal part to make the meeting interesting and profitable.9*LtMs, Ms 32, 1894, par. 12*

The world is not to hold the highest place in our esteem. God desires that we so train the intellect and the affections that we shall be able to render to Him pure and holy service. We are to seek for precious jewels of truth as for hidden treasure. We are to have light, that we may diffuse light to others. Those who do this will be among that company who think upon the name of the Lord, and who speak often one to another. They will study the character of God, and will

become acquainted with their Redeemer. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Let the character of God be the theme of your thought, for the Lord Jesus calls the attention of His church to Himself, and would have His people think upon His name and impart the knowledge they receive of Him to those who are around them.*9LtMs, Ms 32, 1894, par. 13*

I looked upon the little company who were newly come to the faith, and I said, "My interests are identified with the interests of these precious souls. What possibilities and probabilities are before them! What deep and grave importance is attached to these little assemblies!" Jesus Christ has paid the ransom money of His own blood for their souls, and He is in the midst of them when they meet to worship God. The Majesty of heaven identifies His interests with those of the believers, however humble may be their circumstances, and wherever they are privileged to meet together. It is appropriate that they speak often one to another, giving utterance to the gratitude and love that results from thinking upon the name of the Lord. Thus shall God be glorified as He hearkens and hears, and the testimony meeting will be regarded the most precious of all meetings, for the words spoken are recorded in the book of remembrance.*9LtMs, Ms 32, 1894, par. 14*

The Lord calls the attention of His people to the world above, which has been lost from view, and brings it again within the range of our vision. He presents before us the privilege of being taught by the greatest Teacher the world ever knew. As we open our Bibles, seeking to know the meaning of the Word of God, and asking, What is truth? the Spirit of truth is pledged to take of the things of Christ and show them unto us. Every moment of life is to be weeded of vanity, and to be as a seed that will bear eternal fruit, for our entrusted talents are to be used and increased by use in order that we may bring glory to God. Thus in the social meeting let no one fail to improve his opportunity to testify to the praise of the Lord, for failing to take up this duty, he fails to obtain the experience that the Lord would have him [obtain].*9LtMs, Ms 32, 1894, par. 15*

Let all remember that the Lord is hearkening, and that angels are recording in the book of remembrance every word that vindicates

the character and mission of Christ. Of those who testify of the love of God, the Lord says, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [*Malachi 3:17.*] *9LtMs, Ms 32, 1894, par. 16*

Those who speak of the goodness of God, who talk of the plan of salvation, who relate their personal experiences, who speak often one to another, are serving God in His own ordained way, and are honoring their Redeemer. And He says that such shall be honored even as a father honors a son who is faithful and affectionate. Let every one consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependency on the minister exists, the people fail to obtain that vigorous religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscle. They have need to learn how to testify, how to pray, how to sing to the glory of God; but failing to do this they have only a one-sided experience. *9LtMs, Ms 32, 1894, par. 17*

The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being spiritual worshippers of God, and it is only by practice that we may learn to speak and pray to the edification of those who listen. Let us remember that angels are in the assembly of the saints. Christ is in the midst to impress the mind with spiritual truths. The humblest believer who may regard his talent as of little value will find that by exercise of his powers his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God. Consecrate to God your mental, spiritual, and physical powers, and they will grow as they are used in the service of the Master. *9LtMs, Ms 32, 1894, par. 18*

Let each precious soul divest himself of the idea that the preacher of the gospel must always be in the sacred desk to sermonize, or the meeting will not be beneficial. Our meetings should take more of

the form of training classes to teach the young convert what it is to do service in the house of God. Every effort made by the believers to glorify God, every comforting thought expressed, strengthens the soul of the speaker, and results in the benefit of those who listen.*9LtMs, Ms 32, 1894, par. 19*

After the meeting closed at Seven Hills, I asked the sister who did not testify, why it was that she had been silent. She answered, "O, I could not speak." I said, "It cannot be possible that you had nothing to say." I tried to present to her encouragements. I said, "In all your necessities you have a Helper. Put your trust in Jesus." She said, "I do. Jesus is precious to me. He does help me. His goodness is great toward me, and His grace strengthens me." The tears were raining down her face. "Well, my sister," I said, "You have borne a most precious testimony, but why were you not the Lord's witness in the meeting?" She said, "I will be, the next time." After these words between us, I felt that my heart was linked to her heart by the golden chain of love which was centered to Jesus, our common Saviour, the object of our soul's affection. In Him our hopes of eternal life were centered.*9LtMs, Ms 32, 1894, par. 20*

In these small gatherings the Lord will use His human agents if they will surrender all to Him, and the soul will gain spiritual strength. I greatly desire that every individual child of God will realize that he is a laborer together with God. The gospel is the power of God unto salvation to every one that believeth. The Holy Spirit will take the passions of the heart and bring them into subjection to Jesus Christ.*9LtMs, Ms 32, 1894, par. 21*

Ms 32a, 1894

Diary

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

July 30, 1894

This manuscript is published in entirety in *ST 06/06/1895*.

Last Sabbath, July 28, my son W. C. White, and myself, drove to Kellyville, to speak in the church by special request. There was a person acquainted with our faith, but who was not one with us, who said he would come to the meeting to hear one of our ministers speak. We were the only ones who could respond to the request. We were glad to see in the assembly, besides this interested person, the family of Brother Radleigh from Castle Hill, who had come ten miles to the meeting. We had a very precious season, for the promise of the Saviour was fulfilled, "where two or three are met together in my name, there am I in the midst." [*Matthew 18:20.*] When Jesus meets with His people, His blessing rests upon those who assemble for the purpose of worshiping God. We need to cherish and cultivate a spirit of true worship, a spirit of devotion upon the Lord's holy, sanctified day. We should assemble together believing that we shall receive comfort and hope, light and peace from Jesus Christ.⁹*LtMs, Ms 32a, 1894, par. 1*

As we rode slowly up the hills, everything our eyes rested upon was peaceful and pleasant. In every direction we looked the scenery was lovely. The orange and mandarin orchards displayed their golden fruit, and we remarked that the world is still beautiful and pleasant, although it has been marred by the wickedness of men.⁹*LtMs, Ms 32a, 1894, par. 2*

I spoke from *Matthew the fifth chapter*, and W. C. White followed me with a short discourse, after which we had a social meeting, when a number of testimonies were borne. We know that the Lord comforted those who were witnesses for Christ. The preaching service should generally be short, so that an opportunity may be given to those who love God to express their gratitude and adoration. Prayer and praise offered to God by His believing

children honor and glorify His name.*9LtMs, Ms 32a, 1894, par. 3*

The company of believers may be few in number, but they have been taken by the cleaver of truth as rough stones from the quarry of the world. [They] have been brought into God's workshop to be hewed and squared by axe and chisel, to be fitted up by test and trial for a place in God's heavenly temple, and they are very precious in the sight of the Lord. Though they are to be hewed and squared, and fitted and polished, for the heavenly building, yet even in the rough, they are precious in the sight of God. The axe and the hammer and the chisel of trial and test are in the hands of One who is skillful, and are used not to destroy, not to bring to nothingness, but to work out the perfections of every soul, that as precious stones, transformed and polished, the children of God may find their place in the building of God.*9LtMs, Ms 32a, 1894, par. 4*

I would that every soul who sees the evidences of the truth would accept of Jesus Christ as his personal Saviour. Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ, as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus, than He will demolish His throne. We are accepted in the Beloved. We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ.*9LtMs, Ms 32a, 1894, par. 5*

The church of God upon the earth is one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints, who on earth meet to worship God in spirit and truth, and in the beauty of holiness. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that comes from the church below is taken up in the heavenly anthem, and praise and rejoicing resounds through the heavenly court because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountainhead, the saints on earth drink of the pure streams flowing from the throne of God, making glad the city of God.*9LtMs, Ms 32a, 1894, par. 6*

O that we could all realize the nearness of heaven to earth! When the earthborn children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw [him] to Christ. The angels never leave the tempted one a prey to the enemy who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, men are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below, are the angels of God listening to the thanksgiving, the praise, the supplication, that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praises are supplemented by the choirs of the angelic host above.*9LtMs, Ms 32a, 1894, par. 7*

As we journeyed homeward, my mind was called out in contemplation of these precious themes, and I was filled with an intense longing to pass along some of these precious thoughts to my brethren and sisters. O that with pen and voice I could represent the privileges of the children of God as they really exist! O that we who are pilgrims and strangers in this foreign country, seeking a better country, even a heavenly, might comprehend Christ, the way, the truth, and the life! He says, "No man cometh unto the Father but by me." [*John 14:6.*]*9LtMs, Ms 32a, 1894, par. 8*

The path He has marked out is so plain and distinct that the veriest sinner, loaded with guilt, need not miss his way. Not one trembling seeker needs to fail of finding the true path, and of walking in pure and holy light, for Jesus leads the way. The path is so narrow, so holy, that sin cannot be tolerated therein, yet access to the path has been made for all, and not one desponding, doubting, trembling soul needs to say, "God cares nought for me." Every soul is precious in His sight, "for God so loved the world," even in its blackness and disobedience, even with the heavy shadow of sin, and Satan upon it, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*9LtMs, Ms 32a, 1894, par. 9*

When Satan was triumphing as the prince of the world, when he claimed the world as his kingdom, when we were all marred and

corrupted with sin, God sent His messenger from heaven, even His only begotten Son, to proclaim to all the inhabitants of the world, “I have found a ransom. I have made a way of escape for all the perishing. I have your emancipation papers provided for you, sealed by the Lord of heaven and earth.” You may have freedom upon the condition of faith in Him who is able to save unto the uttermost all who come unto God by Him.*9LtMs, Ms 32a, 1894, par. 10*

A ransom has been provided at infinite cost, and it is not because there is any flaw in the title which has been purchasedd for you that you do not accept it. It is not because the mercy, the grace, the love of the Father and the Son is not ample, and has not been freely bestowed, that you do not rejoice in pardoning love, but it is because of your unbelief, because of your choice of the world, that you are not comforted with the grace of God.*9LtMs, Ms 32a, 1894, par. 11*

It is your love of disobedience, your pleasure in sin, your enjoyment of rebellion, that has blunted your perceptions until you fail to discern the things which make for your peace. If you are lost, it will be because you will not come unto Christ that you might have life.*9LtMs, Ms 32a, 1894, par. 12*

God waits to bestow the blessing of forgiveness of sins, of pardon for iniquity, of the gift of righteousness upon all who will believe in His love and accept of His salvation. Christ is ready to say to the repenting sinner, “Take away the filthy garments from him ... 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.” “Thus saith the Lord of hosts; if thou wilt keep my way, 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 which stand by.” [*Zechariah 3:4, 5, 7.*] Christ is the connecting link between God and man. The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. “The blood of Jesus Christ his Son, cleanses from all sin.” [*1 John 1:7.*]*9LtMs, Ms 32a, 1894, par. 13*

Ms 33, 1894

Testimony to Battle Creek

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

August 3, 1894

Portions of this manuscript are published in *7BC 961*; *8MR 189*; *12MR 217*.

“And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.” [*Daniel 12:3*.] The church at Battle Creek needs purifying, and the work needs to begin in the office and to go through our institutions. There is a lack of the love that Jesus manifested toward men, and a hardheartedness, a disposition to tear down and to destroy. This painful fact has been opened before me in such clear lines that I dare not longer hold my peace. Suspicion, jealousy, evil-surmising, unrighteous suggestions, false witness, the catching up of reproaches, or of anything that will give the slightest occasion to treat God’s purchased possession with suspicion, are on the increase. Satanic attributes are increasing their growth in human character and this is separating souls from the love of God and making men instrumentalities through whom Satan is doing his work to discourage, to hurt, and to destroy souls.⁹*LtMs, Ms 33, 1894, par. 1*

I am afraid for you in Battle Creek. The spirit of Christ is the missionary spirit that seeks to save that which was lost. This Spirit makes every one who possesses it a worker together with God. The church is multiplying form and machinery, but more and more losing her first love. The church is responsible for the work of Christ, but the work as a whole which the church is doing will not bear the approval of God. It must bear the image of Christ; and unless the workers are invested with His divine attributes for the performance of that work, it is an offence to God. The human agent should not rest without the divine endowment. There is continual danger of walking in the light of the sparks of human kindling. There is continual danger of ascribing honor to individuals, and of suffering a cloud of suspicion to cover those who are walking in the light of

God's countenance. There is continual danger of having too many hobbies and too little piety.*9LtMs, Ms 33, 1894, par. 2*

Faith, love and holiness are essential, and yet how rare are these elements! Sin goes unrebuked, injustice unreprieved. Oppressive decisions are suffered to pass in council and committee meetings, simply because it has become the custom to allow men of strong, determined purpose to have a controlling power, although they have not a connection with God. The decisions are not all prompted by the Spirit of the Lord. Human agents do this work irrespective of what suffering may result, or who may be compelled to endure grief in various ways because of unconsecrated hearts and unchristlike dispositions. There are some who do not know what it means to be tenderhearted, pitiful, and courteous in dealing with human hearts. To oppress their fellow men in harmony with the spirit of the great oppressor, is more in keeping with their feelings than to exercise the goodness, mercy and love of God.*9LtMs, Ms 33, 1894, par. 3*

God, angels, cherubim, and seraphim are all intensely interested in seeking to bring every sinner into communication with heaven. They know that to as many as receive Christ, to them He gives power to become the sons of God, even to them that believe on His name. But between the sinner and salvation there is satanic intervention. There are men who think they are authorized to lay their finite hands in restriction upon everything that they distrust. Their suspicion leads them to accuse, and this spirit of accusation has leavened the churches. Unless someone imbued with the Spirit and power of God shall bear a message and do a work in the name of the Lord to condemn every species of this wickedness, God will turn His face from you, for He will not serve with your sins. These wrongs have been tolerated too long and Satan triumphs thereby.*9LtMs, Ms 33, 1894, par. 4*

The Lord says, "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. ... Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." [*Revelation 2:4, 5, 16.*] It is time that Satan be cast out. It is

time to call things by the right name. “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. ... He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:2, 3, 5.*]*9LtMs, Ms 33, 1894, par. 5*

The message to the Laodicean church is highly applicable to us as a people. It has been placed before us for a long time, but has not been heeded as it should have been. When the work of repentance is earnest and deep, the individual members of the church will buy the rich goods of heaven. Jesus says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [*Verse 18.*]*9LtMs, Ms 33, 1894, par. 6*

Oh, how many behold things in a perverted light, in the light in which Satan would have them see. You may manifest great zeal in missionary effort and yet, because it is corrupted with selfishness, and tastes strongly of self, it is naught in the sight of God, for it is a tainted, corrupted offering. Unless the door of the heart is open to Jesus, unless He occupies the soul temple, unless the heart is imbued with His divine attributes, human actions when weighed in the heavenly balances will be pronounced “Wanting.” [*Daniel 5:27.*] The love of Christ would make you rich, but many do not realize the value of His love.*9LtMs, Ms 33, 1894, par. 7*

Many do not realize that the spirit which they cherish is destitute of the meekness and lowliness of Christ, destitute of the love that would constitute them channels of light. Instead of blessing others, they wound and bruise God’s heritage. Instead of healing and binding up the souls of men, they inflict fresh wounds. Some act the part of wolves rather than the part of the tender Shepherd who gave His life for the sheep. Oh, that they might behold “what manner of love the Father hath bestowed upon us, that we should be called

the sons of God.” [1 *John* 3:1.] Will not everyone who claims to be the object of the love of God consider how deep, how broad, how constant, how untiring His love is, and ask the question, Have I this love abiding in my heart?⁹*LtMs, Ms 33, 1894, par. 8*

“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, because that darkness hath blinded his eyes. ... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. ... Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” [1 *John* 2:9-11; 3:10, 12-16.]⁹*LtMs, Ms 33, 1894, par. 9*

“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. ... To the angel of the church in Philadelphia write; 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. ... 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.” [*Revelation* 3:4, 5, 7, 8, 20, 21.]⁹*LtMs, Ms 33, 1894, par. 10*

Many of you have a large record of injustice and oppression toward your fellow men registered against you. Are you willing that this record shall appear just as it now is, in the judgment? Do you want to meet the ones whom you have injured by your injudicious course of action? whose faith you have sought to weaken, whose confidence you have worked to destroy? Some of you have dealt with God's witnesses as though they were sinners. The love of Jesus for your brethren has been excluded from your heart. You have been far greater sinners in acting under the inspiration of satanic influences in weakening those who needed help, in casting gloom upon those discouraged, when you should have bound up their wounds and linked up with them in the tender spirit of Christ.*9LtMs, Ms 33, 1894, par. 11*

Instead of manifesting sympathy for them, you have drawn away from them, and your words have been words of vanity. As a result many souls will be lost, and their blood, saith the Lord, will I require at thine hand. Had you helped them when you saw them halting, had you in brotherly love drawn them into safe paths, had you manifested a spirit of interest, and shown that you did care for their souls, had you prayed with them and for them, you might have saved souls from death and covered a multitude of sins. He who offers up fervent prayers in earnest love for the souls for whom Christ has died, will not only benefit those for whom he prays, but will benefit himself.*9LtMs, Ms 33, 1894, par. 12*

Men who occupy positions of trust give themselves little concern over the souls who are perishing. They think they are doing a great work, carrying on a great business; but in their bustle the spirit of Jehu is represented, who rode furiously. When the work bears the approval of God it will be when Jesus is revealed in it. The work is not approved of God when it is inspired by that zeal that has in it neither discretion nor patience; for this makes manifest the fact that men are becoming successful agents of Satan in discouraging souls for whom Christ gave His precious life. These they should seek to win and encourage, to inspire with hope and faith, to save and not to destroy.*9LtMs, Ms 33, 1894, par. 13*

Christ identifies His interest with that of humanity. The work that bears the divine credentials is that which manifests the Spirit of

Jesus, which reveals His love, His carefulness, His tenderness in dealing with the minds of men. What revelations would come to man if the curtain should be rolled back, and you could see the result of your work in dealing with the erring who have needed most judicious treatment lest they should be turned out of the way. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." [*Hebrews 12:12, 13.*]*9LtMs, Ms 33, 1894, par. 14*

We shall always have tried and tempted ones to deal with, and it is essential that we be converted to God every day and be vessels that can be used unto His name's honor and glory. The true value of the soul can be estimated only by the cross of Calvary. "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.*] Those who are unconverted, who are unsanctified, will make manifest what manner of spirit they are of. They will show by their likes and dislikes that their natural feelings are not under the control of a sanctified will. The religion of Jesus Christ is one that will revolutionize the entire man.*9LtMs, Ms 33, 1894, par. 15*

The truth of God has power to transform the character. We are to have the faith that works by love and purifies the soul. A faith that does not result in this is of no value. The fruit of the branch will show what is the character of the parent stock. He who is planted in Christ will be elevated. In place of acting rashly, in place of cutting off, with your severity and harshness, the erring from faith and hope, the true Christian will teach the ignorant, reform the sinful, comfort those who mourn, restrain oppression and injustice, and work after a Christlike plan even in all business transactions. Instead of stirring up strife, he will bring about peace and harmony.*9LtMs, Ms 33, 1894, par. 16*

A hard, unjust, critical spirit has been indulged among those who have held positions of trust in the work of God. Unless those who have indulged this spirit are converted, they must be relieved of the responsibility of acting a part in committees of council, or even in the transaction of business. Unless they are converted, their voices must not be heard in the council, for the aggregate result is more

injurious than beneficial. Wrong prevails; man is made an offender for a word; and suspicion, distrust, jealousy, evil surmising, evil speaking, and injustice reproduce themselves even in connection with the cause of God.*9LtMs, Ms 33, 1894, par. 17*

A false zeal passes for jealousy for the cause of God; but the miserable, filthy garment of self must be destroyed, and in its place men must accept the righteousness of Christ. The persecution that is carried on among church members is a most terrible thing. It is true that some have committed errors and made mistakes but it is equally true that these errors and mistakes are not nearly as grievous in the sight of God as is the harsh and unforgiving spirit of those who are criticizers and censors. Many of those who are free to pass judgment upon others are committing errors which, although not made manifest, are tainted with deadly evil that is corrupting their spiritual life.*9LtMs, Ms 33, 1894, par. 18*

God would open the eyes of His professed people in order that they may see that they must love God supremely, and their neighbors as themselves, if they would be saved in His kingdom. Many are making manifest that they are not controlled by the Spirit of Christ, but by another spirit. The attributes they display are as unlike the attributes of Christ as are the characteristics of Satan. It is high time that believers should stand shoulder to shoulder, and strive together for eternal life, in place of holding themselves aloof, and expressing by word and action, "I am holier than thou." [*Isaiah 65:5.*] Those who would exert all their powers for the salvation of perishing souls must come heart to heart, and be bound together in cords of sympathy and love. The hearts of brethren should manifest the same spirit as that manifested by our merciful and faithful High Priest who is touched with the feelings of our infirmities. We may inspire fainting, hopeless ones with new life. We may achieve victories which our own erroneous and misconceived opinion, our own defects of character, our own smallness of faith, have made seem impossible. Faith! We scarcely know what the article is.*9LtMs, Ms 33, 1894, par. 19*

The end of all things is at hand. The Lord is soon coming. Already His judgments are abroad in our land. We are not only to talk of Christ's coming, but in every action we are to reveal the fact that He

is soon to be manifested in the clouds of heaven with power and great glory. Have we the wedding garment on? Have we personal piety? Have we given wholehearted, unreserved cooperation with divine agencies, in weaving into our life's practices the divine principles of God's holy law? It is one thing to talk the law, and it is another thing entirely to practice the law. It is the doers of the law that shall be justified before God, for those who do the law represent the character of God, and lie not against the truth.*9LtMs, Ms 33, 1894, par. 20*

The Lord is coming. Oh the time is so short, and who in the Bible view are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted, and unholy, and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late. There are many who are laborers together with God whom we do not discern; the hands of ministers have never been laid upon them in ordination for the work; but nevertheless they are wearing the yoke of Christ, and exert a saving influence in working in different lines to win souls to Christ.*9LtMs, Ms 33, 1894, par. 21*

The success of our work depends upon our love to God, and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. Oh how greatly we need a moral renovation! Without the faith that works by love you can do nothing. May the Lord give you hearts to receive this testimony.*9LtMs, Ms 33, 1894, par. 22*

Ms 34, 1894

Testimony Regarding Brother Buster

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 3, 1894

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I have received a letter from Brother J. R. Buster, 2700 State Street, Chicago, Illinois. He has given me a short history of his conflicts and trials as a canvasser, and his inability to make a success of the business and sustain his family. He states that he has had deep convictions that it was his duty to labor for his people (colored), but he has incurred debts, and brethren whom he has consulted have advised him to keep at the canvassing work until he gets out of debt.*9LtMs, Ms 34, 1894, par. 1*

This, no doubt, is very good advice if there is any probability that he will succeed in accomplishing this desirable end. But you must bear in mind that there have been times when our white brethren have had to receive substantial help, something more than the mere words, "Be ye warmed and be ye clothed." [See *James 2:16*.] We have had to do more than bless them and send them on their way to struggle against poverty and distress. It was not always regarded as a mark of inefficiency when, through adverse circumstances, pinching want has made it necessary for a brother to incur debts, or suffer for food and clothing even though he was unable to lift these debts, struggle as hard as he might. A helping hand has been reached out to such ones, to place them on their feet, free from embarrassment, that they might do their work in the vineyard of the Lord, and not be oppressed with the thought that a cloud of debt was hanging over them.*9LtMs, Ms 34, 1894, par. 2*

You know how my husband was interested in all such cases. If he found a brother willing to labor in the cause of God, he was always

willing to help him. Now the question is, how much is being done at the present time for such cases? I have had the best reports of this brother in regard to his sincerity and his capability to do a good work.*9LtMs, Ms 34, 1894, par. 3*

Let us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God prepared a resolution, which was carried, that no one should labor as a minister unless he first made a success in the canvassing field. The spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and His workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counseled, but he is to seek his directions from God, whose he is, and whom he serves.*9LtMs, Ms 34, 1894, par. 4*

If one undertakes the canvassing work, and is not able to sustain himself and family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty and disinterestedly open ways whereby this brother may labor according to his ability and obtain means honestly to sustain his family.*9LtMs, Ms 34, 1894, par. 5*

When a man is struggling with honest endeavor to sustain himself and his family, and yet is unable to do this, so that they suffer for necessary food and clothing, the Lord will not pronounce our ministering brethren guiltless if they look on with indifference or prescribe conditions for this brother which are virtually impossible of fulfillment. Now I have had so many of these cases urged by the Lord upon my notice that I dare not pass them by and go over on the other side of the road, as did the priest and Levite, making no decided effort to change the condition of things. The instruction given by our Lord is essential for every Christian to practice as well as preach. "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] We are to make the condition of the unfortunate brother our own.*9LtMs, Ms 34, 1894, par. 6*

Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints.

What a reckoning the Lord will have with many, very many, who present the words of Christ to others but fail to manifest tender sympathy and regard for a brother in the faith who is less fortunate and successful than themselves. Many will allow a brother to struggle along unaided under adverse circumstances, and in thus doing they give to one precious soul the impression that they are thus representing Christ. It is no such thing; Jesus, who was rich, for our sake became poor, that we through His poverty might be rich. That He might save the sinner, He withheld not His own life. The heart of Christ is ever touched with human woe.*9LtMs, Ms 34, 1894, par. 7*

Have you and your wife visited this family? Have you looked diligently into the matter? Have you conversed with the wife of this brother? Have you made their acquaintance except by letter? Have you made their case your very own? Have you taken counsel of Him whose heart is full of tender pity and unselfish love?*9LtMs, Ms 34, 1894, par. 8*

The true cause of God is very large and very liberal. In the lessons of Christ the poor are not left out. Our duty to the poor is included in the doing in the words of Christ. Should laborers in the cause of God exact from the poor that which they have not power to bestow, whether in service or money, the word of God comes to them, be they ministers or [lay] people, "I hate robbery for burnt offerings." [*Isaiah 61:8.*] Whenever money is exacted for the cause by methods that cause suffering from hunger or for want of clothing, God will judge the one who does it and all who suffer this to be done come under the censure of the Lord.*9LtMs, Ms 34, 1894, par. 9*

If you knew the circumstances of this brother, and did not make earnest efforts to relieve him and change his oppression to freedom, you are not working the works of Christ and are guilty before God. I write plainly, for, from the light given me of God, there is a class of work that is neglected. There may be great interest taken in the wholesale business of feeding the wretched class who are in poverty; all this I have no objection to; but <it is a misdirected zeal> if we pass by the cases of those who are of the household of faith, and let their cry of distress come up to God because of

suffering which we might alleviate, and in thus doing represent Jesus Christ in sympathy and love, the Lord has a controversy with us for this neglect. He cannot say to any man or woman, "Well done," unless they have done well in representing the attributes of Christ—goodness, compassion, and love—to their fellow men.>9LtMs, Ms 34, 1894, par. 10

You and I want to hear from the Master, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison" (maybe for debt), "and ye came unto me." To the question, "When saw we thee thus?" the answer is given, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:35-40.] Christ identifies His interest with that of suffering humanity.9LtMs, Ms 34, 1894, par. 11

There is need of the tender sympathy of Christ in human hearts—love for human beings whom Christ has esteemed of such value that He gave His own life to save them from ruin. They are precious, more precious than any gold you can bring into the treasury. To turn every dollar and every penny into "the cause," and rob the needy of the means whereby to give bread to their family, is not a kind of faithfulness that will meet the approval of God.9LtMs, Ms 34, 1894, par. 12

Now, has God told you that this brother must keep at work in a certain line, as canvassing, until he is free from debt? Has He not rather enjoined it upon you as a minister of Christ, to see how you could help him out of his distress, and encourage others to relieve him from debt, and then let him receive his convictions from God in regard to the work He has given him ability to do? Has the Lord a work for this brother to do for his colored brethren? If the Lord would have him labor for his brethren, how dare any human agent put up the restrictions or bar his way? Brother [Buster] says that a sister offered to relieve him by paying his debts, but this was not allowed. How did you know but that the Lord was moving upon the mind and heart of that sister to do this very work? Let the oppressed go free. Jesus announced this to be His work; how do you know that it is not this sister's work? It is best for us to cling to

Jesus, to cultivate His attributes, and do as He would do, were He in our place. There is a great deal involved in being Christians, living Christ, representing Christ.*9LtMs, Ms 34, 1894, par. 13*

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the graces of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out <[and] interlacing> into one line after another of good works. The truths of the gospel are not unconnected; uniting, they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience.*9LtMs, Ms 34, 1894, par. 14*

Christ is the complete system of truth. He says, "I am the Way, the Truth, and the Life." [*John 14:6.*] All true believers center in Christ, their character is irradiated by Christ, all meet in Christ, and circulate about Christ. Truth comes from heaven to purify and cleanse the human agent from every moral defilement. It leads to benevolent action, to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ.*9LtMs, Ms 34, 1894, par. 15*

Every minister may exercise himself to bring large revenues and smaller rivulets into the treasury of God; it is his work to do this, but the question is, Does he do it by neglecting in any the necessities of the needy and distressed, overlooking the real wants of suffering humanity, being so particular as to paying tithes of mint and rue and anise and cummin, and neglecting the weightier matters of the law? These ought ye to have done: manifesting the love of Jesus in relieving the needy, the distressed, the suffering. Let it be printed on the mind that mercy and the love of God are to be expressed to the children of God. Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke and setting free the distressed. Here the truth is lived, the truth

is obeyed, the truth is taught as it is in Jesus.*9LtMs, Ms 34, 1894, par. 16*

There is a great amount of truth professed, but truth practiced in relieving our fellow men is of great influence, reaching unto heaven, and compassing eternity. Every soul in our world is on trial; every man's experience, the common life history, tells in unmistakable language whether he is a doer of Christ's words and His works. There is constantly recurring a large array of little things that God alone sees; to act out in these things the principles of truth will bring a precious reward. The great and important things are recognized by nearly all, but the knitting of these things with the supposed smaller things of life and closely connecting them as one, is too rarely done by professed Christians. Religion is too much profession, and too little reality.*9LtMs, Ms 34, 1894, par. 17*

Divine truth exercises little influence upon our fellow men, when it should exercise much influence through our practice. Truth, precious truth, is Jesus in the life, a living, active principle. "Love one another," says Christ, "as I have loved you." [*John 13:34.*] You cannot lay the vigilance of Christianity to rest by passing over the cases of your brethren who are in distressed circumstances. You may feel that you are doing God's service while leaving the yoke of oppression upon their necks because it is in your power to do this, and pressing every dime possible into the great treasury. Your motives may be good, but it is a false theory that will permit distress and want in the effort to help the cause of God. The glory of heaven is in lifting up the fallen, speaking peace to aching, distressed hearts that are crying unto God for relief, while their fellow men who might relieve, priest and Levite, pass by on the other side.*9LtMs, Ms 34, 1894, par. 18*

Great principles and minute practice cannot be disconnected in a symmetrical life. Such disconnection misrepresents the religion of Christ, and mars the character. The one class of work is made up of great things and regulated by the law of God, while in the other, made up of so-called little things, the law of God, "Thou shalt love thy neighbor" is ignored. [*Leviticus 19:18.*] This sphere of work is left to caprice, subject to variation of feeling, to natural and cultivated tendencies or inclinations; and let me say that these little

things, left to impulse, often shamefully neglected, mean much to those who are really affected by the neglect.*9LtMs, Ms 34, 1894, par. 19*

These neglects cut off a large portion of the life of God from the soul, because the human agent is not in co-operation with God, and thus a large revenue of praise and thanksgiving is prevented from going forth to God from human hearts and human lips. Thus God is robbed of the glory that belongs unto Him. Our religion will bless wherever it acts. Let the Christian religion act, and it will bless. Wherever it works, there is brightness.*9LtMs, Ms 34, 1894, par. 20*

I feel sorry that poor souls, failing to find relief, appeal to Sister White. I want them to have confidence that the shepherds of the flock will care for the flock of God. Every minister of Christ who does not have the precious love of Jesus in the heart will reveal the fact. The Lord Jesus has given to every man precious lessons of instruction in His Holy Word. The Lord Jesus is our Pattern. The impress of the image of Christ will be manifest upon the entire character of those who yield themselves to Him. Then the mental and physical powers will be renewed day by day, for the true believer is daily eating of the flesh and drinking of the blood of the Son of God. Jesus says, "The flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [*John 6:63.*]*9LtMs, Ms 34, 1894, par. 21*

Coldness and selfishness will take possession of the soul if we will give [them] any encouragement. We want not to exemplify the attributes of Satan in anything. We want to be partakers of the divine nature, refreshed in soul and spirit by drinking of the living water that makes glad the city of God. Talk it, pray it, act it—the love of Jesus for fallen humanity. Let every soul become imbued and radiant with the Word and Spirit and love of God and be a medium through which the light and blessing may be communicated to our world. Let this loveless, Pharisaical religion of forms and ceremonies be cleansed away from the heart and life of every Christian, and let the sweet influence of the Spirit of God have a controlling power upon every soul. Ye are the light of the world, to shine amid the moral darkness of the world. We must be imbued with the love of Jesus; all this selfish spirit toward brethren must be

rooted out.*9LtMs, Ms 34, 1894, par. 22*

Have an interest that every one be directed to his proper work and his hands will not grow weary and heavy. Let men unite themselves to their fellow men by the golden links of the chain of love. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. I tell you of a truth there are great misconceptions as to what constitutes faithfulness in the cause of God. The duties devolving upon every minister to care for the flock of God are neglected. There are those who need special attention, who need tender words, kind consideration, tangible help; they need advice, that kind of counsel which will not extinguish the last spark of courage in the soul.*9LtMs, Ms 34, 1894, par. 23*

Be careful, brethren, how you represent the character of Christ before the world. Help must be given to sustain the cause of God, but this is not all; there are other things to be considered. Not long since I spoke in Sydney upon *2 Corinthians 9:6-15*. Read this carefully. The cause must be sustained, but we are not to encourage sinful actions toward our brethren, with the impression that one is justified in neglecting to give attention and help which is required to relieve suffering and break every yoke of oppression that comes under our notice.*9LtMs, Ms 34, 1894, par. 24*

The zeal that some have for the cause, they make an excuse for their neglect of the pressing necessities of men and women, and these are brethren and sisters. Selfishness has been, and will be, indulged under a pretense of great anxiety for the cause of God; but the cause of God is the cause of the oppressed and the poor. The Lord expects His shepherds to look carefully after the sheep of His pasture and show a personal interest in the oppressed; they are to feed the hungry. If they neglect one case brought to their notice where there is real want of food and clothing, God will surely requite this; He pronounces no blessing upon those who neglect the personal labor for the poor.*9LtMs, Ms 34, 1894, par. 25*

“But this I say, that he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” (See *2 Corinthians 9:6-15*.) Here are the good works which cause love to God to deepen in the heart because of the

kindness and love expressed in relieving the poor and the oppressed. Thanks and praise are awakened in the hearts of God's needy ones, and flow back to God, and angels join the songs of praise coming from human lips which glorify God. "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." [*Verse 13.*] *9LtMs, Ms 34, 1894, par. 26*

While there is need for every man and woman to be faithful in tithes and offerings to God, "that there may be meat in mine house, saith the Lord" [*Malachi 3:10*], yet this does not comprise all our duty. Those who are so zealous to gather everything possible into the treasury, let them draw upon those who are able, and not press men into service into the canvassing field or in any branch of the work where more is required of them than they are able to give. The prayers and tears of these oppressed ones enter into the ears of the Lord of Sabaoth and He will answer their prayers, but His face will be turned away from the shepherds who did not answer their plea, who took from them the money that should have given bread to their hungry families. *9LtMs, Ms 34, 1894, par. 27*

"I desired mercy and not sacrifice," saith the Lord. [*Hosea 6:6.*] The oppression of one widow, the neglect of one father who makes his plea for consideration, will be charged against any one who will do this. God's cause can afford to be just. We need to have eyes anointed with the heavenly eyesalve, that we may see things on all sides. We have not a one-sided religion, but full, complete, in Jesus Christ in everything. *9LtMs, Ms 34, 1894, par. 28*

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [*Isaiah 1:16, 17.*] This Word is for the managers in all our institutions, for all ministers who are over the flock, for all who have any connection whatever with the cause of God. Let them give heed unto it; then will the Lord sanctify, and cleanse, and bless, and prosperity shall attend the workers. *9LtMs, Ms 34, 1894, par. 29*

There is a sin among my people, saith the Lord. It is the want of

Christ's love for the children of God who need sympathy and encouragement, who need the rich grace of Christ poured into the soul. God help us to care for the very ones it is our duty to care for and to bless. May the Lord help us individually to represent Christ in our world.*9LtMs, Ms 34, 1894, par. 30*

Ms 35, 1894

Diary/Letter to S. N. Haskell

Cooranbong, New South Wales, Australia

August 27, 1894

This manuscript is published in entirety in *13MR 355-358*.

Emily, May and myself drove four miles in a two-wheeled trap, which was drawn by a large horse. We went in search of oranges, which grow in this locality without receiving cultivation. This soil produces the best oranges we have eaten since coming to this country. They are not as sour as those we have procured in Granville and in other localities. They are very nice when picked from the tree and eaten fresh. They are juicy and refreshing. We paid three pence, or six cents in American money, per dozen. We went into a field, or paddock as it is called here, and came to a house that sits far back from the road, and in the background was a forest of thickly growing trees.*9LtMs, Ms 35, 1894, par. 1*

On making known our errand, we were directed to go on to another house beyond; but we could not drive the horse and carriage any farther. A ravine had to be crossed, and Emily and May walked a log to cross it. I was left seated in the two-wheeled carriage. I watched them until they disappeared from my sight in the thick woods. I began to get anxious for their return, for they were absent for some time, and I was thankful to see them coming through the woods. Emily was carrying all the oranges she could manage, and May had her hand full of ferns.*9LtMs, Ms 35, 1894, par. 2*

After going through the woods they found a clearing of several acres of land. On this place they found the oranges which were reputed to be the best in the community. Upon testing them, we were convinced of their excellence. In this out-of-the-way place they found a pretty location, and people who were communicative and courteous. A pleasant-faced, white-haired, aged lady stated that they had lived there thirty-two years. She said that when her husband was alive he had kept the farm in good condition, but that since his death her son had neglected the work, and the farm did

not look as it used to, for her son took no interest in farming.*9LtMs, Ms 35, 1894, par. 3*

We should judge that the general difficulty with farming here is a lack of interest. There is plenty of idleness, numerous holidays which are improved in following many kinds of objectionable amusements. The people are interested in horse racing and card playing, in smoking and drinking, and this kind of employment benefits neither themselves nor others. They pass away their time in this way, and the lands are neglected. But if the soil was cultivated, it would produce excellent fruit. Because of the slack, slipshod way the landholders cultivate their farms, nothing flourishes as it should, and the impression made upon those who view the land is that it is too poor to yield a good crop.*9LtMs, Ms 35, 1894, par. 4*

I have been anxious that the land should be taken in hand and thoroughly worked. Even the orange trees are left to grow up amid the grass as wild trees grow. But where such immense trees flourish as flourish here, many of them growing up perfectly straight toward heaven, I am convinced that with the blessing of God, with diligence and faithfulness in working the land, farmers might produce gratifying results, and in return for the labor put forth they might reap a good harvest. I have thought of the many families who are crowded in our large cities, and I have thought how pleased I would be if some of them would come to this place and put forth their energies in clearing the land, and in subduing and cultivating the soil. This place is very restful to me.*9LtMs, Ms 35, 1894, par. 5*

Sabbath, August 25, we all went out on the school land, and made ourselves comfortable in the woods. I had my folding chair, Brother Lawrence made a seat for his wife, and Brother Tucker and others seated themselves on the four rugs on the ground. I read two articles to them in which they seemed much interested. We then sang a hymn and had a season of prayer. After we had eaten some oranges we returned home. We all had a good appetite for our dinner. We enjoyed being on the school land amid the trees and the beautiful things of nature. I love to be in the groves where I can hear the birds sing.*9LtMs, Ms 35, 1894, par. 6*

On Sunday, August 26, Brother Lawrence took us in the trap, and we drove over a good share of the school land in order to obtain a more extensive view of the grounds. In some places the roads were very rough; but I kept thinking, Let the cart jolt, it is a change of exercise, it will do me good. I enjoyed the trip and we were out roughing it nearly all day. We came home at dark. I was much pleased with the ground. We walked over one farm where the land had been cleared, and which joined the school land.*9LtMs, Ms 35, 1894, par. 7*

We examined the way in which they work the land, and found that the plough had been put in only to about the depth of six inches. An intelligent American farmer would not regard this as a faithful way of working the land. Those who work in this cheap, superficial way cannot expect to receive anything out of harmony with their method, but in accordance with it. Of this forty acres only a portion of it had been cleared. We saw that during the previous year corn had been raised.*9LtMs, Ms 35, 1894, par. 8*

There were fruit trees on the farm, and the peach trees were so full of blossoms that they looked like immense bouquets. First-class lemons grow here. There are some lemons already on the trees, but it is a wonder that they have any trees at all. In order to clear the ground of weeds, they set fire to the underbrush, and from the appearance I should suppose that they had left the fire to run, for several of their fruitful lemon trees were so burned that they will probably die.*9LtMs, Ms 35, 1894, par. 9*

The more I see the school property the more I am amazed at the cheap price at which it has been purchased. When the board want to go back on this purchase, I pledge myself to secure the land. I will settle it with poor families; I will have missionary families come out from America and do the best kind of missionary work in educating the people as to how to till the soil and make it productive. I have planned what can be raised in different places. I have said, "Here can be alfalfa, there can be strawberries, here can be sweet corn and common corn, and this ground will raise good potatoes, while that will raise good fruit of all kinds." So in imagination I have all the different places in flourishing condition.*9LtMs, Ms 35, 1894, par. 10*

No one needs to have regret in reference to this land, for with proper working it will surprise the people in this section of the country. All the regret I have is that we have not money to take in sections of the land that would extend the ground. I have not one doubt in reference to the securing of this land. If the Lord prospers those who occupy it and who cultivate it, as we believe He will, we shall see a change that will surprise all who look upon it. I can hardly endure the thought that time is passing, and that the work of clearing the land is delayed.*9LtMs, Ms 35, 1894, par. 11*

I have walked over the most of the O'Leary land. It has been cultivated and should be included in the school land. Someone should be at work upon it, cultivating it. If it could be purchased for any reasonable sum, I would not object to securing the place as a home for myself, if it was thought advisable to do so. No time should be lost in cultivating the land. In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it brought forth a bountiful harvest. Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school. Since I have been here for a few days and have an opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen will produce some kind of a crop.*9LtMs, Ms 35, 1894, par. 12*

We cannot expect to find Eden, the Garden of God, in this sin-desecrated earth. There will always be something to mar the most desirable place; but we do see in this land, if not faultless, a favorable place for the location of our school. These grounds will furnish the very best of gymnasiums for our young men, and for our teachers as well. Those who educate the youth in book knowledge need physical exercise to strengthen the muscles as much as do our students. Our teachers need to educate far more from nature than they do. Nature is God's great school, and on these grounds resources are found for acquiring greater knowledge of the wonderful works of God. Advantages procured by locating in this place are not presented to the teachers in such abundance in other places. Here is God's great farm.*9LtMs, Ms 35, 1894, par. 13*

My mind is filled with awe as I look at these giant trees, and

consider the fact that this is God's great forest garden which His own hand has planted and cared for in promoting the growth of trees, shrubs, and beautiful ferns. God's own work is seen in the streams of water on either side of the land purchased for the school. On these clear, deep waters both men and women may exercise their muscles in working the oar. The youth who have been accustomed to do nothing but amuse themselves and spend money on their holidays, may here find plenty of good work in rowing boats to transport wood from the country to the cities. From the smooth waters of the river they may row into the beautiful waters of the lake which are smooth as glass.^{9LtMs, Ms 35, 1894, par. 14}

I felt my heart bound with gratitude when I considered that in the providence of God the land was in our possession. The climate has marked advantages over the climate of Victoria, and I long to shout the high praises of God for so favorable a situation. John, the greatest prophet that has ever been delegated to bear a startling message to the world, obtained his education in the wilderness. The scenery of nature was before him as an open book, and God was his teacher. The flattering temptations that come to those who are crowded in the cities did not reach John in the wilderness. His eyes rested upon scenes that were pure and natural, and revealed the character of God to his soul, so that he looked up from nature to nature's God.^{9LtMs, Ms 35, 1894, par. 15}

Although these lands are secluded, yet they are perfectly accessible, possessing rare advantages for exporting and importing all that is necessary. Newcastle is within twenty miles, and Sydney is reached by traveling two and three quarters hours on the cars.^{9LtMs, Ms 35, 1894, par. 16}

Ms 36, 1894

Review and Herald Office

Refiled as *Lt 71a, 1894*.

Ms 37, 1894

Sermon/Dedication Sermon at Prospect Church.

Prospect Church, New South Wales, Australia

September 16, 1894

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“And the Jews’ passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.” [*John 2:13-16.*] These were the words He spoke at the first cleansing of the temple; and at the second cleansing of the temple, just prior to His crucifixion, He said unto them, “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” [*Matthew 21:13.*] That was a very decided statement of condemnation.⁹*LtMs, Ms 37, 1894, par. 1*

Why was it that Christ’s indignation was stirred as He came into the temple courts? His eye swept over the scene, and He saw in it the dishonor of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercation between those who were buying and selling. In the courts of God even the priests and rulers were engaged in traffic and merchandise. As Christ’s eye swept over that scene, His appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Christ. When once their attention was called to Him, they could not withdraw their eyes from His face, for there was something in His countenance that awed and terrified them. Who was He? A humble Galilean, the son of a carpenter who had worked at His trade with His father; but as they gazed upon Him, they felt as though they were arraigned before the judgment bar.⁹*LtMs, Ms 37, 1894, par. 2*

What was it that He saw as He looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay, because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted were in suffering and distress because they longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it?*9LtMs, Ms 37, 1894, par. 3*

Christ's prophetic eye took in the future, took in not only the years but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached for the poor. In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as He took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which He spoke, as He said, "Take these things hence," and overthrew the tables of the moneychangers and drove out the sheep and the oxen. [*John 2:15, 16.*] The people looked upon Him as though spellbound, for divinity flashed through humanity.*9LtMs, Ms 37, 1894, par. 4*

Such dignity, such authority, shone forth in the countenance of Christ that they were convicted that He was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction that He was the One sent of God. Some said, "He is the Messiah," and those to whom He revealed Himself were indeed convicted that He was the Teacher sent of God. But those who stifled the voice of conscience, who desired riches, and were determined to have them no matter in

what way they were to be obtained, closed the door of their heart against Him.*9LtMs, Ms 37, 1894, par. 5*

The moneychangers, who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at His action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track. The priests and the rulers also fled in dismay, and the traffickers in merchandise. As they fled, they met others on their way to the temple, but they told them to go back. They said that a man having authority had driven out the oxen and the sheep, and had expelled them from the temple.*9LtMs, Ms 37, 1894, par. 6*

When Christ had expelled those who had sold doves, He had said, "Take these things hence." [*Verse 16.*] He had not driven the doves out as He had the oxen and the sheep, and why? Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in the temple courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes.*9LtMs, Ms 37, 1894, par.*

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The priests and rulers had fled terrified and awed from the midst of the people; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who He was. They did not know that He was a representative of the Father. They did not know that He had clothed His divinity with humanity; and yet they had a consciousness of His divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted, and had misrepresented His character and mission. In His pitying love He longed to save them from their errors. He longed to save the priests and the rulers who, while claiming to be guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and rulers recovering from their dismay, said, "We will return, and challenge

Him, and ask Him by what authority He has presumed to expel us from the temple.”*9LtMs, Ms 37, 1894, par. 8*

But what a scene met their eyes as they entered again the courts of the temple. Christ was ministering to the poor, the suffering, and the afflicted. These had cried in their anguish because they could not find a relief from their affliction and their sin. They had heard of this man Jesus; they had heard a rumor concerning His compassion and love. They had heard how He had healed the sick, opened the eyes of the blind, and made the lame to walk; and one cry for pity went up from their lips. One after another they began to relate the story of their affliction, and He bent over them as a tender mother bends over her suffering child. He bade the sick and the afflicted to come forth into health and peace. He gave the suffering tender comfort. He took the little ones in His arms, and commanded freedom from disease and suffering. He gave sight to the blind, hearing to the deaf, health to the diseased and comfort to the afflicted.*9LtMs, Ms 37, 1894, par. 9*

When the priests entered the temple, they heard acclamations of joy and songs of praise. They heard men glorifying God for the wonderful works that were done among them. They heard mothers bidding their children to praise their deliverer, and to give thanks to Him who had brought comfort and relief, health and peace. He gave them an evidence of His divine mission! He was doing the very work which had been prophesied that the Messiah would do. He had opened the book of the prophet *Isaiah* in the synagogue at Nazareth and had read the description of 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.” [*Luke 4:18.*]*9LtMs, Ms 37, 1894, par. 10*

The priests and rulers and scribes ought to have known that He was the Anointed of the Lord, for they claimed to be expositors of the prophecies. The Holy Spirit also wrought to present the prophecies to the minds of those who beheld the wonderful works of Christ in the temple. But many of them closed their hearts to conviction, for they did not like Him. They questioned, What

business had He to interrupt their work? The stalls were their own, and they had paid a sufficient price to the temple authorities for the privilege of selling the sacrificial offerings to the people. When they returned, they asked, "What sign showest thou that thou doest these things?" [*John 2:18.*] Had He not given them a sign? Had He not flashed light and sensibility into the souls of these men? But they determined not to yield to conviction, but to close the door of their hearts against Jesus.*9LtMs, Ms 37, 1894, par. 11*

On their way to the temple, they had given vent to their hatred, and had said that they would kill Him, and be rid of the troubler. When they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." [*Verse 19.*] Their hearts were full of avarice and selfishness, they had oppressed the widow, the fatherless, and the poor, and had refused to give them an offering at the small price which they could pay. When the poor had presented their affliction to them, they had turned away as unfeeling as though the afflicted had no souls to save. They had pointed the finger of scorn at them, speaking vanity, and charging the poor with sin, declaring that their suffering and poverty was a curse from God on account of their transgression.*9LtMs, Ms 37, 1894, par. 12*

Men who could thus deal with the afflicted, were not above planning the murder of the Son of God. Whoever indulges an unkind, unmerciful or envious disposition, is cherishing the very same spirit that put to death the Saviour of the world.*9LtMs, Ms 37, 1894, par. 13*

When Christ said, "Destroy this temple," He was referring to Himself, for they had just been talking of putting Him to death. Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" [*Verse 20.*] They were speaking of the temple at Jerusalem, but "he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered he had said this unto them; and they believed the scriptures, and the word which Jesus had said." [*Verses 21, 22.*] But the Jews did not believe on Him. They hated Him, for He had interfered with their gain-getting, and they knew that He read their hearts as an open book.*9LtMs, Ms 37, 1894, par. 14*

“Now when he was in Jerusalem at the passover, in the feast day, many believed in his name when they saw the miracles that he did.” [Verse 23.] He gave them heaven’s evidence of His divine mission, but He “did not commit himself unto them, because he knew all men, and he needed not that any should testify of man: for he knew what was in man.” [Verses 24, 25.] He had to watch them continually, for they were ever on His track, seeking for something by which they might accuse Him. The question is today, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ and made His Father’s house, not a house of prayer, but a den of thieves?⁹*LtMs, Ms 37, 1894, par. 15*

As Christ talked with the scribes and Pharisees, His prophetic eye was taking in the future. He heard the tramp of the Roman army and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God was no longer exercised for the rebellious city. He saw that the angel of mercy would fold her wings and take her departure. Christ looked even beyond this; he saw the inhabitants of the world just previous to His second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, “As the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” [*Matthew 24:37-39.*] What was it that caused the destruction of the people in the world before the flood? It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God’s retributive judgment. “Even so shall it be when the Son of man is revealed.” [*Luke 17:30.*]⁹*LtMs, Ms 37, 1894, par. 16*

The heart of Christ was ever touched with human woe. It was His tenderness of heart that caused Him to come to earth to bring salvation to our world; it was love that led Him to step down from His throne, to lay aside His royal robe, and clothe His divinity with humanity. Every voice ought to be proclaiming, “Behold the Lamb of

God, which taketh away the sin of the world!” [John 1:29.] In the highways, in the byways, the people of God should be proclaiming the message of truth. Some will hear and will be converted, and some will not. *9LtMs, Ms 37, 1894, par. 17*

In the time of Christ there were many priests that believed on Him, but they would not acknowledge Him for fear they would be turned out of the synagogues. They feared they would not be popular, and that they would be in disgrace if they followed in the footsteps of Christ. The mission of Christ was to seek and to save that which was lost, and we thank God that there are a few who will take their position upon the commandments of God, even though it places them on the unpopular side. *9LtMs, Ms 37, 1894, par. 18*

We are glad that we have been able to unite our mites together and to erect a house in which to worship God. Let us praise Him with heart and soul and voice. You have taken hold of the truth for the truth’s sake, and have decided to obey the Word of God. You have embraced the seventh-day Sabbath according to the commandment of God. The commandment says, “Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.” [Exodus 20:9-11.] *9LtMs, Ms 37, 1894, par. 19*

It requires moral courage to take a position to keep the commandments of the Lord. An opposer of the truth once said that it was only weak-minded people, foolish, ignorant persons, who would turn away from the churches to keep the seventh day as the Sabbath. But a minister who had embraced the truth replied, “If you think it takes weak-minded persons, just try it.” It takes moral courage, firmness, decision, perseverance, and very much prayer to step out on the unpopular side. *9LtMs, Ms 37, 1894, par. 20*

We are thankful that we can come to Christ as the poor suffering ones came to Christ in the temple. We hope that this house will be a house of prayer, and that those who enter here will realize that

they are coming to meet with God. Christ has said, "Where two or three are met together, there am I in the midst." [*Matthew 18:20.*] We do not expect to be able to furnish you with a minister always; but you must have root in yourselves. You must learn to draw for yourselves from the fountain of life. You have not dared to trample under foot the commandments of God, and have stepped out on unpopular truth, let the result be what it may. Will the Saviour ever turn away to leave you to struggle alone? No, never. But He never told His disciples that they should have no trials, no self-denial to endure, no sacrifices to make. The Master was a man of sorrows, and acquainted with grief. "Ye know the grace of our Lord Jesus Christ, how that though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich." [*2 Corinthians 8:9.*] We thank God that in your poverty you can call God your Father. Poverty is coming upon this world, and there will be a time of trouble such as never was since there was a nation. There will be wars and rumors of wars, and the faces of men will gather paleness. You may have to suffer distress, you may go hungry sometimes, but God will not forsake you in your suffering. He will test your faith. We are not to live to please ourselves. We are here to manifest Christ to the world, to represent Him and His power to mankind.⁹*LtMs, Ms 37, 1894, par. 21*

We have been hewn as rough stones from the quarry of the world. Will He leave us with our rough edges, leave us to practice close dealing, and to manifest selfishness? Never. He brings us into His workshop to be hewed and squared, polished and finished, for the heavenly building, for you are to be framed into a holy temple unto the Lord. When the truth is received, the rough character changes, and worldliness, selfishness, and pride are worked out of the heart. The office of the Holy Spirit is to work the man. It is not our place to work the Holy Spirit. If we are ignorant when brought into the truth, we are not to remain so.⁹*LtMs, Ms 37, 1894, par. 22*

Was Christ ignorant? He was the greatest Teacher the world ever saw. He chose the unlearned fishermen to be His disciples in order that they might learn of Him, and become wise unto salvation. Why was it He did not choose the scribes and the Pharisees? It was because He could not trust them. He said of them, "In vain do they worship me, teaching for doctrines the commandments of men."

[*Mark 7:7.*] Why is it that the Lord does not choose the learned and the popular today and work with the churches? It is because they follow the same course as did the scribes and the Pharisees. But the greatest Teacher the world ever knew says to you, "Come unto me all ye that labor and are heavy laden, and I" (the Son of the infinite God) "will give you rest." But there is something more. He continues, "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.*]*9LtMs, Ms 37, 1894, par. 23*

Christ said, "I have kept my Father's commandments, and abide in his love." [*John 15:10.*] Christ is testing us today to see if we will be obedient to the law of God as He was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire, What is the way of the Lord? to do justice and judgment, to seek mercy and to walk humbly with our God, we shall hear Him say, "Child, come up higher." He has builded for us a city, and He is not ashamed to call us brethren. He will gather the strangers and the pilgrims to Himself.*9LtMs, Ms 37, 1894, par. 24*

We hope that this house will be a place where the honor of God shall dwell. Let every one who comes to worship here surrender himself to God, with all the affections and desires. Satan will try to work upon human hearts to cause dissension among brethren, to weaken faith. Faith! Of course we want it. Faith and works go together, and faith is made perfect by works. We want the faith that works, that works by love, by the love we have for Jesus Christ. If our hearts are all aglow with love for Him as our personal Saviour, we shall do the work of God. Dissension will not enter here, for you will be one, as Christ is one with His Father. Your old passions will be put away, the soul temple will be cleansed by the work of the Holy Spirit, and Christ will abide in the heart. And through Him we shall be able to do all things.*9LtMs, Ms 37, 1894, par. 25*

Standing under the broad shield of omnipotence, we do not feel that we are in the minority. God is a majority. Wherever we shall go, we shall remember those who worship here, and shall pray that others may unite with you. We are to consider that Christ has set us to be

a light amid the moral darkness of the world. We are not to misinterpret the character of God, we are not to be fretful, to speak out what we think, to blame and criticize and censure others; but we are to let the Holy Spirit fashion the character after the similitude of Christ.⁹*LtMs, Ms 37, 1894, par. 26*

Now let us see what Jesus will do for us if we let Him. In His prayer for His disciples He said, “And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.” [*John 17:13.*] Is it possible to have joy in obeying Christ? It is the only real joy that any soul can have. You may have what you call a “good time,” and laugh and joke; but your joy will only be a foolish gratification of a mind that is not well balanced by the Spirit of God. Christ continued, “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.” [*Verse 14.*]⁹*LtMs, Ms 37, 1894, par. 27*

Do you expect that the world will love you when you go contrary to the customs and traditions of the world? Do you expect to be treated better than was the Master of the house? “Sanctify them through thy truth: thy word is truth.” [*Verse 17.*] You have received the truth. Now do not feel that you must hide it under a bushel. Let it be known to others, let it shine forth, that others may be saved, may be sanctified through it. Be a living example, be under the control of the Spirit of Christ. Jesus says, “Neither pray I for these alone, but for them also which shall believe on me through their word.” [*Verse 20.*] This tells you your duty. The word of those who believe is to be as seed sown in the hearts of others that will spring forth and bear fruit unto life eternal.⁹*LtMs, Ms 37, 1894, par. 28*

Christ prays for the unity of His people, and says, “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.*] What a oneness is here represented! In this unity, divine credentials are presented to the world, that they may believe in Jesus. “And the glory which thou gavest me, I have given them: (that is the character which Christ has, His righteousness); that they may be one even as we are one.” [*Verse 22.*]⁹*LtMs, Ms 37, 1894, par. 29*

Christ within is the glory of God, the hope big with immortality and eternal life. "That they all may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; that the world may know," and now comes the greatest assertion that has ever been made in behalf of His people, "that thou hast sent me, and hast loved them as thou hast loved me." [*Verses 22, 23.*] Can we take that in? The "God of heaven loves us as He loves His Son." All the world is in rebellion against God, but those who struggle, who strive, who agonize to enter in at the strait gate, are beloved of God with peculiar tenderness, and they shall find the broad path, for, "thy commandment is exceeding broad." [*Psalm 119:96.*] "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*]*9LtMs, Ms 37, 1894, par. 30*

When the world is brought in connection with the converted people of God, they realize that they have been transformed in character, and thus they glorify God. Of them Jesus says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory," (they are to behold His divinity, His oneness with the Father which He had from the beginning,) "which thou hast given me, for thou lovedst me before the foundation of the world." [*John 17:24.*] Christ said to His disciples, "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 ... I will come again, and receive you unto myself; that where I am, there ye may be also." [*John 14:2, 3.*]*9LtMs, Ms 37, 1894, par. 31*

"O righteous Father, the world knows all about thee." Is that the way it reads? Does the world know all about you, brethren? Jesus says, "The world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [*John 17:25, 26.*] Praise God, brethren, with heart and soul and voice. Even when amid trials, we should be the happiest people on the earth, because our life is hid with Christ in God, and when He shall appear, we also shall appear with Him in glory. We are not living for the applause of the world; we are living for the future, immortal inheritance. We are heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. When sorrow

takes hold of your soul, when persecuted and afflicted, lift up your head, for your redemption draweth nigh. You are to have a life that measures with the life of God. You are not to seek to meet the world's standard, but to be a commandment-keepers, to be members of the royal family, children of the heavenly King, and to enjoy eternal riches.*9LtMs, Ms 37, 1894, par. 32*

Climb the ladder of progress heavenward. Christ is the ladder, whose base is on the earth, and whose topmost round reaches to the highest heaven. God is above the ladder, and His glory is shining on every round. You must climb the ladder by clinging to Christ, and finally reach His everlasting kingdom. I pray you in the name of Christ, put on every piece of the armor of God, and fight manfully the battles of the Lord. "For we wrestle not against flesh and blood, but 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 6:12, 13.*]*9LtMs, Ms 37, 1894, par. 33*

When you are met with sneers and ridicule, rejoice that your names are written in the books of heaven, that you are to be made immortal, to have an abundant entrance into the kingdom of heaven, because you are law-abiding citizens of the heavenly country. You shall see the King in His beauty, and dwell with Him, and have a life that runs parallel with the life of Jehovah.*9LtMs, Ms 37, 1894, par. 34*

Ms 38, 1894

Sermon/Missionary Work

NP

October 9, 1894

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Christ said to His disciples, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” [*Mark 16:15, 16.*]*9LtMs, Ms 38, 1894, par. 1*

The field is the world, and we know better what this saying comprehends than did the apostles who received the commission to preach the gospel to all the world from the lips of Christ. The whole world is a vast missionary field, and yet we who have been long established in the truth should be encouraged with the thought that fields which were once difficult of access, are now easily entered. Every church in our land should seek for the revival of the missionary spirit. They should seek for steady growth in zeal and activity. They should pray that the indifference which has caused both men and means to be withheld from the work should be banished, and that Christ should abide in the soul. For our sakes He became poor, that we through His poverty might be made rich.*9LtMs, Ms 38, 1894, par. 2*

The office work of the Holy Spirit is to convince of sin, and I know that it is a sin for any one of us to be indifferent now. As we look around at the different fields that have been entered, we are led to inquire, “What hath God wrought?” [*Numbers 23:23.*] What more could He have done for His vineyard than He has done? God has made provision to supply His rich grace, to give divine power for the performance of His work, and nothing is wanting on the part of God. The lack is on the part of the human agency who refuses to co-operate with divine intelligences—through the plan He has devised nothing can be done for the salvation of men.*9LtMs, Ms 38, 1894, par. 3*

Sinners who have been blessed with light and evidence, who know that through grace that can be supplied to them they may meet the conditions upon which salvation is promised, and yet who decline to make the attempt, have but themselves to blame for their own destruction. We feel that of such it may be said, "Christ has died for them in vain." But who is to blame for the loss of the souls who know not God and have had no opportunity for hearing the reasons of our faith? What obligation rests upon the church in reference to a world [that is] perishing without the gospel? Unless there is more decided self-denial on the part of those who claim to believe the truth, unless there is more decided faithfulness in bringing in all the tithes and offerings into the treasury, unless broader plans are laid than have yet been carried into execution, we shall not fulfill the gospel commission to go into all the world and preach Christ to every creature.*9LtMs, Ms 38, 1894, par. 4*

The preaching of the gospel is God's appointed way for converting the souls of men. Men must hear in order to be saved. They cannot hear without a preacher, and the preacher must be sent. This makes it necessary to have funds in the treasury in order to provide means whereby the missionary may reach destitute fields. In the light of this fact, how can those who profess to follow Christ rob God of His own intrusted talents in tithes and offerings? Is it not refusing bread to a starving soul? To withhold the means which God has claimed as His own, whereby He has made provision that souls shall be saved, will surely bring the curse of God upon those who thus rob God. Souls for whom Christ has died are denied the privilege of hearing the truth, because men refuse to carry out the measures which God has provided for the enlightenment of the lost.*9LtMs, Ms 38, 1894, par. 5*

Money is not to be furnished for the carrying out of the work of the gospel in some mysterious way, and through unseen, mysterious agencies. God will not shower money from the windows of heaven to do His appointed work, to spread the truth in our world and to save souls unto eternal life. He has made His people stewards of His means to be used for His glory by blessing humanity. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a

blessing, that there shall not be room enough to receive it.” [*Malachi 3:10.*]⁹*LtMs, Ms 38, 1894, par. 6*

God will not pour out gold and silver from the windows of heaven, but that which [is] of infinitely greater value. He says, “I will pour out my Spirit upon you.” [*Proverbs 1:23.*] The Holy Spirit of God will bless those who are faithful in the discharge of their duty. The Lord continues, “And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.” [*Malachi 3:11, 12.*]⁹*LtMs, Ms 38, 1894, par. 7*

What a vast number among us have been blessed with great opportunities, and have been privileged to be educated in the truth. How many should be employed in communicating to others that which has been communicated to them, and in so doing their knowledge would increase. It is not alone the ministers who are needed to let their light shine forth to the world, but both old and young should be lightbearers. To every man God has entrusted talents that should be improved in communicating to others the light that has been communicated to them. This is the very work that the Saviour estimates as of the greatest value.⁹*LtMs, Ms 38, 1894, par. 8*

The Lord has provided our churches with wonderful advantages in order that they may be the light of the world, and yet many are idle in the Master’s vineyard. Souls are perishing out of Christ, and every one is called to the practice of self-denial, to put forth earnest efforts for the salvation of the world. We must reach the people, not by giving high-flown, flowery descriptions, but by preaching Jesus Christ and Him crucified, as the only means by which men may enter heaven. The lessons Christ thought essential to give to the world are the lessons which now are most important for men to understand in order that they may be able to secure eternal life. The people must bear the truth for this time, and especially must children and youth have line upon line and precept upon precept. They must know the conditions upon which their salvation is promised, or they will be lost. Let the shaft be sunk deep into the

mine of truth, the Word of God, and let the precious ore be discovered. There is need of more carefully, more thoroughly exploring God's mine. To the earnest seeker for truth it will yield untold treasures of inestimable value that will meet the necessities of every human soul.*9LtMs, Ms 38, 1894, par. 9*

In the name of Jesus Christ I would appeal to the church who has been made the depository of deep and precious truths. God has given treasures to the church not to be hoarded, not to be buried in the earth, but to be imparted to others, that others may be enriched as well as ourselves. How shall we work? Let both laymen and ministers follow the example of Christ. Let them meet the people where they are. I would entreat you to labor in word and doctrine. Do not get above the simplicity of the work. Do not soar away above the minds of the common people so that they cannot follow you, and if they did follow you, would neither be benefited nor blessed.*9LtMs, Ms 38, 1894, par. 10*

Teach the simple lessons of Christ. Tell the people the touching story of His life of self-denial and sacrifice. Tell them of His humiliation and death. Tell them of His resurrection and ascension, of His intercession for them in the courts of God. Tell them that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*9LtMs, Ms 38, 1894, par. 11*

Ms 39, 1894

The Conflict between Light and Darkness

NP

October 4, 1894

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The great controversy between the Prince of light and the prince of darkness has not abated one jot or tittle of its fierceness as time has gone on. The stern conflict between light and darkness, between error and truth, is deepening in its intensity. The synagogue of Satan is intensely active, and the deceiving power of the enemy is working in the most subtle way in this age. Every human mind that is not surrendered to God and is not under the control of the Spirit of God will be perverted through satanic agencies.⁹*LtMs, Ms 39, 1894, par. 1*

The enemy is working continually to supplant Jesus Christ in the human heart, and to place his attributes in the human character in the place of the attributes of God. He brings his strong delusions to bear upon the human mind in order that he may have a controlling power and obliterate the truth and abolish the true Pattern of goodness and righteousness, in order that the professed Christian world shall be swept to perdition through separation from God. He is working in order that selfishness shall become worldwide, and thus make of no effect the mission and work of Christ.⁹*LtMs, Ms 39, 1894, par. 2*

Christ came to the world in order to bring back the character of God to man, and to retrace on the human soul the divine image. Through His entire life Christ sought by continuous, laborious efforts to call the world's attention to God and to His holy requirements, in order that men might be imbued with the Spirit of God, might be actuated by love, and might reveal in life and character the divine

attributes. Christ came to be the light and life of the world, and His life was one of continual self-denial and self-sacrifice. The Lord Jesus valued every human being, and could not endure the thought that one soul should perish. His great heart of love embraced the whole world and led Him to provide complete salvation to all who would believe in Him.*9LtMs, Ms 39, 1894, par. 3*

In the character of Christ majesty and humility were blended. Temperance and self-denial were seen in every act of His life. But there was no taint of bigotry, no cold austerity manifested in His manner to lessen His influence over those with whom He came in contact. The world's Redeemer had a greater-than-angelic nature, yet united with His divine majesty was meekness and humility that attracted all to Himself. He speaks to all 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 of heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*]*9LtMs, Ms 39, 1894, par. 4*

Christ is man's example. "In him was life; and the life was the light of men ... That was the true light, which lighteth every man that cometh into the world ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [*John 1:4, 9, 14.*] Christ, our Redeemer, comprehended all the necessities of man. He formulated the mighty plans by which fallen man is to be uplifted from the degradation of sin. In every circumstance, however trivial, He represented the Father. Though upholding the world by the word of His power, yet He would stoop to relieve a crippled bird.*9LtMs, Ms 39, 1894, par. 5*

O that we all [had an] intelligent knowledge of Jesus Christ! Weary and worn as He often was, yet He pleased not Himself. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] "See that ye refuse not Him that speaketh." [*Hebrews 12:25.*] Who are those that refuse to hear the voice of Christ? They are those who do not hear and practice His Word. They are those whose hearts are crowded and overcharged with surfeiting and drunkenness and the cares of this life, who are eating and drinking, planting and building, marrying

and giving in marriage. They are those who will not receive the message of warning in these last days.*9LtMs, Ms 39, 1894, par. 6*

Satanic agencies are at work to keep the minds of men engrossed with the things of this life, in order that he may work counter to the mission and work of Christ. Of Satan Christ declared, "He abode not in the truth." [*John 8:44.*] Once Satan was in co-partnership with God, Jesus Christ, and the holy angels. He was highly exalted in heaven, and was radiant in light and glory that came to him from the Father and the Son; but he became disloyal and lost his high and holy position as covering cherub. He became the antagonist of God, and apostate, and was excluded from heaven. He established his empire and planted the standard of rebellion against the law of Jehovah. He invited all the powers of evil to rally about his standard in order to form a desperate companionship of evil to league against the God of heaven. He worked perseveringly and determinedly to perpetuate his rebellion, and to cause men to turn from Bible truth, and to stand under his banner.*9LtMs, Ms 39, 1894, par. 7*

As soon as the Lord, through Jesus Christ created our world and placed Adam and Eve in the Garden of Eden, he announced his resolution to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the human soul in the place of the divine image. He adopted methods of deception by which to accomplish his purpose. He is called the father of lies, an accuser of God and of those who maintain their allegiance to God, a murderer from the beginning. He put forth every power at his command to win man to co-operate with him in apostasy and succeeded in bringing sin into our world.*9LtMs, Ms 39, 1894, par. 8*

All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age, Satan has gathered human agencies through whom to work his diabolical purposes, and to bring about the enforcements of his plans and devices in the earth. The great putred fountain of evil has been continually flowing through human society. Though being unable to expel God from His throne, Satan has charged God

with satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices, he has drawn to himself the homage which man should have given to God, and has planted his satanic throne between the human worshiper and the divine Father.*9LtMs, Ms 39, 1894, par. 9*

But in man's behalf Christ met the specious temptations of Satan, and left to man an example as to how to overcome Satan in the conflict. He exhorts His followers, saying, "Be of good cheer; I have overcome the world." [*John 16:33.*] Satan has made masterly efforts to perpetuate sin. He arrayed all his evil agencies to war against Jesus Christ in an active, desperate conflict, in order that he might bruise the heart of infinite love. He seduced the people to bow to idols, and thus gained supremacy over earthly kingdoms. He considered that to be the god of this world was the next best thing to gain possession of the throne of God in heaven. In a large measure he has been successful in his plans and has led the people to reject Christ in His holy character, and to choose Barabbas who in character represented Satan, the god of this world.*9LtMs, Ms 39, 1894, par. 10*

The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended, and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will impersonate Jesus Christ, and the world who has rejected the truth will receive him as the lord of lords, and king of kings. He will exercise his power and work upon the human imagination. He will corrupt both the minds and bodies of men, and work through the children of disobedience, fascinating and charming as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!*9LtMs, Ms 39, 1894, par. 11*

The form Satan assumed in Eden when leading our first parents to transgress was of a character to bewilder and confuse the mind. He will work in a subtle manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects

to complete the work of deluding the human family. So deceptive will be his working that men will do as they did in the days of Christ, and when asked, Whom shall I release unto you, Christ or Barabbas? the almost universal cry will be Barabbas, Barabbas. And when the question is asked, What will ye then that I shall do unto him whom ye call the King of the Jews? the cry again will be, Crucify him.*9LtMs, Ms 39, 1894, par. 12*

Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way as they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify His interest with that of those who accept of Him as their personal Saviour. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth, and are turned unto fables, will be charged upon the guilty one as done to Christ in the person of His saints.*9LtMs, Ms 39, 1894, par. 13*

Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred towards them to the fullest extent possible. John foresaw the conflict of the remnant church and the powers of evil, and said, "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.*] The forces of the powers of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences men will be merged into fiends and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image.*9LtMs, Ms 39, 1894, par. 14*

Men were imbued with the satanic spirit at the time when they decided that they would have Barabbas, a thief and a murderer, in preference to the Son of God. The demonic power triumphed over

humanity, and legions of evil angels took entire control of men, and in answer to Pilate's question as to whom he should release unto them, they shrieked out, "Away with this man, and release unto us Barabbas." [Luke 23:18.] When Pilate spake again to them concerning Jesus, the hoarse cry was raised, "Crucify him, crucify him." [Verse 21.] Through yielding to demonic agencies, men were led to take their stand on the side of the great apostate. *9LtMs, Ms 39, 1894, par. 15*

Unfallen worlds looked upon the scene with amazement, and were not able to comprehend the degradation that sin had made. Legions of evil angels controlled the priests and the rulers, and gave voice to the suggestions of Satan in persuading and tempting the people by falsehoods and bribes to reject the Son of God and to choose a robber and murderer in His stead. They appealed to the very worst passions of the unregenerate heart, and stirred up the worst elements of human nature by the most unjust accusations and representations. What a scene was this for God to look upon, for seraphim and cherubim and angels to behold! The only begotten Son of God, the Majesty of heaven, the King of glory, was mocked, insulted, taunted, rejected, and crucified by those whom He came to save, who had given themselves to the control of him who had originated apostasy and rebellion. *9LtMs, Ms 39, 1894, par. 16*

Christ said, "If they do these things in a green tree, what shall be done in the dry?" [Verse 31.] "They shall deliver you up to councils; and in the synagogue ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. ... Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents and shall cause them to be put to death and ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." [Mark 13:9, 12, 13.] "And this gospel of the kingdom shall be preached unto all the world for a witness unto all nations; and then shall the end come." [Matthew 24:14.] The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. *9LtMs, Ms 39, 1894, par. 17*

The people of God are now to stand as representatives of the

attributes of the Father and the Son. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would have 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? Blessed is that servant, who his lord when he cometh will find so doing. Verily I say unto you, That he shall make him ruler over all his goods." [*Verses 42-47.*]9LtMs, Ms 39, 1894, par. 18

Ms 40, 1894

Sanctification and Repentance

NP

October 10, 1894

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Lift Him up, the Man of Calvary. Lift Him up and cry, "Behold, the Lamb of God which taketh away the sins of the world." [*John 1:29.*] Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and 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. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. ... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." *John 6:35, 54-57, 63.9LtMs, Ms 40, 1894, par. 1*

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as though the clouds are rolled back and we are in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an immortal crown. "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 6:11-13.9LtMs, Ms 40, 1894, par. 2*

Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life must point

their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of the Prince Emmanuel. We have no time for wounding and tearing down one another. How many there are who need to heed the words that Christ spoke to Nicodemus. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ... Except a man be born of water and the Spirit he cannot enter into the kingdom of God. ... Ye must be born again." [*John 3:3, 5, 7.*]*9LtMs, Ms 40, 1894, par. 3*

There are many who claim to be followers of Christ, whose names are enrolled on the church books, who have not been a strength to the church. They have not been sanctified through the truth. In the prayer of Christ for His disciples He says, "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." *John 17:17-19.* It is not receiving the truth simply, but practicing the truth that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and New Testaments, that they may know what is truth.*9LtMs, Ms 40, 1894, par. 4*

When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep on constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to God by obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth.*9LtMs, Ms 40, 1894, par. 5*

Men may claim to be sanctified, but unless their sanctification is

witnessed to by the law and the prophets it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they have revealed the fact that they were following the inspiration of another spirit. True inspiration never rejects true inspiration; but is in harmony with the Bible. Anything that leads away from the Word of God is proved to be inspired from beneath. "To the law and to the testimonies, if they speak not according to this word, it is because there is no light in them." [*Isaiah 8:20.*]*9LtMs, Ms 40, 1894, par. 6*

Those who claim to be sanctified, and who give no heed to the words of divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining.*9LtMs, Ms 40, 1894, par. 7*

The law of God requires nothing short of spiritual perfection, and through the infinite sacrifice of the Son of God, complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer; of himself he has no perfection. "Without me," Christ says, "ye can do nothing." [*John 15:5.*] Provision for our perfection is found in union with Christ. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." [*John 17:23, 24.*]*9LtMs, Ms 40, 1894, par. 8*

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they have no delight. They did not know Him while in the world, and could not

learn to know Him in heaven. But of His disciples Jesus said, “O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”
[Verses 25, 26.]*9LtMs, Ms 40, 1894, par. 9*

[He] who [is] truly sanctified by a knowledge of God will render perfect obedience to God’s requirements. He will understand for himself what saith the Scriptures, and will present himself as a loyal child of God before his Maker. But many who claim sanctification refuse to comply with the conditions upon which the promises are made, and yet presume to expect the blessing that God has promised to the obedient. Their hearts are at enmity with the law of God and they are self-deceived and self-righteous. Unconsciously they are yielded to the suggestions of the first great rebel who led Adam and Eve to transgress the holy law of Jehovah.*9LtMs, Ms 40, 1894, par. 10*

They are breakers of God’s law, and yet claim that they are sanctified and made perfect, and thus they are [false] lights in the world. Many are deceived by their pretensions and are led to practice the same iniquity that they do, to show the same disregard for God’s law, and to teach others that they may transgress with impunity. This was the very attitude and work of Satan in bringing sin into our world, and through his agents he still continues his work of deception upon human minds, repeating the same story by which he led Adam and Eve to disregard the word of God, and to fail to bear a single test that God put upon them.*9LtMs, Ms 40, 1894, par. 11*

But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him—perfect obedience to His law. But righteousness without a blemish can only be obtained through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, His requirements are now the same as He required in Eden. It was the transgression of the law that resulted in sin, sorrow, and death. Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences,

that it was an impossibility to keep the law of God. When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted in triumph. But from the throne of God a voice was heard speaking words of mysterious import. "Sacrifice and offering thou didst not desire; my ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, 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 40:6-8.*]*9LtMs, Ms 40, 1894, par. 12*

When man fell Christ announced His purpose of becoming man's substitute and surety. Who was He? Isaiah says of Him, "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [*Isaiah 9:6.*]*9LtMs, Ms 40, 1894, par. 13*

John says of Him, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made. In him was life; and the life was the light of men. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." [*John 1:1-4, 14.*]*9LtMs, Ms 40, 1894, par. 14*

"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.*] When we accept of God's free gift, we become partakers of the righteousness of Christ, and are complete in Him. But those who do not obey God's law make it manifest that they have not accepted the righteousness of Christ. They may claim sanctification, but it is of a spurious character, for they array themselves against the plainest thus saith the Lord, and by their actions deny the Lord who bought them.*9LtMs, Ms 40, 1894, par. 15*

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy

in his selfish interest. When he tempted Christ in the wilderness he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willful, imperfect obedience. Those who claim to be sanctified, and yet turn away their ears from hearing the law, prove themselves to be the children of disobedience whose carnal hearts are not subject to the law of God, and neither indeed can be.*9LtMs, Ms 40, 1894, par. 16*

From *Genesis* to *Revelation* the conditions upon which eternal life is promised are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. “Keep My commandments and live” is the requirement of God. [*Proverbs 4:4.*] But one says, “My conscience does not condemn me in not keeping the commandments of God.” But in the Word of God we read that there are good and bad consciences, and the fact that your conscience does not condemn you in not keeping the law of God does not prove that you are uncondemned in His sight. Take your conscience to the Word of God, and see if your life and character are in accordance with the standard of righteousness which God has revealed in His Word. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours.*9LtMs, Ms 40, 1894, par. 17*

The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions, because they have not made the Word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God’s law. The gospel of Jesus Christ gives full recognition to the law of God, and declares the authority of God supreme. The gospel of Christ requires penitence for sin, and sin is the transgression of the law.*9LtMs, Ms 40, 1894, par. 18*

Paul the great gospel preacher declares, “I have kept back nothing that is 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 20:20, 21.*] Repentance towards God is a sign of sorrow for sin, for the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in law to save the transgressor of law, he must not only exercise repentance toward God, but have faith in Jesus Christ, his sacrifice, surety, mediator. Through the merits of Christ the sinner may claim the pardon of God.*9LtMs, Ms 40, 1894, par. 19*

Christ is continually drawing men to Himself. He continues to give the gracious invitation for the weary and the heavy laden to come unto Him and find rest unto their souls. He says, “Whosoever will, let him come and drink of the waters of life.” [*Revelation 22:17.*]*9LtMs, Ms 40, 1894, par. 20*

Before the soul decides to come unto Christ, the Holy Spirit is drawing him to the Saviour. Many have stumbled over the way to come to Christ, and have not comprehended what it means to be converted, because they have not understood what was comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ, for Jesus is drawing him unto Himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born by beholding the love of Christ who gave His life to save the sinner. It is the love of God that will soften the hardest hearts. It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken. A broken and a contrite heart, O God, Thou wilt not despise.*9LtMs, Ms 40, 1894, par. 21*

We may say, “Except the sinner repents of his sin he cannot be forgiven,” but while this is true let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling, until he thinks his sorrow is a sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him all unworthy as he is, and the first thing he knows he will realize that Christ’s love has broken every barrier down, and that he exercises repentance which is not to be repented

of. The sinner must go to Christ in order that he may be enabled to repent. Repentance that originates from ourselves will not recommend us to the favor of Jesus Christ. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart to turn away from sin and to cleave to that which is truth. It is Christ's virtue that makes repentance sincere and genuine. It has been stated that he whom Christ pardons, He first makes penitent. Peter declares the source of repentance, and says, "Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." [*Acts 5:31.*]*9LtMs, Ms 40, 1894, par. 22*

When the sinner sees Jesus lifted upon the cross, dying that he might not perish but have everlasting life, he realizes something of the enormity of sin, and longs for pardon for all his transgressions, and for the favor of God. As the Holy Spirit impresses his mind, he prays most earnestly, and believes that if he asks he shall receive.*9LtMs, Ms 40, 1894, par. 23*

He presents the promise, "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.*] He rejoices in the pardoning love of God, and his sincerity in the service of God, the reality of his conversion, is made manifest by the vigor of his endeavor to obey all of God's commandments. The soul who has found the Lord will renounce every evil work, will cease to do evil and learn to do well, because Christ is formed within the hope of glory.*9LtMs, Ms 40, 1894, par. 24*

Ms 41, 1894

Diary Material

Campground, Ashfield, Australia

October 19, 1894

Portions of this manuscript are published in *CC 358; 2BC 1036; 3MR 249; 6MR 247-248; 4Bio 168-169, 277*. +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 was present in morning meeting, and united in prayer. I then bore my testimony to the people. God let His blessing rest upon me. This was the first meeting of the camp meeting proper.*9LtMs, Ms 41, 1894, par. 1*

October 20

I attended morning meeting, and my soul was drawn in humble, earnest prayer to my heavenly Father that His grace may be imparted to ministers and people. There is a coldness of heart, an absence of love for God and for those who are of the same faith. There is not the sweet communion and fellowship of the Spirit that there should be. There is an antipathy to God's holy authority and control. Humility has departed from the church. The heart is the temple of God. When the heart feels its own weakness, it will have a sense of its own sinfulness. It will show that it appreciates the infinite loveliness of Jesus. Then God's people will see themselves as selfish.*9LtMs, Ms 41, 1894, par. 2*

Jesus Christ is meek and lowly in heart. He is beneficent. He loves fallen humanity. He loves His enemies. He is constantly reaching with pitying tenderness the most oppressed. He is patient, kind, full of the simplicity of heaven. O what goodness was expressed in His life, what purity of motive, what a depth of holy affection. The humbler we are, the more clearly shall we discern the purity and loveliness of Jesus, the one to be admired and adored. We are not to admire and adore one another.*9LtMs, Ms 41, 1894, par. 3*

The Lord gave me the spirit of supplication. I believed that the Lord would answer my prayer and verify His promises to us. I have faith in the promise that the Lord will reveal Himself to us at this meeting. In the afternoon far more were out than I expected, and a deep, earnest interest was shown by some, while others seemed to be astonished at the word spoken. The truth seemed to be to them as a new revelation, which amazed them.*9LtMs, Ms 41, 1894, par. 4*

I spoke from *John 13:34, 35*. "A new commandment I give 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." The Lord gave me great freedom, and His Holy Spirit rested upon me. These are the words of truth and, if practiced, are full of present and eternal results. How essential that we cultivated love to God and love to our fellow men. Let all remember that upon these two principles hang all the law and the prophets. The Lord will co-operate with the human agent, but He does not crush the human agent or compel the will. Grace and truth are victorious. Faith works by love and purifies the soul.*9LtMs, Ms 41, 1894, par. 5*

October 21

Meetings were held in the large tent through the day. I spoke in the early morning meeting. There is a weight resting upon my soul that at times makes me very sorrowful. I cannot understand what will be the result of this matter. I am sure that the Lord will not reveal His power in our midst unless there is a decided change in the sentiments and feelings that are controlling our ministering brethren. In the night season I am laboring for them, speaking to them under the influence of the Spirit of God, and pointing out the necessity of earnest work in our own individual cases if we would have the deep moving of the Spirit of God in our midst. Elder Daniells is president of the conference, but there must be a change in his experience. The Lord is not pleased with Elder Daniells. His way is right in his own eyes. He prays for humility and tells the Lord of his unworthiness, and then puts on the cloak of self-sufficiency and ruling. This is an offence to God.*9LtMs, Ms 41, 1894, par. 6*

We have a sufficient truth, a powerful truth, the Word of the living God. It is a sword which cuts both ways. But if the spirit of

meekness is not a cherished attribute in the soul, it languishes and the truth does not sanctify the soul, bringing it into subjection—even the thoughts—to Jesus Christ. Those who have great light are required to walk in that light as did Enoch. To do this, our ministers need to be converted to God every day, as vessels whom God can fill with His Holy Spirit. They must ever bear in mind that as ministers they are entrusted with very solemn responsibilities. They cannot act out their own natural traits of character and yet be ensamples to the flock of God. The man who is a teacher of truth, who is bearing the last message of mercy to our world, must work in Christ's lines, adopting Christ's maxims. He must be imbued with the Spirit of Christ, else he will lead souls astray by his words, his spirit, and his daily manifestation of character. *9LtMs, Ms 41, 1894, par. 7*

The precious, sacred truth is so mingled with ideas, and opinions of self that the truth is not presented as it is in Jesus. Elder Daniells, self-sufficiency and unbelieving caution will be the cares of your life unless you see these things as they are, and say, I am a Christian. I must love God supremely and my neighbor as myself. I must in no case exalt myself as supreme, or my ideas and opinions as though they needed no modifying. I must practice humility as well as talk humility. *9LtMs, Ms 41, 1894, par. 8*

You are disqualifying yourself to be a proper help to the people as you are now carrying matters, your individual self, in connection with the influence of your wife in the conference. But your individual self cannot carry the conference. You need to be changed in many ways, else you will not do credit to the work of the conference. The people are uneasy, and many are questioning the wisdom of placing Elder Daniells where he shall be a director, to have the responsibility of the conference. While you manifest so little wisdom and ability to carry the people with you, you cannot win their confidence. Another must take your place unless a <decided> change is made. Your wife is not connected with God to receive the Holy Spirit, to subordinate herself to God, to be led and controlled by God. Therefore the people will receive wrong principles and the very same principles that have a controlling power in America will be brought into the conference. The Lord warns you, my brother, of the ground you are now traveling. *9LtMs, Ms 41, 1894, par. 9*

October 26

I went into the morning meeting under a great burden. I bore a very decided testimony to the ministers in regard to the little faith, love, or confidence that is expressed by them toward each other. The Lord helped me to talk. I told them that it was not possible for the work of God to bear His own signature unless His servants expressed a regard in every line and in every way for each other. There is need of kindness, deference, courtesy, Christian politeness, fervent love for each other. We are far behind on this point.*9LtMs, Ms 41, 1894, par. 10*

After breakfast I met with the ministers in the reception tent and bore them a decided testimony, addressing them by name. I spoke to Brother Hare in regard to his treatment of his brother ministers. Brother Hare confessed in a very tender spirit to Brother Daniells, and Brother Daniells confessed that he had not had that love and tender regard for his brethren that he should have had. Confessions were made by others. With tears they clasped each other's hands. The Spirit of the Lord came into the meeting, and the hearts of all were melted down. From this time there was altogether a different, purer and a more holy, atmosphere in our meetings. After this work had been done, the Lord put His own signature on our meetings, and love and tenderness for one another was expressed. Selfish exhibitions of distrust, the constant fear, expressed in attitude if not in words, of losing the supremacy, is an offence to God, and brings great weakness to the church.*9LtMs, Ms 41, 1894, par. 11*

I attended the meeting held especially for young people, and bore my testimony to about forty assembled. The Lord gave me words to speak which I am sure will benefit those who not only bear but practice them. Then we had a testimony meeting. Many testimonies were given which were precious and encouraging. I then spoke in the large tent to the people assembled. Many testimonies were borne in regard to an earnest desire for the salvation of friends and relatives. Prayers were requested in their behalf. The Spirit of the Lord was in the meeting.*9LtMs, Ms 41, 1894, par. 12*

I spoke in the afternoon from *John 3:1-4*. The Spirit of the Lord was upon me. The meeting was large and many unbelievers were

present. They listened with great attention, and impressions were made upon many minds.*9LtMs, Ms 41, 1894, par. 13*

In the afternoon Elder Corliss spoke with great power, and called the people forward. Seventy-five responded, and when the meeting closed they went into my large tent, and twelve decided to be baptized. This was a most precious day to the whole encampment.*9LtMs, Ms 41, 1894, par. 14*

October 28

Elder Corliss gave a discourse in the forenoon upon the subject of baptism. It was a most powerful sermon. Expressions were made regarding it such as, "He outdid himself." Surely this is what always should be—out of self in Jesus Christ. "Without me, ye can do nothing." [*John 15:5.*] Out of self in Christ, He speaks through the human agent. Those newly come to the faith were fully settled in regard to their duty.*9LtMs, Ms 41, 1894, par. 15*

At three p.m. in the afternoon I spoke to a crowded tent from *John 15*. "I am the vine, ye are the branches." [*Verse 5.*] The Lord gave me much freedom. I dwelt particularly upon the duty of parents to educate and train their children, not only for this life but for the future, immortal life, that all their powers and capabilities entrusted to them by God should be employed in such a way that they will be a blessing to humanity. In co-operating with God and doing His service, and working in Christ's lines, we are uplifting humanity by precept and example. We are obeying the will of God expressed in His holy law by educating our children in righteous principles, that they may educate others.*9LtMs, Ms 41, 1894, par. 16*

Business interests, social endowments, ease, honor, reputation, every capability we possess, all these are gifts entrusted by God, and must be held in subjection to the superior, ever-paramount claims of God. Abundant compensation will follow true faith and obedience, both in this life and the future, immortal life. "Everyone," says Jesus, the great Teacher, "that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold in this life, and shall have eternal life." [*Matthew 19:29.*]*9LtMs, Ms 41, 1894, par. 17*

The great apostle Paul did not think that he made any real sacrifice when he exchanged Pharisaism for the gospel of Jesus Christ. In his ignorance he thought that in persecuting the saints, he was doing God service. He had a zeal that was not according to knowledge. He thought that in being exceedingly bitter against the believers in Christ he was doing God service. But Christ arrested him in his zealous career. He told him that he was persecuting Him in the person of His saints. And when Paul found that he was in a wrong path, he linked himself, according to divine light, with a people he had thought he must wipe from the earth. He turned from honorable position, from ambitious preferment. He taught Christ and lived Christ, and suffered martyrdom for Christ's sake.*9LtMs, Ms 41, 1894, par. 18*

Monday, October 28

The work of God is going on. Brother Martin's wife has been a most bitter opponent of her husband, because he became a Seventh-day Adventist. She allowed one of her children to come on the campground. There was no place for her to sleep and Sister Davis took her into her tent. Sister Davis had in her tent still another young girl, Flora Bellamy, who was keeping the Sabbath, but whose mother had given up the Sabbath and opposed her. Brother Martin took another child from school, and brought her to the camp, and Marion Davis took her in for a few nights.*9LtMs, Ms 41, 1894, par. 19*

Thus we all hoped to reach the mother at last, and our hopes were not in vain. She came to the camp meeting last Sunday, and Sister Davis took her in while the children returned home. She listened to the discourses in the afternoon and evening. The victorious power of God was upon her. She was overwhelmed with deep conviction. In the meeting she cried out aloud in soul agony. She was helped out of the tent into Sister Davis' tent. She solicited her to pray, and she prayed most earnestly for her. After a severe struggle she found rest and peace in Christ by an entire surrender to Him.*9LtMs, Ms 41, 1894, par. 20*

October 29

We have been very busy getting off American mail. Yesterday,

Monday, the steamer left for America. This was a severe tax on me. Tuesday the steamer left for Capetown, Africa, direct. We made every effort to get off all the manuscript we could on this steamer, and I became very nervous. For several nights I was not able to sleep because of the mosquitoes. Emily and I went to Granville to get more bedding, mattresses, and quilts, for many people could not be accommodated. The ride rested me, and I was able to sleep in my own hired house.*9LtMs, Ms 41, 1894, par. 21*

Wednesday, October 31

In the morning we were surprised to see Willie. He came up on the cars to Granville for some of his papers. On our return to the camp he rode in the carriage with us and we had opportunity to devise and plan with reference to the interest which is constantly growing. It is a sure thing that Sydney must be worked now, while the interest is awake. We decided to appropriate one hundred dollars to getting out circulars of the discourses preached, and send them to every house.*9LtMs, Ms 41, 1894, par. 22*

We see that it would not be our duty to go to South Africa now, for this field needs to be worked. A mission home and meeting house will have to be built in Sydney. God will give us many to help if we will work in harmony with His will. I am willing to work decidedly in this vicinity, and appropriate means here as God shall put it into our hands.*9LtMs, Ms 41, 1894, par. 23*

There is necessity for much prayer that God will teach us how to work, and how to present the truth, not in a controversial way, but as it is in Jesus. The path of the just shineth more and more unto the perfect day. In our weakness God will make known His strength.*9LtMs, Ms 41, 1894, par. 24*

October 31

This afternoon I spoke from [*Matthew 5:14*,] “Ye are the light of the world.” The congregation was composed mostly of outsiders. This was the best representation we have had of noble women. Not a few, but many, were present. They listened with deep interest, and God gave me freedom in speaking upon experimental godliness. Then Elder Corliss told them he would give a Bible reading, and

many remained and asked questions. His subject was the coming of the Lord. The people seemed anxious to continue the service. He asked if they would be pleased to have another Bible reading the next day, and all hands were immediately raised.*9LtMs, Ms 41, 1894, par. 25*

October 31

I rose at three, and after dressing, had a precious season of prayer, and then commenced to write. The day is pleasant, and we hope for growth in the interest of the meeting. Oh, we must have Jesus today! We hope that many souls will be able to truly say, "The darkness is past, and the true light now shineth." [*1 John 2:8.*]*9LtMs, Ms 41, 1894, par. 26*

Sister Daniells came into my room with a letter she had received from Sister Hanna of Williamstown. I will copy a few lines from her letter. "Now a word about your meetings. We have heard reports about the success attending your camp meeting. We do praise the Lord for it, and may many more souls that attend out of curiosity be brought into the acceptance of the truth as I have been. I never was so happy in my life as I am now, and I do pray the dear Lord to make me strong in Him, and keep me faithful, that when He comes, I may be found an overcomer. I do wish I were with [you], especially to hear Sister White. I do think it is my privilege to call her my spiritual mother. "If I had not gone out of curiosity, I would not have been the happy woman I am today. I often feel that I would like to see Sister White and speak to her. I may have an opportunity some day."*9LtMs, Ms 41, 1894, par. 27*

"We are increasing slowly in numbers. Our church numbers thirty-eight, Sabbath School, sixty-nine. I pray God to bring more brethren to help us. We are thankful to have such a good elder as we have. He is excellent and energetic. We have missionary meetings on Tuesday night now, and they are very profitable. My dear husband likes them. I am surely blessed with a husband so kind and good. I pray daily that the Lord will bless him, and bring him into the fold before it is too late."*9LtMs, Ms 41, 1894, par. 28*

When I was in Melbourne, I spoke several times in Williamstown, where Elder Canright's book of misrepresentation and falsehood

had been circulated. The Lord always gave me perfect liberty, and His power sustained me. The last Sunday afternoon the meeting was held in a large tent, and it was well-filled with interested hearers. That was the first time Sister Hanna was out. It was at that meeting that she was convicted, and surrendered all to God. She is a tall, noble looking woman with a very pretty face. She has a clear white complexion and red cheeks. She was a very proud woman, fond of fashion and display, loving amusement, and giving herself to its attractions.*9LtMs, Ms 41, 1894, par. 29*

Her mother had received the truth, but this daughter could not be prevailed upon to attend the meetings. Finally, out of curiosity to see and hear Sister White, she came, and the Holy Spirit made the word effective to reach her heart, and draw her to the Saviour. The decided change that the truth has wrought in her is a miracle of God's mercy. The vanity, pride, selfish indulgence, and extravagance have gone. She has been born again and her life in Christ has commenced. O how happy the mother is because of this change. The daughter and mother are now united. Sister Hanna's husband is a noble man. He does not oppose her attendance at the meetings and it is hoped that he will be converted to the truth.*9LtMs, Ms 41, 1894, par. 30*

We have just read the painful news of the railroad accident which occurred between Parramatta and Sydney. One car collided with another. Twenty were wounded and one killed. This is a warning for all to be sure that they have a good hope in Christ. With our life hid with Christ in God, we shall not be surprised unready.*9LtMs, Ms 41, 1894, par. 31*

In the morning papers we read the sad news of the wreck of the *Wairarapa*. This steamer left Sydney for New Zealand October 24, with a large passenger list, and under ordinary circumstances she should have reached Auckland on Monday. But the following cable was received: "The *Wairarapa* became a total wreck on Sunday night. One hundred and eleven passengers, with twenty-three of the crew and Captain McIntosh, were drowned." I have traveled on this steamer several times. I was acquainted with the captain and especially with the stewardess, Mrs. MacDonald, both of whom are lost. There is no safety only in God. Disasters by sea and by land

closely follow one another.*9LtMs, Ms 41, 1894, par. 32*

November 2

I thank my heavenly Father that I have slept better through the night. I rose this morning at four o'clock. We are favored with another pleasant day. For this we thank our heavenly Father. The Lord can give us success in these meetings, and He has done this. Many souls are deeply interested in the truth. It is thought best to close these meetings next Sunday night and pitch the tent in another locality, a few miles from this place. God has given us His Holy Spirit on this encampment, and we praise His holy name. My heart is filled with thanksgiving for that which we have seen of the working of His Holy Spirit. Last evening Elder Corliss, W. C. White, Sister Campbell, and myself rode out to view several locations, and we found one really desirable, if we can obtain it.*9LtMs, Ms 41, 1894, par. 33*

The holy hours of the Sabbath have commenced. I thank my heavenly Father for the peace and rest of spirit I have had in Him. I can trust in His love. I am thankful for the meeting we have had and for the interest awakened in many minds. Two have taken their stand on the Sabbath. The conversion of Sister Martin is a miracle of grace. She came like a lion in opposition, but the Spirit of the Lord convicted her. The struggle was severe, but she surrendered. She is as meek as a lamb. This lost sheep found gives me great joy.*9LtMs, Ms 41, 1894, par. 34*

November 3

This Sabbath morning I woke at half past two with decided impressions on my mind that there is danger before us if we do not seek the Lord in earnest prayer when we rise up and when we sit down, when we go out and when we come in. I attended the morning meeting and spoke to a goodly number. The blessing of the Lord rested upon me as I tried to present to all present the necessity of each having a living experience in the things of God. I felt relieved of a burden. Willie visited me and we had a precious season of counsel together in reference to important matters relative to our work. It is seldom we can find time to have a genuine talk. We both felt better after this conversation.*9LtMs, Ms 41, 1894,*

par. 35

The forenoon meeting was conducted by Elder Corliss. After his discourse, a revival effort was made. Many came forward for prayer. The meetings all through the day have been excellent. After the discourse in the afternoon, we had a testimony meeting, and many excellent testimonies were borne. One precious soul was keeping her first Sabbath. One intelligent-looking man who is an outsider said that he had learned more of Jesus in this one meeting than in all the church services he had ever attended. This day has been precious to my soul. *9LtMs, Ms 41, 1894, par. 36*

Who can estimate the value of that knowledge which maketh wise unto salvation, of that love which passeth all understanding? When this is realized, the value of missionary instrumentalities will be better measured and understood. How few of the professed servants are engaged in the service of God. How few have any sense of home service for Jesus Christ. O if there was a genuine spirit of missionary work in the home, co-operating with God, the exclamation would be made, What hath God wrought! God hath never failed to do His part. He hath done exceedingly abundantly above all that we have asked or thought. *9LtMs, Ms 41, 1894, par. 37*

This afternoon I spoke to a well filled tent of believers from our churches. Many unbelievers were present. My text was *2 Peter 1*. The Lord gave me His Holy Spirit with which to address the people with earnestness, and to present Jesus Christ as our only hope and entire dependence. We must come to Him with all our little trials and large perplexities, and tell it all to Jesus, believing that He will be our helper and our strength, our sympathizing Friend. He is touched with the feelings of our infirmities. *9LtMs, Ms 41, 1894, par. 38*

The Lord Jehovah is our strength. In every family an altar to God should be erected. The head of every family should present his petitions to God morning and evening before his whole family. This is a recognition of service to God and dependence upon Him. Before every member of the family eternal realities are brought to view. The fact that you make your requests known to God, and ask

His guidance, is a confession of Christ as your Leader, your Captain, and divine Teacher. The prayer of Christ to His Father, recorded in (*John 17:1-26*) is an important revelation to all human intelligences.⁹*LtMs, Ms 41, 1894, par. 39*

As I awoke this morning, I was repeating these words to my son Willie: Be careful that you do not show distrust of God in making decisions as to where our school shall be located. God is your Counselor, and we are always in danger of showing distrust of God when we seek for the advice and counsel of men who do not make God their trust, and who are so devoid of wisdom in matters that they will, by following their own judgment, retard the work. They do not recognize God to be infinite in wisdom. We are to acknowledge God in all our counsels, and when we ask Him, we are to believe that we receive the things we ask of Him. If you depend upon men who do not love God and obey His commandments, you will surely be brought into very difficult places. Those that are not connected with God are connected with the enemy of God, and the enemy will work with them to lead us in false paths. We do not honor God when we go aside from the only true God to inquire of the god of Ekron. The question is asked, Is it because there is not a God in Israel that ye have gone to the god of Ekron to inquire?⁹*LtMs, Ms 41, 1894, par. 40*

Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or prosperity. It was a sin in the ancient economy to offer upon a wrong altar. It was sin to offer incense kindled from a strange fire. We are in danger of co-mingling the sacred and the common. The holy fire from God is to be used in our efforts. The right altar is Christ. The true fire is the Holy Spirit. This is our inspiration. It is the Holy Spirit that leads and guides the man and makes him sure in counsel. If we turn aside from God's chosen ones and from God to inquire at strange altars, we shall be answered according to our works.⁹*LtMs, Ms 41, 1894, par. 41*

We have forfeited all by sin. If we have any mercies and blessings it is by grace. We have not a blessing but that comes through Jesus Christ. Those who are sinners and disloyal to God are not to be trusted to pass wise judgment in regard to that upon which great

results depend. In our course of action Satan will be on hand to put suggestions in the mind and words in the mouth that are entirely contrary to God's mind and God's will. Those that advocate these ideas may be honest in their advice because they are blinded and deceived. How safe is the man whose God is our God. Christ is our Advocate, pleading in our behalf. The Spirit pleads within us. Then let us show perfect trust in our Leader and not inquire of false guides. They will mislead, entangle, and ruin us if they can. Will not God be dishonored if we depend on men of the world, whose wisdom God pronounces to be foolishness? Let us go to the fountain of wisdom. Will God not help us?⁹*LtMs, Ms 41, 1894, par. 42*

“Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation: he that believeth shall not make haste.” [*Isaiah 28:16.*] “Hath a nation changed their gods? For my people have changed their [glory] for that which doth not profit.” “Will a man leave the snow of Lebanon which cometh from the rock of the field, or shall the cold, flowing waters that cometh from another place be forsaken?” [*Jeremiah 2:11; 18:14.*]⁹*LtMs, Ms 41, 1894, par. 43*

There is great danger in our casting aside the counsel of God for the counsels of men. Satan is delighted when he lays his snares, and we walk into the meshes of his net. It is spread for our feet. Shall we be led in false paths? In figures it has been presented to me that we are to beware of men. Trust in the Lord, heed His voice, and turn from men.⁹*LtMs, Ms 41, 1894, par. 44*

November 4

Since one o'clock my mind has been on a train of thought. The Lord has wrought in this camp meeting. But there were greater blessings for the whole encampment. The work that ought to have been deep and thorough for our ministers has been left as a mere surface work. The root of bitterness whereby many will be defiled has been left to spring up anew. The Lord would have worked wondrously if that faith that works by love and purifies the soul had been exercised daily. But while the spirit which causes variance and terrible bitterness through false imaginations is only quiet for a time,

and is ready to spring into life, envy and evil surmisings will break forth when least expected to dishonor God and His truth, which circumstances give life and vitality to the slumbering demon.*9LtMs, Ms 41, 1894, par. 45*

Men think wrong, have wrong ideas, false thoughts, in regard to self. They give utterance to the thoughts which have been cherished, which have been the meditation of the heart. It is supposed by them to be truth and righteousness. But it is sin and unrighteousness. Every time this spirit is indulged, it obtains power and, as habit, will ruin the man.*9LtMs, Ms 41, 1894, par. 46*

I must write that Elder Corliss and Elder McCullagh are in greater danger than they or anyone suppose. Elder McCullagh is tempted and is gathering darkness to his soul. Elder Corliss needs so much the molding influence of the Spirit of God to transform his mind and purify and cleanse his thoughts. His suspicions are easily aroused and he behaves impulsively because he thinks he is mistreated. It is because of this very spirit that he is so easily aroused, that it is so hard for himself and so utterly impossible for others to manage, and that he has been so often a perplexity and a distress and a burden to his brethren.*9LtMs, Ms 41, 1894, par. 47*

It is this spirit, so easily irritated and so strongly striving for the mastery, that unfits him to associate kindly and with Christian fellowship with his brethren. It is a problem that many are trying to solve, how a man, apparently under the influence of the Spirit of God, preaching truth in its attractive loveliness before hundreds and thousands, can at times be so overbearing, manifesting such a spirit, speaking such words to his brethren who are innocent of the charges he prefers against them.*9LtMs, Ms 41, 1894, par. 48*

This hurts the influence of our brethren in the ministry. These things can be cured only when our brethren see them as they are, and realize that they are not to be strengthened and encouraged. This spirit is of the same character as the spirit which led the Jews to crucify Christ. It is an abandonment of self into the hands of the enemy. This spirit will either be controlled because it is sin against God, or it will control our members, and they will do the work of the enemy by tearing down and discouraging others to their own

ruin.*9LtMs, Ms 41, 1894, par. 49*

The Lord's people are a little flock compared with the world, and if they have not love and confidence in each other, they cannot be one with Christ. The spirit of kindness must be cultivated. Self must die. Put away the thoughts prompted by Satan.*9LtMs, Ms 41, 1894, par. 50*

Time must be given for rest. Never should Elder Corliss be placed in responsible positions of trust as president of our conference, for he will mar the work of God. He should not be left to carry on meetings alone, for he loves to preach. If under the control of the Holy Spirit, he will do much good; but when he imagines that any restraint is put upon him he becomes at times like an insane man. It is not his wound in the head that causes all this. His heart is in need of cleansing, the thoughts of purifying; then the head will not become excited.*9LtMs, Ms 41, 1894, par. 51*

Ms 41a, 1894

Sermon/Sabbath Morning Talk, "Look and Live"

Ashfield, Australia

October 20, 1894

Previously unpublished.

Every one of us [can] do as John did when he beheld Christ, and we can say from our hearts, "Behold the Lamb of God which taketh away the sin of the world." [*John 1:29.*] Now the Lord does not want us to get our minds on our weaknesses and infirmities, and dwell upon them. He knows all about those. He does not want us to keep in our minds constantly how sinful we are, only as we shall look and live. This is an individual work, and if any [of us], after we have attended the meetings one after another, leaves the tent feeling poverty and wretchedness, [then] remember, and look and live. That is our only hope; that is the only way that we can do. To know that we have a Saviour is to believe in Him as the One that stands as the advocate before the Father, pleading in our behalf, a living intercessor for us, constantly pleading for us. We do not half plead for the grace and the power that He is more willing to give to us than we are to give good gifts to our children.*9LtMs, Ms 41a, 1894, par. 1*

God does not design that we shall live here in this world with all the opposition, all the power of Satan arrayed against us, and we not have the power which comes with God giving Jesus for us. All heaven was given in that one gift, Jesus Christ. Well, what is His name? Saviour. What is the definition of Saviour? One that saves us from our sins. Well then, let us take Him with all that His name signifies, a Saviour, and let us have not only a casual faith, but let us have that faith that fastens to the only source of power, the only One that can save us from sin. We may stay away from Him and talk of our sin, but that will not do any good. There is not any Saviour in that [any] more than when the brazen serpent was lifted up in the wilderness. You remember the call was given—the invitation, Look and live.*9LtMs, Ms 41a, 1894, par. 2*

God does not want us to look and deplore our wounds and bruises that sin has made. He wants us to look right away to whom? The Saviour, because He says, He will save—what? To the uttermost all who come unto Him; and not one that cometh unto Him in sincerity will He cast away, not one. Well then, we shall know, if you do not have the freedom and the life and the blessing of God, that you are not looking. If you look to Him, He can heal the terrible wounds and bruises of sin, as those looked in the wilderness and were healed just as soon as they looked. Now, we want the healing power of the grace of God upon us at this meeting. We do not want to talk discouragement. We do not want to sow one seed of unbelief, but we want to look and live, to look and to live. To look how? By living faith, to come into living connection with Jesus Christ as did the woman that touched the hem of His garment. She had the faith.*9LtMs, Ms 41a, 1894, par. 3*

Now, one says, I am hasty tempered. Another says, I am unbelieving. Another says, I am passionate and all this, and selfish. Well now, look and live. All the selfish ones, all the unbelieving ones, all those that need cleansing, will you look, will you look by faith, will you live? You will, if you look in faith. Well, what we need is a Saviour, and we want Him at the very commencement of this meeting, every one young and old. It is not the eloquence that God looks at, it is not your ready speech that He looks at. He looks at the humble and contrite heart, He looks at the heart that He wants cleansed from all the buyers and the sellers and all the impurity. Those in the wilderness, if they had said, “My wounds, my wounds, the poison is in my veins; I cannot be healed!” they would have died. You are to look, whatever is your position, whatever is your condition, begin to look—from this very precious Sabbath morning. Look today; today keep looking. Do not expect somebody else to believe for you, but keep looking in the name of Jesus, and claim Him as your Saviour. Then you can say to others, “Behold the Lamb of God which taketh away the sin of the world.” [*Verse 29.*]*9LtMs, Ms 41a, 1894, par. 4*

[May] God imbue us with His Holy Spirit. May God feed us with Himself, the precious, precious Saviour. We want His spirit and His light and His love, and when the unbelieving world shall come into any one of our meetings, let it be known what it is to be a believer in

the truth, for the truth of God, what does it do? It purifies. We want that faith that works by love and purifies the soul. Every other faith is good for nothing to us. Then let us commence the purifying, the cleansing. God will bless us abundantly. If we look, we shall live.⁹*LtMs, Ms 41a, 1894, par. 5*

Ms 41b, 1894

Ashfield Camp Meeting

October 16, 1894

Missing.

Ms 42, 1894

Sermon/Morning Talk.

Camp Ground, Ashfield, Australia

October 22, 1894

Portions of this manuscript are published in *Ev* 299-300, 339, 488.

I have felt greatly anxious that our people who have had light and truth should gather all the rays of light [there] are for them at this meeting, not merely to please and enjoy themselves, but to keep thinking all the time how they can use all the light that has been given them to impart to others. The scenes in America which have come to our understanding—of the floods, of the fires, and of all these things—tell us that the end of all things is at hand; and while we have an intense desire that the people should understand what is truth, we need ourselves to be in living touch with God, that self shall not have the supremacy. In all our movements, in every decision, in every plan, we do not want the sharp qualities of self, that have been educated and trained, to appear, but we want the molding influence of the Spirit of God to carry such an influence surrounding our souls that Christ shall be in us, a well of water springing up into everlasting life.*9LtMs, Ms 42, 1894, par. 1*

There are serious times before us. The enemy is working with intense power to bring that power to bear upon human minds; he shall gather his forces, the powers of darkness, to unite with evil men on the earth, so that men will take steps, steps, steps toward the black banner of the powers of darkness; and they don't know where they are going, they do not understand it. There seems to be an infatuation, a terrible pall, that is upon minds.*9LtMs, Ms 42, 1894, par. 2*

When in the night season I am once awake, that is the end of it. I cannot sleep after that, and my mind begins to travel, travel. How few of our people understand the terrible crisis that is upon us. We do not want to make a time of trouble beforehand, but there is the greatest necessity for us to know something of the working of the powers of darkness and of the iniquity that abounds, that we may

feel the importance of rising up to the emergency. Why, the nations are tottering everywhere, their safety and security and strong bulwarks that they think are really protecting them and making them safe, why, it will be but a very little time until they will see that they are shaken, hopelessly shaken, and all their hopes that are centered in this world are just shaken to pieces; and we are not half awake.*9LtMs, Ms 42, 1894, par. 3*

Here is this large city. We saw them coming out here last night, and there were several who said, "I never knew that there were such a people in the world; no, I never heard of it before."*9LtMs, Ms 42, 1894, par. 4*

If everyone felt and understood that it was their privilege to be laborers together with God, there would not be idlers, there would be those who would go to work in the Lord's vineyard. But some seem to consider that it is an impossibility for them to do anything unless they shall climb up into the desk and preach a discourse. That has got to be taken out of all [who] think they can do something. It has to be taken away from them. Work just where you are; work in your homes; take up the work just right at your hand. Here is a neighbor, there is a friend. Now consider: I must not be fevered, and excited, and benumbed with the things of this life, that I shall have no sense of the worth and the value of souls that I am brought in contact with.*9LtMs, Ms 42, 1894, par. 5*

When I hear a little cluster of our young people [who] know the truth, [who] understand the truth, collected together, and there will be a titter and a laugh, and then another titter and a laugh; you cannot think, it is just like a sword in my heart. These are representatives of Jesus Christ. What is there to laugh at? A fool laughs at his own folly, and I have thought many times that those who profess to be wise and children of God, create a laugh at their own folly. God wants us on this ground to come into a sacred nearness to Himself. It is holy ground, and when I see the little clusters getting together to titter and to laugh, I consider how the unbelievers with us regard such a sight. It sounds altogether different to them than it does to the very ones who are engaged in it. Now let us watch for souls as they that must give an account.*9LtMs, Ms 42, 1894, par. 6*

When we see frivolity and lightness and trifling, would it not be well for us to consider that it is our duty in kindness, in love, to set it right before them, and show them that it is not the right and correct education for Christians? We want to be diligent students in the school of Christ, and we want to learn every day His lessons and His ways. We want that Christ should take possession of our hearts, and mold and fashion our characters. This morning it seems we ought to have a sense of the solemnity of the times in which we live. We may be cheerful. God does not want any sour faces on this ground; the Lord does not want anyone in gloom and sadness; He wants you to lift up your countenance to Him, and let Him just pour upon it the brightness of the light of the Sun of Righteousness. He wants all our countenances [to] light up; He wants the brightness of His image to be expressed in us. It is our privilege to be strong in the Lord God of Israel, and it is our privilege to cling to the mighty One. It is our privilege to lift up holy hands without wrath and without doubting. It is our privilege to come with confidence and ask wisdom of God. If ever our people needed it, we need it now, wisdom on the encampment, wisdom every day, wisdom every hour; and God will give it to us. He has promised it. Well then, when the Word of God is full of the very richest promises, why shall we not take them when we need them so much? Does God want us to go bereft of these blessings, when with Jesus He gave all heaven, when we can have access to the divine power?*9LtMs, Ms 42, 1894, par. 7*

Why, this morning it seemed of such necessity to me, as I awoke, that every one who claims to be a follower of Christ should be doers of the Word of Christ, and should catch the lessons He gave. What for? That they may by precept and example give them to others. A brother that has embraced the truth out at Pennant Hills was speaking with me last night, and he seemed to be so earnest. He did not know what was before him, he could not tell that; but he says that this place, and that place, and the other place all around about him need light; they want the truth all around him. Well, who is going to give it to them?*9LtMs, Ms 42, 1894, par. 8*

Now, God wants us to be minutemen, and when I think that [all] [in] the church are missionaries, which they are if they are children of God, they are missionaries, [then] they should educate their families

and themselves to take up the work that lies right before them, and try to communicate every ray of light that God has given to them. Oh! the angels of God come right by their side; the angels of God are making the impression. We cannot impress a single soul; there is not a thing that we should be exalted about; it is not we that do the work, but it is the heavenly intelligences.*9LtMs, Ms 42, 1894, par. 9*

If every one in the fear of God, not to exalt and extol self, will speak the words in humiliation and weakness to their friends, why you would see that it would be of greater effect than all the discourses that could be given from the desk, not to demerit preaching, we don't demerit it, but we want co-laborers with Jesus Christ. Many are idlers, many are doing so little, and carrying so little weight and so little burden. What we want is to pray more. Brethren, when you are at work, look up to God for help, for a connection with God, to be fastened to God. Wonderful things are to take place.*9LtMs, Ms 42, 1894, par. 10*

When I saw this congregation yesterday, I thought, "The decisions are to come after this meeting and during the meeting. There will be some that will take their position forever under the black banner of the powers of darkness; there are some that will take their position under the bloodstained banner of Prince Immanuel. Our words, our deportment, how we present the truth, may balance minds for or against the truth; and we want in every discourse, whether it is doctrinal or not, we want that Jesus Christ should be presented so distinctly—as John declared, "Behold the Lamb of God that taketh away the sin of the world." [*John 1:29.*]*9LtMs, Ms 42, 1894, par. 11*

Every expression that you have ever been in the habit of making, people and ministers, that is sharp or cutting, every practice of thrusting upon the people the very strongest positions, that they are no more prepared to receive than a baby is to receive strong meat, must be put aside. There must be a leading along, Christ must be woven into everything that is argumentative as the warp and the woof of the garment. Christ, Christ, Christ is to be in it everywhere. My heart feels the need of Christ, as I have, seems to me, never felt it more sensibly.*9LtMs, Ms 42, 1894, par. 12*

Here are an ignorant people; they do not know anything about the truth; they have been educated by the ministers that this is so and that is so. When the Word of God is explained to the people, when it is presented in its purity, and they see what the Word of God says, what are they going to do? There are very few that will take their position on that Word. But I tell you, be very careful how you handle the Word because that Word is to make the decisions with the people.*9LtMs, Ms 42, 1894, par. 13*

Let the Word cut, and not your words. But when they make their decision, what will it be? Oh! the Bible is at fault; it is not their practices, it is not their habits, it is not their education; it is the Bible; there is something the matter with it; it is not just right, and it needs to be changed to meet their standard. Then will come the working up of the persecutions and the trials that are to be brought upon those who have the Word—the pure Word. We must expect it; it is right upon us.*9LtMs, Ms 42, 1894, par. 14*

Just after the decisions are made, the forces of the powers of darkness take these minds that have been convicted, and that have resisted the conviction of the Spirit of God. They have a superstition, and Satan works upon those minds until there is an intensity of opposition to the truth and everybody that believes it, and they think they are in God's service, as Christ told us, "Whosoever killeth you thinketh that he doeth God service." [*John 16:2.*]*9LtMs, Ms 42, 1894, par. 15*

Now, we can see the intensity of their minds. Where is the intensity on the other side? Unite with the Spirit of the living God to present a bulwark around our people and around our youth, to educate and train them. This must be met, and we must carry right through the truth of God at any cost. We understand something about it, but there are many who do not understand anything about it; therefore we need to lead them along, to instruct them kindly and tenderly, and if the spirit of God is with us, we will know just what to say.*9LtMs, Ms 42, 1894, par. 16*

What we want is the Spirit and the power of God, practical godliness, men to go forth who will present Christ in everything; we want Christ to shine forth to the people. Angels of God are right

around us. We don't make the impression, it is the angels of God, as I thought last night and yesterday as we saw the people coming in, the heavenly intelligences are at work. There are regions all around about here that are to be worked, and we want that consecration that God can use the simple instrument to do His work, but self must die.⁹*LtMs, Ms 42, 1894, par. 17*

Ms 42a, 1894

Sermon/Words by Sister White at the Morning Meeting

Campground, Ashfield, Australia

October 26, 1894

Previously unpublished.

We want you all to come close together; we want you to get together in heart [and] mind, and be in unity. There is a work to be done for us before the Spirit of God can come into our meeting. Where <are> the deep movings of the Spirit of God among us? Where is the might which God alone can give us? After that which I have been presenting before you why our school should not be located near a city would not make an impression, it [surely] must have after yesterday's experience. Here was an afternoon meeting, and only a few of our people present. There was a special effort made, but where were our people? They can answer where. Were they going down town to hear Mr. McNeil? Did you leave [the place] where you could get spiritual blessings? It seems to me our people are two thirds paralyzed.*9LtMs, Ms 42a, 1894, par. 1*

This is a holy convocation. We have come together to this encampment for spiritual blessings, to seek God with all our heart. And then to see that there is a scattering of mind, there is a diversion somewhere else, anything to take the mind no matter what it is, should not be allowed.*9LtMs, Ms 42a, 1894, par. 2*

I have had light that we are to separate from the spirit and influence of the world, and the importance of our having our souls in the love of God. Many have been isolated, many need just such religious privileges, and we have come here to seek God. Some are not in harmony with each other. There is no particular warfare here, in connection with the camp, but with the conference. [Manuscript ends here.]*9LtMs, Ms 42a, 1894, par. 3*

Ms 43, 1894

Sermon/Sabbath Afternoon Sermon, "The Vine and the Branches"

Ashfield, New South Wales, Australia

October 27, 1894

Portions of this manuscript are published in *RC 247, 285, 355; 5MR 333-334*.

John, the fifteenth chapter. "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 (pruneth it), that it may bring forth more fruit." [*Verses 1, 2.*] *9LtMs, Ms 43, 1894, par. 1*

Then let not any one of us consider because trials come upon us, poverty, sickness, the loss of property, which we have not power to control, that we are forsaken of God; because God wants you to give an evidence to the world of the power of His grace that enables the branches of the true Vine to show that patience, that forbearance, that hope, which we ought to show because we are branches of the true and living Vine. Now everyone that is abiding in the Vine will bear the same fruit of the parent stock. *9LtMs, Ms 43, 1894, par. 2*

"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." [*Verses 2-4.*] The very same sap and nourishment that nourishes the parent stock, nourishes the branch abiding in the vine. Christ is represented by the vine that imparts the nourishment, the vitality, the life, the spirit, the power, [so] that the branch can bear fruit, and then when affliction and disappointment comes, you are to show altogether a different character of fruit than the world. There is the evidence that you are connected with Jesus Christ, and that there is a power that sustains you in all your afflictions and disappointments and trials; and this power and this grace sweetens every affliction. [When] the cup of suffering may be placed to your lips, there is a Comforter, and Helper. The cup of consolation is placed in the hand, and it

may be the happiest period of your life.*9LtMs, Ms 43, 1894, par. 3*

“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.” [Verse 4.] Now, here are the most precious jewels of truth for every individual soul of us. Here is the only election in the Bible, and you can prove yourself elected of Christ by being faithful; you can prove yourself the chosen of Christ by abiding in the Vine. And He tells you that if you do not abide in the Vine, then you can bear no fruit. “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.” [Verse 5.]*9LtMs, Ms 43, 1894, par. 4*

Now you can see how foolish it is, how inconsistent it is, for those who have a special influence and a special work to perform in our world, that show capability, that show tact, that show that they have excellent qualities for usefulness and duty, how foolish it is for the human being to present them and praise them as wonderfully smart, as wonderfully capable; and the person feels that unless he can be fed with this kind of flattery and praise, that he does not really receive what is his due. Now, Christ tells us plainly that the whole power, the whole fruit-bearing quality, is in the parent vine stock. Then let them be abiding in Christ, and drawing the nourishment from Christ, and what shall we see? We shall see something, the world will see something.*9LtMs, Ms 43, 1894, par. 5*

There is a clear line of distinction between the believing and the unbelieving, between those that obey God and those that disobey Him; there is a decided and marked difference in the fruit they bear. These that are searching diligently to know what are the precepts of Jehovah, which is indeed the representation, the transcript, of His character, [so] that they may imitate His character, will obey the precepts that God has given them. They will not seek to evade it, they will not trample it under feet, they will not be indifferent to God’s commandments. They will not say, “When I am in a favorable position, I will keep the commandments of God. I will steal from God His time for my own till I can see that He will give me His blessing and reward me for my obedience.” How much value is such a faith as that? How much value is such a trust in God as that? It is not worth anything at all, and after a little, all such branches will be

taken away, because they do not draw the sap and the nourishment from the living parent stock. If they did, you would see them bearing fruit.⁹*LtMs, Ms 43, 1894, par. 6*

Let us see what He says about it. Here He declares Himself to be 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.” [*Verse 5.*] Now, do you think that Jesus Christ who died upon the cross of Calvary to pay the penalty of transgression, to become a substitute and surety before the justice of God, to die on Calvary’s cross that we might become partakers of the divine nature—the sap that flourishes in the parent stock—that Jesus is going to be with us when we are walking right contrary to the commandments of God? He has given us another test, He has given us another trial, He has given us another probation, that we may prove whether we will be loyal to the God of heaven, to obey His commandments, or whether we will be disloyal because we consider that it is our privilege to be so. Because we cannot see the end from the beginning, and judge whether we are coming out all right or not, is it not best for us to believe God? Is it not best for us to be right because it is right?⁹*LtMs, Ms 43, 1894, par. 7*

Well now, He says, “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 5, 6.*] Well, what shall we do about the matter? Shall we consent to open the heart to Jesus and let Him come in? Shall we hear His knock at the door of our hearts and His voice saying that He has the gold, and He has the white raiment, and He has the eyesalve, and here are His goods that He wants us to buy of Him? Will we do it? It is our privilege to do it if we will; it is the greatest privilege and blessing that could ever be granted to the human being. In obeying God, shall we become fools and idiots? We may in the sight of the world. They may say it, but is it so? “The entrance of thy word giveth light; it giveth understanding to the simple.” [*Psalms 119:130.*] Do we believe it? God wants us to arouse, and to exercise that living faith that shows our dependence upon Him entirely. Where is your faith? God help us that we may not think that after a time we will keep God’s commandments. We must keep them now if we would represent Christ in character.⁹*LtMs, Ms 43,*

“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.*] Disconnect from Christ because you think you will have a fairer chance outside of Him? Disconnect from Him, and then where are the rich treasures of heaven that when God gave us Jesus, He shows to the world, He shows to the universe of heaven. He testifies to the worlds unfallen—what? That He could not do more for man than He has done. That there was no reserve power greater that He could give to man, because when He gave Jesus He gave Himself, the God of heaven, and He gave all the treasures of heaven. Here we may draw from the heavenly resources of our strength.*9LtMs, Ms 43, 1894, par. 9*

If you think in yourself you can take the case in your own hands, and can treat it better than the great Physician, you can try it; but I have decided I could not do it. I decided that I was sick, and that I knew not the extent of my disease nor its danger; but I came to Jesus, and I said, “Forgive me my sins, and give me Thy righteousness; pardon my transgression, forgive my sin.” This is the very work every individual has to do. And do you think you will ask Him to do it in vain? Do you think He will [hear your] call and not answer you? You call, and He will answer you. Why, He says He will. Don’t you believe it? Now He is testing us to see if we will trust Him, if He can take us to the heavenly courts above as members of the royal family and children of the heavenly King. He is testing us to see if He can make us heirs with His Son Jesus Christ, joint heirs with Christ, heirs with God, and joint heirs with Jesus Christ. And what does that involve? Obedience. It was the disobedience of Adam that lost Eden. It is God’s obedience to His commands that will gain for them Eden. It will be restored to them if they will obey the commandments of God.*9LtMs, Ms 43, 1894, par. 10*

Now we have the promise. Whatsoever we ask, we shall receive, because we abide in Christ, and we are obedient children to all the commandments of God. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me,” (now you know how God must love His only begotten Son) “so have I loved you: continue ye in my love.” [*Verses 8, 9.*] So you see that the election that is for every one of us depends on our

obedience. You can be disobedient and separate from God, and you can be obedient and continue in His love. “If ye keep my commandments, ye shall abide in my love.” Here is the condition of continuance. “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” [*Verse 10.*]*9LtMs, Ms 43, 1894, par. 11*

So you see, He places Himself—having taken the garb of humanity, having laid aside His royal crown, His royal robe, and [having] clothed His divinity with humanity He came to our world—[so] that humanity might touch humanity, that He might encircle the human race with His human arm, while with His divine arm He grasps the throne of the Infinite, that He might link finite man with the infinite God, and that He might connect this world, that has been divorced because of sin from the continent of heaven, that He might connect it through His own merits, with the universe of heaven. This is His work. Will you help Him in it? Will you labor together with God? Now, the Lord is watching us.*9LtMs, Ms 43, 1894, par. 12*

The whole universe of heaven is looking upon this earth while the great conflict is being carried on between Christ, the Prince of life, and Satan, the prince of the world. And the same conflict was taken up by His disciples when Christ left our world, so that we are to work and carry the plan of the battle and the contest after Christ’s devising, after the pattern. We are to imitate the example of Jesus Christ in obedience. “If ye keep my commandments, ye shall abide in my love.” [*Verse 10.*] “These things have I spoken unto you”—to make you have just as hard a time as you could in this life, to take away from you all the pleasure and gratification that you can have in this world that I have created. Is that what He means? Not a bit of it. But let us see.*9LtMs, Ms 43, 1894, par. 13*

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [*Verse 11.*] Do you think the butterfly has any joy that is of any real value or desirable? I answer, No. What is the joy that is of any value? It is that which comes from the eternal source of wisdom, that which comes from Jesus Christ, our what? What is [He]? [Our] Saviour. [He] saves us from all the temptations, the trials and difficulties that we shall meet here, as He met them. And He has promised that His joy shall remain in us and

our joy should be full. Now what is His joy? “Who for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of God.” [*Hebrews 12:2.*]*9LtMs, Ms 43, 1894, par. 14*

Seeing of the travail of His soul, He is satisfied. Satisfied that He should come to our world, that He should become poor for our sakes [so] that we through His poverty might be made rich. And yet we are unwilling to make the venture of enduring of His trials, of His difficulties, for His name’s sake. Why, what does it mean? Shame and reproach, and the shameful spirit, for humanity whom He created and for whom He paid the ransom of His own life and sufferings, and yet they mocked Him and they smote Him in the face, and they clothed Him with an old purple robe, and cried out, “Prophesy unto us who it was that smote thee.” [*Matthew 26:68.*] They bowed to Him in mockery as though bowing to a king. For our sakes He was a man of sorrows, and acquainted with grief. For our sakes He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon him; and with His stripes we are healed. Well then, what is this joy that is coming to us? Why, He suffered all this that He might bring many sons and daughters to glory, that He might elevate humanity, that He might place humanity in an elevated scale with God.*9LtMs, Ms 43, 1894, par. 15*

Every temptation that Christ endured in our behalf places man on vantage ground with God. Every suffering, every stroke that fell upon our Redeemer, was paying the debt of sin that man had incurred because of transgression. And will we continue to bruise the heart of the Son of God? Will we cling to sin as a precious acquisition, a precious treasure, when the voice is heard sounding down along the lines from century to century from John, “Behold the Lamb of God, that taketh away the sin of the world”? [*John 1:29.*] How will He take it away? Why He is drawing you to Himself. You cannot approach one step toward God unless He draws you, and as He draws you to Himself, why then, you are to lay off your burden as you see the crucified Redeemer. What is He there for? What is He dying upon the cross for? The sinner in anxiety asks the question as the gospel of truth is presented to him. Why, it is because of sin.*9LtMs, Ms 43, 1894, par. 16*

Well, what is sin? Every minister in our land is obliged to tell him, if they are true shepherds, what sin is. John says, "Sin is the transgression of the law," and the Word of God declares that where there is no [law], there is no transgression. [*1 John 3:4; Romans 4:15.*] God wants every one of us to have a living connection with Jesus Christ, and if we have a living connection with Him we shall be saved, "for God so loved the world that he gave." Now you see He did not love the world because He gave, "He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not"—oh, that word is of immense value, "should not perish, but have everlasting life"—a life that measures with the life of God, and runs parallel with the life of Jehovah. [*John 3:16.*] Can we ask more than this as our reward of obedience? Well then, what are we to do? We say, I believe in Him; I accept Him as my Saviour.*9LtMs, Ms 43, 1894, par. 17*

Many have a casual faith, but that will not save them. That will not heal them from the wounds and the bruises of sin. But we want that living faith that lays hold upon a living God, that connects us with the Divine, and believes Him to be my Saviour. Individually He is your Saviour. So you take Him as your Saviour. How? You roll your sins upon the Sin-bearer. Satan will tell you there is no hope for you; it is no use for you to pray because you are a sinner. He tells thousands of poor souls, so he will tell individual souls, "Here, there is no use for you to pray. God will not hear you, you are a sinner." Let us hear what the Lord Jesus Christ said Himself when they accused Him of eating with publicans and sinners. He turns to them and said: "I came not to call the righteous, but sinners to repentance. They that are whole" (in their own estimation) "need not a physician, but those that are sick." [*Luke 5:31, 32.*]*9LtMs, Ms 43, 1894, par. 18*

So, poor, sinsick souls, come to Jesus just as you are. Come to Him with all the wounds and bruises that the bite of the serpent has made upon you, and look and live by living faith. Take your position that you are a child of God; take your position that He will do just as He said He would, that if you take Him as your personal Saviour, He will take away your sins, and then what? Why, then it is to believe in God that brings the joy to the soul, and His joy makes your joy full. Then what does that mean? Why, you go without the

camp; you bear the reproach for Christ's sake, you deny self for Christ's sake, you obtain an individual experience for Christ's sake, and if you are scorned at, and derided as people that do not know anything, do you think you have need to believe it? No. You have no need to believe it at all because God puts all the value there is upon humanity. All that he has obtains as the branch from the living stock Vine.⁹*LtMs, Ms 43, 1894, par. 19*

Then God wants us to appreciate the value of the human agent. God wants us to make the very most possible of ourselves, and to do our very best with the capabilities and the talents He has given us, and if we keep in exercise the graces He has given us, He will give us grace for grace. We impart the grace to those that are around us; we do not fall out and say, I am happy, my joy is full in Christ. It won't remain for a very great while unless you impart that grace and knowledge to the world who are in darkness. We are in a world of sin and temptation, and youth are perishing out of Christ all around us, and He wants you to labor for the youth in every conceivable way that you can. If you have a house, and a pleasant home, then invite the youth that have no homes, invite the youth that are in need of help, that are in need of sympathy and kind words, courtesy and respect. They want all this. If you want to bring them to Christ, you must show your love and respect for the purchase of His blood, the souls whom He has ransomed by the infinite cost of His own precious life; and is not that enough to lead us, as soon as we are a branch in the vine, to bear fruit?⁹*LtMs, Ms 43, 1894, par. 20*

Now one and another may judge of character; they may think that this and that one has a lovely character, but we want to test it. The tree is known by its fruit, and the fruit is known by the tree, and the fruit is the character. "Ye are," says Christ, "the light of the world," and now what? "Let your light so shine before men that they by seeing your good works shall glorify your Father which is in heaven." [*Matthew 5:14, 16.*] Now here are the souls that we shall rejoice in. In heaven we shall see those youth that we helped, those youth that we invited to our house, those youth that we led from temptation, those youth that we tried to win away from being drunkards and tobacco users and wine drinkers and all these habits which are taking the underpinning out of the house, befogging the

brain, and taking away the reason, and leaving men without a sound mind and a sound body.*9LtMs, Ms 43, 1894, par. 21*

You can spread your table with the simple foods God has provided for us. You can have the music, the amusement, the giddy laugh. Why it is like the crackling of thorns under a pot. Proverbs says there is nothing to it heaven can respect. What do we want instead of the giggle and the titter? What do we want? A face that will reflect the sunshine of the glory of God; we want a face that reflects the likeness of the divine. We want a character reshaped. We want that the image of Christ should be restored to us. May God help us that we may every one of us do our best in our lifetime.*9LtMs, Ms 43, 1894, par. 22*

You have no time to devote to the theater or the dance hall. You have no time to grumble. It is lost, lost. You have no time to play cards. You have no time to attend horse races. You have no time to attend shows. How is it with my soul? That is the live question with you. Have I a living connection with God? If I have, I must seek to win these souls that are attracted with these outward pleasures. Satan has managed it. Satan has devised it that one pleasure should crowd on the heels of another, a feverish excitement. No time to contemplate God, no time to think of heaven or heavenly things, no time to study the Bible, no time to put forth interested efforts for those that are out of Christ.*9LtMs, Ms 43, 1894, par. 23*

But those that do this, that are giving themselves to Jesus, why then, you can hear that voice that shall pronounce the benediction, "Come ye blessed of my Father; enter the kingdom that was prepared for you from the foundation of the world." [*Matthew 25:34.*] There you see, that is election. Yes, it is election. It was prepared for every soul that would be obedient to God and that would work in Christ's lines, because when they obtain the treasure of heavenly reward, they enter into the joy of their Lord, because their joy was full of Christ's joy which was to win souls to the Saviour.*9LtMs, Ms 43, 1894, par. 24*

And now every ability that you have, every power that you have, your reasoning powers, every talent that you have, every capability that you have, is to be brought right into the religious life, and the

kindness, the compassion, the pitifulness, the love of God, is the fruit borne upon the branch that is grafted into the living Vine. And then as the rich clusters of fruit are upon the boughs, the vine stock, that is introduced and grafted into the living Vine, why the rich clusters bow down that branch, showing that those that bear the most fruit, the richest clusters, have the true humility of lowliness like Christ.⁹*LtMs, Ms 43, 1894, par. 25*

He says, "Learn of Me. Come unto Me." Now let us every one hear it. It is the invitation not from the speaker, but it is the invitation from Jesus Christ Himself. "Come unto me, all ye that are weary in your worldly pursuits, your worldly transactions, and ye shall find 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.*] Will you try it? It takes something besides a novice. You may say these people that claim to believe the binding claims of God's law, they are novices, they do not know what they are talking about. But we claim something entirely different. We claim that we are wise in keeping the commandments of God, and we want that every soul should become wise.⁹*LtMs, Ms 43, 1894, par. 26*

Well, Christ says, "Take my yoke upon you. I have kept my Father's commandments. 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." [*John 15:10; Matthew 11:29.*] Then what? "For my yoke is easy, and my burden is light." [*Verse 30.*] Now, if you are complaining of the heavy load, and all you can hear from your lips is complaining and murmuring for the self-denying you have to make for Christ, you do not know anything about self-denial. Everything you can do for Jesus is such a pleasure and gratification. You never talk about the great sacrifices you are making, no, because you are one with Christ, and you feel it is very, very little you can do if you do your best, and you are doing all you can with your entrusted capital of money He has put into your hands, and with your influence.⁹*LtMs, Ms 43, 1894, par. 27*

We could never have any influence in our world if it were not for Christ. We never should have any light [lack?] for anything to place on our tables if Christ had not provided it for us by giving the sacrifice of Himself. Then everything is borrowed capital, and had

we not better use it for the glory of God, and send our treasure beforehand to heaven? Had we better not look after the needy, and in that great day when there are two classes on the right hand and on the left, and He says of one, "I was hungry, and ye fed me; I was thirsty, and ye gave me drink; I was naked, and ye clothed me: I was sick and in prison, and ye visited me." And they answer, Lord, when saw we thee thus? They have no knowledge of doing anything only that which was a pleasure for them to do, and they say, When saw we thee thus? Says He, "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.*] Thus you will see that Christ identifies His interests with suffering humanity. Any slight, any disrespect, any neglect of Christ's position, His inheritance, any neglect on this part, is the neglect of Jesus Christ in the purchase of His blood.*9LtMs, Ms 43, 1894, par. 28*

You say, shall we help those not of our faith? Do not go by them. Did He not purchase them? Is it not the very way to bless them, that you should impart to them of the goods that He has left you in trust? He has given to some abundance; He has given to others but little. You are to watch your opportunity, and you are to help those that are needy and suffering, and in this very way you are bearing fruit to the glory of God, and then if you are connected with Jesus Christ, you are talking of His love, you are telling of His power, you are beholding His character, you are delighted to behold His character, and by beholding Jesus, you will become changed into the same image. Now, I am not going to hold you any longer. My time is up, but I want to say just a few words.*9LtMs, Ms 43, 1894, par. 29*

Who in this congregation will give their hearts to Jesus? Who will take Christ's yoke upon them, and wear it yoked up with Christ? He bears the heaviest end of the yoke, and yoked up with Jesus, we can draw all the loads that He puts upon us with joy and with gratification, and you will go singing all the way to Mount Zion. Instead of complaining, it will be gratification and thankfulness. You are praising God, you are educating your tongue. Why do you murmur? Why do you complain? Why do you fret from day to day? The voice is a wonderful organ. It is a wonderful blessing; let us use it wholly on Christ's side, and not praise the devil by complaining of the hardness of the way to heaven. Suppose we give to the world a

living example of the beauty there is in religion and Jesus Christ by the offerings we present to God, talking of His goodness, and telling of His power. If you feel disposed to murmur, let it die before you give it breath, and let your voice and tongue be educated, and then when you open your eyes in the morning the very first thing will be, "I thank the Lord; He has kept me through the night. I thank Thee, Jesus Christ, for the peace that is in my heart,"—and morning, noon and night you have a gratitude offering. It comes up before God as sweet perfume.⁹*LtMs, Ms 43, 1894, par. 30*

Jesus said He would give us the Comforter. [*John 14:16.*] What is the Comforter? It is the Holy Spirit of God. What is the Holy Spirit? It is the representative of Jesus Christ, it is our advocate that stands by our side and places our petitions before the Father all fragrant with His merits. There He accepts the petition of the humblest saint. He doesn't ask you how much money you have, or how heavy you are loaded with property, but [He accepts] the very humblest saint that brings his petition to God, and [his] thank offering is made fragrant with the riches of His grace, and the Father accepts it as your offering, and the blessing comes to you, grace for grace. As you pour out your thank offering, God is glorified, and He gives you more. As you pour out thanksgiving He gives you more joy. We learn to praise God from whom all blessings flow. Shall we not begin right here to turn over the page and forget our murmurings and complainings and faultfinding, and educate the tongue to courteous words, and loving words, and sympathetic words, and tender kindness for one another of His children? Let us show Christ formed within, the hope of glory, by the fruit that we bear, and thus we can evidence to the world a living Saviour. He is not in Joseph's new tomb. No, He is risen. He has risen a live, not a dead, Christ. We have a living Christ. He arose. He broke the fetters of the tomb. In triumph He rejoices over the rent sepulchre of Joseph. "I am the resurrection and the life." [*John 11:25.*] Glory to God! I praise Him, the resurrection and the life! You have got a living Saviour. Then hang your helpless souls on Jesus Christ. Abide in the vine, and bear fruit to His glory, and His joy shall be in you, and your joy shall be full. May the blessing of God rest upon these hearers. May the Holy Spirit of God impress the heart, and may the character reveal the loveliness of Jesus Christ, because you are His representatives, is my prayer.⁹*LtMs, Ms 43, 1894, par. 31*

Ms 43a, 1894

Sermon/Sunday Afternoon Sermon

Campground, Ashfield, Australia

October 28, 1894

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Matthew, sixth chapter, commencing at the nineteenth verse: "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." [*Verses 19-21.*]*9LtMs, Ms 43a, 1894, par. 1*

Now this is a very important matter to us. Who is the speaker? It is Jesus Christ. Who is He? The only begotten Son of God. Who is He? Our Saviour. One who left the royal courts of heaven, laid aside His high command in heaven, and clothed His divinity with humanity. He came to our world that humanity might touch humanity, that His long human arm might encircle the race, while His divine arm grasps the throne of the Infinite.*9LtMs, Ms 43a, 1894, par. 2*

For our sakes He became poor, that we through His poverty might become rich. What kind of riches? It was not the riches of this earth, but it was the eternal riches, the knowledge of God communicated through Jesus Christ. He consents to become man's substitute and surety; He engages to bear the penalty of the debt which man had incurred by transgression. It is He that loved us, and so loved us that He offered His life as a living sacrifice to bear the sins of a guilty world, that man should have a second probation, that man should be tested and proved and tried to see whether he will stand under the bloodstained banner of Prince Emmanuel, or whether he will choose to stand under the banner of the prince of darkness.*9LtMs, Ms 43a, 1894, par. 3*

Has He not an interest in His purchased possession? Is He not

intensely interested that the people for whom He has suffered so much should be successfully carried through the warfares and the conflicts of this life, that they may have that immortal inheritance that He has given His life to purchase for the human family? Then has He not a right to speak in warnings, in instruction? What weight do these words of the Son of the infinite God have with the human family? He tells you that which is for your present and eternal good.⁹*LtMs, Ms 43a, 1894, par. 4*

“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”—you are working for yourselves, cooperating with God who has laid out the plan whereby you can work successfully through His grace for yourselves, to secure your own eternal happiness in the kingdom of glory—“Lay up for yourselves a treasure in the heavens, 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.” [*Verses 19-21.*]⁹*LtMs, Ms 43a, 1894, par. 5*

Christ has bought our hearts. Christ has bought the human intelligence. Christ has bought the reasoning powers, and Christ has entrusted us with capabilities and with powers. He does not want that we should let these powers and capabilities be employed merely in the common things of earthly substance, and lose sight of the eternal. ¹ *Corinthians 6:19, 20*. He came to our world when Satan appeared to have the human race under his control. The Lord Jesus made our world. Everything was made by Christ. Here Christ through God created our world, and He engaged before the foundation of the world that if man that was created in Eden should transgress the law of God, He would take the penalty of their transgression upon Himself. And He did this. Then has He no right to instruct His subjects what to do, that they shall not miss the eternal reward? Who, I ask you of this congregation, will absorb brain, bone and muscle for the acquisition of merely temporal advantages?⁹*LtMs, Ms 43a, 1894, par. 6*

Christ gave His life that we might not perish. “For God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life.” [*John 3:16.*] Our

precious Saviour has made the world, and when He came into the world He found the great usurper there, and He came into the world that He might contest with him the possession of this earth. Therefore the battle, the conflict, was carried on right here in this world, and here He tells us that it is for our eternal interest to lay up for ourselves a treasure in the heavens. Oh well, you say, How can I do it? In Christ. When the Householder went away from his house, he gave to every man talents, to some five, to some two, and to another one. And these talents he gave them direction to employ in his service. He gave to some the property of means, to others ability, intellect, all God's gifts. We could not have any of it unless it came through Jesus Christ. *9LtMs, Ms 43a, 1894, par. 7*

Then He tells you to use these talents to His glory. Improve them. How shall we improve them? As God gives me light, as God gives you light, as He has given you His precious Word. It is full of hidden treasures. He wants you to explore, work the field, and you will find the treasures, and you will sell everything that you might buy the field that contains the treasure. There are the jewels of truth that are to be searched for as hidden treasures. As you find it, what then? Why, you find that there is truth, beautiful truth, jewels of truth, riches of truth, and you accept them. What do they do? They bind you by the golden links to the eternal God, for Jesus Christ came that He might link finite man with the infinite God, and connect earth that has been divorced by sin and transgression from heaven. *9LtMs, Ms 43a, 1894, par. 8*

What riches, what treasures, what love, are here revealed! It is impossible, yes, it is impossible to conceive of the love of God that is bestowed upon fallen humanity. Well, He tells you, "Lay up for yourselves treasure in heaven." [*Matthew 6:20.*] Will you do it? "Ye are," says Jesus, "the light of the world," if you become rich in heavenly treasure, in the knowledge of the true God. [*Matthew 5:14.*] You are to search for it, search that Book, the Word of God, and then you are to diffuse the knowledge that you have obtained to others. Impart the heavenly gift. *9LtMs, Ms 43a, 1894, par. 9*

"Oh," says one, "I must attend to my farm; I must attend to the interests of my family. I cannot afford to be here, giving my interest and time and money in order that I may win souls to Jesus Christ."

Well, it shows that you do not appreciate the heavenly gift. It shows that you do not appreciate and value the human families that Christ has estimated of such cost that He came into our world to suffer and become a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. Only think of it! No one could bear the stroke of God's justice but His only beloved Son. He came in the express image of His Father's person, one with God. He thought it not robbery to be equal with God. The plan is laid out. You are not to occupy brain, bone and muscle to the acquisition of the things of this life, and invest not in the treasures of heaven. He wants all that there is of man. He wants the whole heart. *9LtMs, Ms 43a, 1894, par. 10*

The question is asked by the lawyer that came to Christ, "What shall I do that I may have eternal life?"—this very inheritance that He had been presenting to him. Well now, there stood the frowning Pharisees, there stood the rabbis, there stood the priests, and the rulers of the synagogue, and they hoped to catch something from the answer that they could use, that they might condemn Christ, the world's Redeemer, the mighty Healer, the greatest Teacher that the world ever knew. Christ read their heart and their purposes, and what did He do? He turned back the labor of answering that question upon the lawyer himself. He said, "What saith the law? How readest thou? And he answered, Thou shalt love the Lord thy God with"—nine tenths of your heart? two thirds? one-half? one quarter?—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, with all thy strength." [*Luke 10:25-27.*] This takes intellect; this takes reason; this takes education, ability; and it takes all there is of man. *9LtMs, Ms 43a, 1894, par. 11*

But just as soon as some enter college and get a little bit of knowledge, they think they know more than God. And you hear of the higher critics. Who is the Higher Critic? It is the Lord God of the universe who has spread the canopy of the heavens above us and has made the stars and called them forth in their order, [who] has created the lesser light, the glory of the moon to come in its order and to shine in our world. And the higher critics come in. Who are they? Poor, finite man on probation, to see if he will be loyal and true to God [so] that he can stand under the bloodstained banner of

Prince Emmanuel, and that he can become a child of God and an heir of heaven. Talk of the critics, the higher critics. We have God; we have His Word in its simplicity. He might have opened to the world door after door of the mysteries of science, and gratified the inquisitive mind; but did He do it? He had one object before Him, as we should have in following His example. It is to bring to the human family the divine knowledge of the Christ of God, to teach them how they may save their souls, and that they may have that life that measures with the life of God.*9LtMs, Ms 43a, 1894, par. 12*

The salvation of man was to Him everything. He takes the world by the hand, and He places it in its proper position, subordinate, while He brings eternity that has been lost from their reckoning, in view. He leads you to behold the threshold of heaven flooded with divine glory, flushed with the glory from the throne of God, and He tells you it is for you. He tells you to strive for that inheritance that poverty cannot strip from you. He tells you to seek for that kingdom that hath foundations, that city whose builder and maker is God; that is the eternal treasure, that is the immortal inheritance. I want it.*9LtMs, Ms 43a, 1894, par. 13*

I long for it; yes, and I am willing to spend to the last that which I shall accumulate that I may recover souls that are ready to perish. All the value there is in money to me is to invest it in the treasures of God, that He may have meat in His house, that when missionaries are called to lift the standard in the places that know not God, He shall not find an empty treasury because men spend God's money for liquor and tobacco—ten, twenty, a thousand times more in eating and in drinking these things that are taking the underpinning out from their house, which are obliterating the image of God in man, which are creating disease and infirmity and imbecility, and shortening the existence of men years [when] they might [have] used their God-given life to the glory of God. Why, it is God's money. He has seen fit in His providence to open the way before me that I could have a little of His money to use for His treasury, and to carry the truth to the people that are ready to perish.*9LtMs, Ms 43a, 1894, par. 14*

He wants us to do what? “Ye are laborers together with God; ye are God's husbandry, ye are God's building.” [*1 Corinthians 3:9.*] And

that is what we are in the world for—not to eat and to drink and to attend horse races, and to use the holidays in idling and in gratifying self; and if we have a shilling, get on the cars and go somewhere to have a good time. There are souls to be saved. There are youth to be educated by our precept and example. The Lord is coming. The end of all things is at hand, and it is time now as the end of all things is at hand that we commence the work for youth; that we begin to see what we can do to gather souls to Jesus Christ. There is poverty around us, there is distress; there are the naked to clothe, the hungry to feed; and those that are thirsting for the water of life and hungering for the bread of salvation, we want to give it to them.*9LtMs, Ms 43a, 1894, par. 15*

I will read a little farther. “The light of the body is the eye: if therefore thine eye be single” (your discernment is of that character that it is single), “thy whole body shall be full of light.” [*Matthew 6:22.*] Do you think you will find men [there] that are smoking tobacco, introducing a poison into their system when nature makes the most tremendous effort to expel the intruder that it almost dies in the conflict? If that was the terms of eternal life you would think it was a very hard condition. But it is not, thank God. But who has instituted this? It is the devil that wants the brains of man. He wants to cobweb your faculties and your thinking forces, and he wants to send disease between the fluids and the solids of your body that you shall not have health, and that you shall be in the slavery of a perverted appetite, an appetite which has no foundation in nature, and the most difficult to break from because the enemy has woven his threads all about you to bind you to the habits which will ruin both soul and body.*9LtMs, Ms 43a, 1894, par. 16*

Not an unclean thing is to enter the kingdom of God. I want you to think of this; and those that benumb their senses, paralyzing their reasoning by intoxicating drinks, I want you to consider they have sold their reason to the devil, and he takes possession of them soul and body, and you know what he does with them; you know that it is the attributes of Satan that walk right out in these men. Shall we make an attempt to save men? Shall we educate our children from their very babyhood to self-control? Shall we teach them the blessed, precious name of Jesus? Shall we sing to them the heavenly songs? Shall we teach them to imitate the graces of Jesus

Christ? *9LtMs, Ms 43a, 1894, par. 17*

I was riding with an Englishman, and we were in Texas. My husband was then living. We were laboring there in Texas; and he [the Englishman] was smoking his pipe. My husband said, "What do you think, friend, did Christ give you an example of using your pipe? Did He lay down this example for you?" "Oh," he groaned, "I never regarded it in that light. No, no," said he, "I throw this pipe away; I will never touch it again. To think of the Redeemer of the world going through the streets smoking a pipe, making a chimney of His nose! No, I never could do that again." It seemed his sensibilities were shocked. But here, see the devil had invented it. What for? To consume money so that the poor should not be clothed; so that the needy and the distressed might suffer for the want of food and care and house; so that the gospel should not be carried to all parts of our world. *9LtMs, Ms 43a, 1894, par. 18*

Well, here is God's money. How much better to say, Here I see that man eating his house in liquor, eating the very substance, which should go to his family in smoking. Now you are taking this portion which my brother uses, or my brethren, and you are putting it into God's treasury. And then there is a meeting house to be built; here is a church to be organized; here is a company sending the Macedonian cry, "Come over and help us." [*Acts 16:9.*] In our cities you could send scores of laborers and support them in the field if man would only sacrifice the idol of tobacco. Professed Christians stand off in their slavery and say, I can't overcome it. No, I cannot, but through Jesus Christ you can overcome; through the merits of the blood of Christ you can sweep away this deadly evil which is corrupting our earth and corrupting our youth; and parents are giving their appetites and passions as an inheritance to their children, and they are weaker in moral power than they themselves are to resist the contaminating influence that is upon our earth. *9LtMs, Ms 43a, 1894, par. 19*

What account will fathers have to give in the judgment? What account for the habits of liquor drinking? What accounts for the habit of tobacco using, the money consumed in lessening physical, mental and moral power that belongs to God? All of it has been purchased by an infinite price, the price of the Son of God. You do

not realize the necessity of sending light to those that are in darkness because your eye is not single to the glory of God, your whole body is full of darkness, and you treat yourself as a slave, a slave to grant to taste and appetite that which is unwholesome and unhealthy, and which is destroying vitality. *9LtMs, Ms 43a, 1894, par. 20*

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,” if you are not observing the truth of God’s Word above everything in the earth, and if you are not investing the talents that He has given you, put them out to the exchangers. Let light shine forth from you. The Master is going to require an account of you, and your whole body is full of darkness. You consume means on your body that ought to be given to the treasury of God, and you stand forth in your God-purchased nobility of character that is standing in the sight of God, written in the books of heaven as a man—a man that will overcome every pernicious habit and every pernicious practice. Now He says, “How great is that darkness.” [*Matthew 6:23.*]*9LtMs, Ms 43a, 1894, par. 21*

No man can serve two masters. If tobacco is your master, if it has brought all your forces under the control of the pernicious appetite, it is your master, and you are its slave. How then can you serve your tobacco and your God, sending up the fumes of tobacco before you go into the prayer meeting so that your mind is so confused that you do not know what you are about? Why? Because the stimulant of tobacco and the stimulant of the Holy Spirit of God never combine to give meaning to inspiration in the meeting that you may give the testimony clear from the courts of heaven that God wants you to give. “Ye are my witnesses,” says God [*Isaiah 43:10*], and God wants us by precept and example to represent Christ in our world. He represented the Father, and He left the work in our hands to attend to the needy and the distressed, and to have something to help them that they may have the blessing of relief, the necessities of suffering humanity. But if we use it up unwisely, imprudently, He will say, “Thou wicked and slothful servant, why did not you take My talent, why did you not put it out to the exchangers? Why did not you use My gift that you could double it for My service?” [See *Matthew 25:26, 27.*] God wants us to win

souls for Him; and then what? You are to begin to work with the talent which God has lent you, and then every gift there is, to the praise of heaven.*9LtMs, Ms 43a, 1894, par. 22*

Oh, I am so thankful for a Saviour! I am so thankful for One that is mighty in power, that will help in every emergency. "Lo," He says, "I am with you to the end of the world." [*Matthew 28:20.*] Well now, if we have Christ at our right hand to help us—how much can He help that man that is so devoted to the smoking of his pipe that he can think of nothing else? God help us to cleanse the soul temple of its impurity. God help us that we may give to God an offering that is untainted physically, mentally and morally. Well, "no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [*Matthew 6:24.*] You see, the problem is weighed with God, and He tells the result. He requires all there is of you.*9LtMs, Ms 43a, 1894, par. 23*

When the lawyer asked a decided question, Christ let him answer that; and what does Christ say after he had declared, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength"? He added, "And thy neighbor as thyself." [*Luke 10:27.*] Here are the first four commandments which reveal the duty of man to his God. Here he must give supreme worship to God; and the next is to love his neighbor as himself. Who keeps the commandments? Who keeps them? Oh that God would help us to see how many of us are commandment breakers and are robbing God of the gifts, the precious gifts, He has given us! He came to bring moral power to man that he might overcome every sin, that he might become conqueror through Christ. Man cannot do it of himself, but he brings moral power to combine with man's human effort, that man may stand victor on vantage ground with God. May the Lord help us that we may possess that grace and divine power, be partakers of the divine nature, that we may overcome the corruption that is in the world through lust.*9LtMs, Ms 43a, 1894, par. 24*

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

[*Matthew 6:25.*] Should we not educate and train our children that to preserve health, to preserve themselves with a sound mind in a sound body, is of more consequence than the gratification of adornment, or the gratification of such a variety of food and such endless preparations for the table, the spices, the pickles, the condiments, the wine, the beer drinking, and the desserts? I want to know what is the necessity of all these things? The cook has no time to read her Bible.*9LtMs, Ms 43a, 1894, par. 25*

You say, I hire the cook. And has not the cook any soul as well as you? The cook has a soul to save, and you want to educate and train that cook to seek God in the morning, to seek Him at night, and to live so she can have a chance to read her Bible. With all the wonderful preparations for man's appetite and taste and passions for the varieties of his life, they rob God of His service. They have no time to go to their neighbors and to teach them right in the shadow of their own doors how they may love Jesus and how Jesus loves them.*9LtMs, Ms 43a, 1894, par. 26*

This is what we are in the world for—on trial to see if we will be fit for the courts above, to see if God can honor us to become one of the heavenly family in the kingdom of glory. If we are so selfish here that we have no interest for one another to make them obedient, and to bless them with the good things that He has provided for us in this life, how will we manifest anything like unselfishness in the kingdom of glory? How will we do it? We would be wanting to snatch the crown from another's head because it is more brilliant than ours. Another would become jealous, and we should have as bad a time as when Satan set up that work in heaven of rebellion against God. Therefore the Lord has given man a probation, and we will work out our characters as the artist takes upon the polished plate; as he takes the features of the one that wants his picture produced; the God of heaven is taking the character of every human soul of us. That character is going up to heaven, and it is produced there; it is recorded there in the book what traits of character we manifest. If we manifest the attributes of Satan, it is that character that can find no place in the heavenly courts above.*9LtMs, Ms 43a, 1894, par. 27*

Well then, how shall we occupy our time here? As pilgrims and

strangers. You have a home. Thank God for that. There are many who have none. Make that home just as pleasant, just as nice, as you can, but not extravagant. You can make things very nice and very tasteful with few things. By exercising taste you can make a beautiful home. Then will you sit down and enjoy it? Here are youth who have no home. Here are orphans with no father or mother, without a home. Here is the example of horse racing and holidays, and the tobacco devotees, and the world is full of excitement and corrupting influences that are making the people as the inhabitants of the earth before the flood, whom God swept away by the waters of the flood, and as Sodom that fire came from heaven and consumed.*9LtMs, Ms 43a, 1894, par. 28*

Now there is work for everyone to do. God calls for the talents that He has lent you, and He wants you, in the place of devoting money and time for expensive dress, and for expensive adornments, and for expensive houses merely for visitors, to do something different from that. They come in and show them all about the little things that you have to take their attention. [You are] professed Christians, but never speak of Jesus; and God says to you, What saw he in thine house? Did he see you imparting the light and knowledge of Him? Did they see you bring up your children in the nurture and admonition of God? Did they see you preparing those little ones for the crown of immortal glory? Will you place their hands in the hands of Jesus Christ? Will you educate them to meet the standard of the world, to do as the world does, to practice the maxims and to follow the fashions of this degenerate age which are ever changing, and its mouth is always swallowing money, money, money?*9LtMs, Ms 43a, 1894, par. 29*

The poor are suffering for food, and there are youth that you could educate and train. Our houses should be made pleasant to our children. Remove the drapery that would shut out the sunlight and the pure air of heaven lest they tarnish the beautiful pictures and the carpets. Let them tarnish them. Had they not better tarnish these than have the children obtain a street education, and imbibe the appetites and the passions of this degenerate age which tarnish the soul, and may produce a scar which can never be effaced? Here are the human beings. The probabilities and the possibilities are before them of working out a character for the future, immortal

life, so that the Lord can say, “Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things.” [*Matthew 25:21.*] Oh, will not that fall on the ear like the sweetest music?*9LtMs, Ms 43a, 1894, par. 30*

“I was hungry, and ye fed me; I was sick and in prison, and ye visited me; I was naked, and ye clothed me.” Jesus was abiding in the heart and in the mind. They were serving Him so perfectly that they have no idea that they have done anything wonderful. They don’t know what they have done. “Inasmuch,” said Jesus Christ, “as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [*Verses 35, 36, 40.*] I want the tobacco devotees to reckon up every week how much they devote to their idol god tobacco. I want the liquor drinkers to reckon up what they spend for wine, brandy, and strong drinks, and then see the sum you might expend on God’s purchased possession.*9LtMs, Ms 43a, 1894, par. 31*

He gave His life that these precious souls might have eternal life. “Ye are laborers together with God.” [*1 Corinthians 3:9.*] What sacrifice will you make? What self-denial will you practice? It may be self-denial for a time, but in the end it is the greatest blessing to soul, body and spirit that you can experience. We have a duty to humanity. We are bound before God, if we [will] possess eternal life, to show that we appreciate the value of the sacrifice which Christ has made, and that is to purchase heaven, that we may glorify His name upon the earth, and that we may win souls to the cross of Calvary, that we may win souls to teach them how to give their hearts to Jesus Christ, that we may represent Jesus Christ as Jesus Christ represented the love of the Father. This is our business in the world.*9LtMs, Ms 43a, 1894, par. 32*

We are not here to please ourselves. And then our families, our children—don’t say to them, as I have heard many mothers say, “There is no room for you in the parlor. Don’t sit on that sofa that is covered with satin damask. We don’t want you to sit down on that sofa.” And when they go into another room, “We don’t want your noise here.” And they go into the kitchen, and the cook says, “I cannot be bothered with you here. Go out from here with your noise; you pester me so, and bother me.” Where do they go to

receive their education? Into the street. Fathers and mothers, you have an awful responsibility lying at your door. What has made the drunkards? They are made at home.*9LtMs, Ms 43a, 1894, par. 33*

It is the neglect of teaching the children the commandments of God when they rise up and when they sit down, when they go out and when they come in. What are the commandments of God? They are the ten holy precepts, the royal law, the holy law of God which is the standard of character which every soul present must meet in the judgment, notwithstanding it may be proclaimed from the pulpits of the day that God has no law. Now who believes it? Every nation has a law; but the God of heaven has given us His law to represent His character, and there it stands. There is not one of the precepts done away. They stand immutable and eternal. "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] What do you want to change a perfect thing for? You cannot get anything more than perfect, and the law of the Lord is for us to respect and reverence and obey.*9LtMs, Ms 43a, 1894, par. 34*

If the inhabitants of the world had obeyed the law of God instead of hearing reiterated from the pulpits that God has no law, that God has no commandments, and if the parents should educate their children as Christ enshrouded in the billowy cloud gave the direction to Moses to give to Israel, we should not hear of the thefts, the robberies, the murders, and our jails be filled, the prisons filled with criminals because of the crime and wickedness that prevails in our world to such a fearful extent. Now we would say, Let us love God and keep His commandments, for this is the whole duty of man.*9LtMs, Ms 43a, 1894, par. 35*

Well, I will read a little farther. I want to take up some other points, but we shall have to leave them for another discourse. A few thoughts more and I will close.*9LtMs, Ms 43a, 1894, par. 36*

"Which of you by taking thought can add one cubit unto his stature?" Now just as though God that places you in this world could not carry you through this world. If you are diligent, if you are patient, if you try, if you do what is fitted for you to do, and are colaborers with God, He says, "Which of you by taking thought can add one cubit to his stature?" God works for you all the time. God

Himself is taking care of you. “And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory” (could not be compared with one of these) “was not arrayed like one of these.” [*Matthew 6:27-29.*] He has been telling about raiment.*9LtMs, Ms 43a, 1894, par. 37*

Now that God that puts the tints and the color upon all these things, can He not provide for us suitable clothing and comfortable clothing, neat and warm clothing? We need not practice extravagance. There are other ways for our clothing than that. Now He says, “Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” [*Verses 29, 30.*] Well now, why not trust Him who made the beautiful lilies of the valley?*9LtMs, Ms 43a, 1894, par. 38*

In America we have the fresh water lilies. These beautiful lilies come up pure, spotless, perfect, without a single mar. They come up through a mass of debris. I said to my son, “I want you to make an effort to get me the stem of that lily as near the root as possible. I want you to understand something about it.” He drew up a handful of lilies and I looked at them. They were all full of open channels, and the stems were gathering the properties from the pure sands beneath, and these were being developed into the pure and spotless lily. It refused all the debris. It refused every unsightly thing, but there it was developed in its purity. Now this is exactly the way that we are to educate our youth in this world. Let their minds and hearts be instructed who God is, who Jesus Christ is, and the sacrifice that He has made in our behalf. Let them draw the purity, the virtue, the grace, the courtesy, the love, the forbearance; let them draw it from the Source of all power.*9LtMs, Ms 43a, 1894, par. 39*

When God gave Jesus, He gave us all the riches and treasures of heaven in one gift, and He says, Impart these riches to every one that needs them. Then let us come and ask Him. Ask and ye shall receive. Teach your children to pray from their very babyhood; teach them to lift their little voices to God in prayer. He is their Maker; He is the One that can make their hearts happy; He is One

that can give them contentment; He is One that can give them virtue; He can reshape even the tendencies that have been transmitted to them by unwise parents.*9LtMs, Ms 43a, 1894, par. 40*

God help us to feel the weight of our responsibility. Take the youth. If you have none of your own, adopt them. I had children of my own, but I did not stop there. I was traveling nearly all over the world, and yet I gathered [them] into my house—"I have a house," I said, "and children shall come in and enjoy it." And I adopted child after child, and I brought some of them up to womanhood and manhood, and God has helped me in the work. When I could gain a victory (when children laid down the stubbornness of their natural tempers) not by beating them, I tried a better plan—to gain their confidence—and then I could do anything with them; and God has helped me in the work. No soul that I have taken in to train and educate has made me regret it. They have given their hearts to Jesus, and we have tried to point them to the Lamb of God that taketh away the sin of the world.*9LtMs, Ms 43a, 1894, par. 41*

I love Jesus. I love those that are found in His image, and I want to do everything in my power to help them. Next month I shall enter upon my sixty-seventh birthday, and yet I expect to issue many books yet; I expect to bear my testimony in other countries besides this, and God helping me, I shall seek to let the light shine for others that they may see the way that they can enter the strait gate, and have eternal life. May God help us to help our children. God help us to help our neighbors. God help us in the church to let more light shine nigh and afar off, to go into the byways and the highways and point souls to Jesus Christ and show them how they can believe in God, and have His righteousness imputed to them by taking Jesus Christ as their personal Saviour.*9LtMs, Ms 43a, 1894, par. 42*

And now I would say to every one of you, If I have introduced into this little address any ideas that you will work upon, I shall feel that I am abundantly paid; and if I have helped to point the eye to Jesus Christ, I will praise Him for that. You want to educate your children to praise God. You want to educate them to bring their little offerings to God. You want to educate them not to make themselves a center and a core, and all the gifts of the parents be

lavished upon the children. God's cause calls for money. God's cause calls for means that you may carry the light into the regions that are beyond. And then I beg of you, for Christ's sake, to let the treasury be supplied that God may have meat in His house.⁹*LtMs, Ms 43a, 1894, par. 43*

Ms 44, 1894

Presenting the Truth in Jesus

Campground, Ashfield, New South Wales, Australia

October 30, 1894

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3:00 a.m. Last night in my sleeping hours I seemed to be in meeting with my brethren, listening to One who spoke as having authority. He said, Many souls will attend this meeting who are honestly ignorant of the truths which will be presented before them. They will listen and become interested, because Christ is drawing them; conscience tells them that what they hear is true, for it has the Bible for its foundation. The greatest care is needed in dealing with these souls. Be always on guard. Do not at the outset press before the people the most objectionable features of our faith, lest you close the ears of those to whom these things come as a new revelation.*9LtMs, Ms 44, 1894, par. 1*

Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy that new light is shed on the Word of God. Whereas if truth were presented in so large a measure that they could not receive it, some would go away and never come again. More than this, they would misrepresent the truth, and in their explanation of what was said, they would so wrest the Scriptures as to confuse other minds. We must take advantage of circumstances now. Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth.*9LtMs, Ms 44, 1894, par. 2*

Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day. The Saviour is our

example in all things. His love abiding in the heart will be expressed in words that will benefit the hearers and win souls to Him. When the truth in its practical character is urged upon the people because you love them, souls will be convicted, for the Holy Spirit of God will convict of the truth. Satan will be on the ground, that with his hellish shadow he may obtrude himself between the human agent and God, to intercept every ray of light that would shine to the soul. The great message is to be given as it is in Jesus.*9LtMs, Ms 44, 1894, par. 3*

There is necessity for individual effort. Give opportunity for all who are in any way troubled to speak of their difficulties, for they will have them. Arm yourself with humility, pray that angels of God may come close to your side, to impress the minds, for it is not you that works the Holy Spirit, but the Holy Spirit must work you. There is a winning, compelling power in the gospel of Jesus Christ; it is the Holy Spirit that makes the truth impressive. The truth as it is in Jesus will subdue the most powerful opponents, bringing them into captivity to Jesus Christ. Christ will take men who possess the strongest spirit of opposition, and if they submit to Him, He will connect them with Himself in His work. Thus the truth is presented so as to win a decided victory. Keep practical truth ever before the people.*9LtMs, Ms 44, 1894, par. 4*

After these things were spoken, I heard men conversing together in a discouraging way. Poverty was, they thought, the greatest obstacle to the advancement of the work. Their words were more negative than positive, expressing little faith, hope, or courage. All admitted that the field was a hard one, to be worked with so little means and so few workers.*9LtMs, Ms 44, 1894, par. 5*

Then the Teacher said that these were not the most disheartening features; the most weighty difficulty is that unless imbued with the Spirit of God, you will be inclined to allow your natural temperament to shape the work, and leave Jesus out of the conflict. You have neglected to cherish love for one another, and it has not been strengthening in the heart. Criticism is the school that some have been educated in. Who are feeling a burden to come into perfect unity? Who will deny self and make any and every sacrifice of your own ideas and preferences, that you may be in harmony with your

brethren? It is the lack of the grace of the Holy Spirit which makes the professed followers of Christ so decided and unyielding, so determined to please themselves.*9LtMs, Ms 44, 1894, par. 6*

“Rebuke not an elder (man older than yourself), but intreat him as a father; and the younger men as brethren, the elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed.” [1 Timothy 5:1-3.] “Now the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned.” [1 Timothy 1:5.] “Charity (love) 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; rejoiceth not in iniquity, but rejoiceth in the truth.” [1 Corinthians 13:4-6.]*9LtMs, Ms 44, 1894, par. 7*

The great obstruction to your work will be the disregard of the tenderness of Christ in dealing with one another, because self is seeking the supremacy. Self loves to vaunt itself, and those who present a spirit unlike Christ's cannot discern what manner of spirit controls them. They speak and act like sinners, while they profess to be Christians. They more readily express their own will than the will of God, yet they are very strenuous to have their will regarded as the will of God. Satan is urging his attributes into the very midst of us; he is seeking to destroy our love for, and confidence in, each other; and the lack of confidence which brethren in the ministry repose in their fellow laborer is easily read in the rules and regulations concerning even the details of the work which they seek to impose upon them.*9LtMs, Ms 44, 1894, par. 8*

When men will show confidence in their fellow men, they will come much nearer to possessing the mind of Christ. The Lord has revealed the estimate that He places upon men. “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.] But some minds are ever seeking to reshape the character of others according to their own ideas and measures. God has not given them this work to do.*9LtMs, Ms 44, 1894, par. 9*

Self will ever cherish a high estimate of self. As men lose their first

love, they do not keep the commandments of God, and then they begin to criticize one another. This spirit will be constantly striving for the mastery to the close of time. Satan is seeking to foster it, in order that brethren in their ignorance may seek to devour one another. God is not glorified, but greatly dishonored; the Spirit of God is grieved. Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their post of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be.*9LtMs, Ms 44, 1894, par. 10*

He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, He reveals the same principles that are manifest in the natural world. The beneficent operations of nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules. He honored man with His confidence and thus placed him on his honor. He introduced old truths in a new and precious light. Thus when only twelve years old, He astonished the doctors of the law by His questions in the temple.*9LtMs, Ms 44, 1894, par. 11*

Jesus assumed humanity that He might meet humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete. The truth came from His lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did He treat every honest inquirer after truth, that He might gain admission to the sympathies and find a home in the heart.*9LtMs, Ms 44, 1894, par. 12*

I must tell you, brethren, you are far from being what the Lord would have you be. The attributes of the enemy of God and man too often find expression in your spirit and attitude toward one another. You hurt one another because you are not partakers of the divine nature. And you work against your own perfection of character; you bring trouble to yourselves, make your work hard and toilsome, because you regard your own spirit and defects of character as precious virtues, to be clung to and fostered.*9LtMs, Ms 44, 1894, par. 13*

Jesus points the highest minds, as well as the lowest, to the lily, in the freshness of the dew of morning, and bids us, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." And He impresses the lesson: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, ye of little faith?" [*Matthew 6:28-30.*]*9LtMs, Ms 44, 1894, par. 14*

Men make the work of advancing the truth tenfold harder than it really is by seeking to take God's work out of His hands into their own finite hands. They think they must be constantly inventing something to make men do things which they suppose these persons ought to do. The time thus spent is all the while making the work more complicated, for the Great Chief Worker is left out of the question in the care of His own heritage. Men undertake the job of tinkering up the defective characters, and only succeed in making the defects much worse. They would better leave God to do His own work, for He does not regard them as capable of reshaping character.*9LtMs, Ms 44, 1894, par. 15*

What they need is to be imbued with the Spirit of Christ. If they take hold of His strength, they will make peace with Him; then they will be in a fair way to make peace with their fellow laborers. The less of the meekness and lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with Him. God will work for us when we are faithful

students, and the doers of His words.*9LtMs, Ms 44, 1894, par. 16*

But when there is, on the part of the laborers, so manifest a disregard of Christ's express command that we love one another as He has loved us, how can we expect that brethren will heed the commandments of finite men, and the regulations and definite specifications as to how each shall labor? The wisdom that prescribes for us must be supernatural, else it will prove a physician that cannot heal, but will only destroy. We would better seek God with the whole heart, and lay down self-importance, for "all ye are brethren." [*Matthew 23:8.*]*9LtMs, Ms 44, 1894, par. 17*

Instead of toiling to prepare set rules and regulations, you might better be praying and submitting your own will and your ways to Christ. He is not pleased when you make hard the thing He has made easy. 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 11:29, 30.*] The Lord Jesus loves His heritage, and if men will not think it their special prerogative to prescribe rules for their fellow laborers, but will bring Christ's rules into their life, and copy His lessons, then each will be an example, and not a judge.*9LtMs, Ms 44, 1894, par. 18*

Christ's most favorite theme was the paternal character and abundant love of God. The curse of every church today is that men do not adopt Christ's methods. They think they can improve on the rules given in the Gospel and so are free to define them, hoping thus to reform the churches, and the workmen. Let God be our one Master, our one Lord, full of goodness, compassion, and love.*9LtMs, Ms 44, 1894, par. 19*

God gives knowledge to His workmen, and He has left on record for us the rich, full promise, "If any of you 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, 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.*] Is it not best to obtain wisdom individually by going to God, and not man? What saith the great Teacher? "I have

manifested thy name unto the men which thou gavest me out of the world.” [John 17:6.]*9LtMs, Ms 44, 1894, par. 20*

There is among us an evil that needs to be corrected. Brethren feel free to look at and speak of the supposed defects of others, when that very liberty reveals a decided defect in themselves. They make it manifest that they are wise in their own conceits, and God cannot give them His special blessing, for they would exalt themselves, and hurt the precious cause of truth. When the world was destitute of the knowledge of God, Jesus came to impart this inestimable blessing, a knowledge of the paternal character of our Heavenly Father. This was His own gift to our world, and this gift He committed to His disciples, to be communicated by them to the world.*9LtMs, Ms 44, 1894, par. 21*

All the wisdom that men possess is God’s gift, and He can and will impart wisdom to every man who asks it of Him in faith. Solomon sought wisdom from God, and it was given him in large measure. But how did the universe of heaven look upon him when he perverted that wisdom, and employed God’s great and holy gift to exalt himself? God chose him to build the temple, but how he perverted the sacred trust! He leagued himself with idolatrous nations. Thus he who at the dedication of the temple had prayed, “Let your hearts be undividedly given to the Lord,” himself began to separate his heart from God. He imperiled his soul’s interest by the formation of friendships with the Lord’s enemies. What carefulness there should be exercised in the formation of friendship. Companionship with the world will surely lower the standard of religious principle. Solomon’s heathen wives turned away his heart from God. His fine sensibilities were blunted, he became hardhearted for he lost his sympathy for man and his love for God. His conscience was seared, and his rule became tyranny.*9LtMs, Ms 44, 1894, par. 22*

Solomon prepared the way for his own ruin when he sought for wise men from other nations to build the temple. God had been the educator of His people, and He designed that they should stand in His wisdom, and with His imparted talents should be second to none. If they had the clean hands, the pure heart, and the noble, sanctified purpose, the Lord would communicate to them His grace.

But Solomon looked to man instead of God, and he found his supposed strength to be weakness. He brought to Jerusalem the leaven of the evil influences which were perpetuated in polygamy and idolatry; it was not [a] question to who made Israel to sin.*9LtMs, Ms 44, 1894, par. 23*

Although Solomon afterward repented, his repentance could not abolish the idolatrous practices which he had brought into the nation. We shall individually transmit an inheritance of either good or evil. The silver of Tarshish and the gold of Ophir were obtained by Solomon at a terrible expense, even the betrayal of sacred trusts. The evil communications with heathen nations corrupted good manners. When the Lord's people turn from the God of all wisdom, and look to men who love not God in order to obtain wisdom and arrive at decisions, the Lord will allow them to follow that wisdom which is not from above but from beneath.*9LtMs, Ms 44, 1894, par. 24*

Need of Workers

Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Work should be done that [will] qualify the students to be laborers together with God.*9LtMs, Ms 44, 1894, par. 25*

God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people we are in some respects far behind in missionary work. We are not doing one-twentieth part of the good we might accomplish in positions of trust, because selfishness prevails to a large extent among us. Some are envious of others, fearing that they will be more highly esteemed than themselves.*9LtMs, Ms 44, 1894, par. 26*

Cultivated intellects are now needed in every part of the work of God; for novices cannot do the work acceptably in unfolding the hidden treasure to enrich souls.*9LtMs, Ms 44, 1894, par. 27*

God has devised that schools shall be an instrumentality for

developing workers for Jesus Christ of whom He will not be ashamed, and this object must ever be kept in view. The height man may every reach by proper culture has not hitherto been realized. We have among us more than an average of men of ability. If their capabilities were brought into use, we should have twenty ministers where we now have one. Physicians, too, would be educated to battle with disease.*9LtMs, Ms 44, 1894, par. 28*

Cities and towns are steeped in sin, yet there are Lots in every Sodom. The poison of sin is at work at the heart of society. God calls for reformers to stand in defense of the laws He has established to govern the physical system, and to maintain and elevate standards in the training of the mind and the culture of the heart.*9LtMs, Ms 44, 1894, par. 29*

Heart Culture

There is danger of pharisaical exactitude burdening minds with worldly forms and customs which will, in many cases, become all important, making a world of an atom, and an atom of a world. The grace of Christ with its purifying, ennobling influence, will do more for us than all the worldly education upon etiquette that is made so essential. To many, the externals are the sum total of religion, and yet it will be evidenced that the heart has not that genuine courtesy which alone is of value with God. If they are spoken to about their faults, they have so little Christian politeness that the sacred position of the minister, whom God has sent with His message of warning, is lost sight of in their effort to criticize his attitude, his gestures, and the formation of his sentences. They think themselves paragons of wisdom, but they pay no heed to the words of God from the courts of heaven. To all such, God says that they will have to become fools in order to know the true wisdom of Christ.*9LtMs, Ms 44, 1894, par. 30*

I was shown that our college was designed of God to accomplish the great and good work of saving souls. It is only when brought under the full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education.

Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science.*9LtMs, Ms 44, 1894, par. 31*

The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God as seen in his created works can be appreciated only as we have a knowledge of the Creator. The teachers must be acquainted, not only with the theory of the truth, but must have an experimental knowledge of the way of holiness in order to lead the youth to the fountains of truth, to the Lamb of God that taketh away the sins of the world. Knowledge is power <for good> only when united with true piety. A soul emptied of self will be noble. Christ abiding in the heart by faith will make us wise in God's sight.*9LtMs, Ms 44, 1894, par. 32*

Ms 45, 1894

Resembling Christ in Our Words and Actions

NP

November 1894

Previously unpublished.

“Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” [Matthew 24:12, 13.] “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?” [Micah 6:8.] *9LtMs, Ms 45, 1894, par. 1*

During the night seasons I have been receiving instructions from God. A great while before day I arose to write that which has been communicated to me. This question was asked, My brother, my sister, do you in your words, in your spirit, and in your actions, resemble Christ? If in word and spirit you represent the character of Christ, then you are Christians, for to be a Christian is to be Christlike. The tongue will testify of the principles that characterize the life; it is the sure test of what power controls the heart. We may judge our own spirit and principles by the words that proceed from our lips. The tongue is always to be under the control of the Holy Spirit. *9LtMs, Ms 45, 1894, par. 2*

When poor, wounded, bruised souls come to you for words of hope, you are to speak to them the words of Christ. Do you refuse to give them pleasant, courteous, kind words? Those who speak as Christ spoke will never plant bitter words like barbed arrows in the wounded soul. “The Lord hearkened and heard.” [Malachi 3:16.] Will you bear in mind that the Lord hears the words we speak, and is acquainted with the spirit that prompts your actions? Christ is the defense of all that are hidden in Him. *9LtMs, Ms 45, 1894, par. 3*

Bear in mind, my brother, that every unkind word, every ruthless thrust, is recorded in the books of heaven as given to Christ in the person of His suffering ones. Is it not Christlike to speak kind words,

comforting words, even though you feel inclined to do otherwise? Is it not Christlike to help lift the burdens when they press heavily upon souls whom God has valued so highly as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?⁹*LtMs, Ms 45, 1894, par. 4*

It is of great importance what attitude we assume toward those who are laborers together with God. I am so sorry to write that the Lord withholds many blessings which He longs to bestow upon those who have a knowledge of the truth; He cannot pour out His blessing upon the human agents because of their attitude toward their fellow laborers and their fellow men. Those who claim to be members of Christ's body will [not] allow their own fancies, their likes and dislikes, to shape their conduct toward even God's own delegated servants.⁹*LtMs, Ms 45, 1894, par. 5*

The presidents of conferences have hurt and bruised the souls of God's workers because they felt inclined to do it. What power was prompting to action? the power from beneath. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren and hurt their souls because he imagines that he has authority and can do this work? The Lord "suffered no man to do them wrong; yea, he reprov'd kings for their sakes saying, Touch not mine anointed, and do my prophets no harm." [*1 Chronicles 16:21, 22.*]⁹*LtMs, Ms 45, 1894, par. 6*

"Dost thou believe on the Son of God?" [*John 9:35.*] You are just as dependent upon Christ for all that you receive as is the weakest, poorest, and humblest soul. "Dost thou believe on the Son of God?" A mere speculative belief amounts to nothing. Do you believe on the Son of God as your personal Saviour? Then if you believe with all your heart, God dwells in the soul, and the soul in God. You represent Jesus. Those who have been chosen as presidents of conferences are on test and trial to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them so that they can represent His character and express themselves in their words and actions toward His heritage for whom He has given His own precious life. He will not suffer these men

who are entrusted with responsibilities to harm His children. He will punish all who are acting in His stead if they suffer one to be hurt, bruised, or discouraged and become crippled in spirit, or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude.*9LtMs, Ms 45, 1894, par. 7*

Every arbitrary exaction of man toward his fellow man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature he will be in sympathy with Christ. Jesus says, “A new commandment I give unto you, that ye”—tolerate one another? No,—“that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:34, 35.*] “This is my commandment, that ye love one another as I have loved you.” [*John 15:12.*]*9LtMs, Ms 45, 1894, par. 8*

Through false philosophy Satan has a widespread influence over many minds that are loyal to God’s commandments in sentiment but not in practice. What is the character of God?—“Merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” [*Exodus 34:6, 7.*] Here we have the character of the Lord Jesus plainly set forth, and the principles upon which He acts as Lawgiver.*9LtMs, Ms 45, 1894, par. 9*

The *fifty-first Psalm* is of great importance; its lessons should be studied and practiced. We should say with the psalmist, “O Lord, open thou my lips, and I shall show forth thy praise.” [*Verse 15.*] If the heart is in harmony with the truth, the lips will speak words to help, to bless, to strengthen, and not take all the life, courage, and confidence out of a man, and exasperate him by the manifestation of a spirit which reveals that Satan is working through the human agent who claims to be a Christian.*9LtMs, Ms 45, 1894, par. 10*

The following words were written not to meet the case of a few who are great sinners, but to meet the case of men who have been entrusted with special responsibilities—men who are not to be lords

over God's heritage, but to be ensamples to the flock. "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [*Verses 16, 17.*] "For thus saith the High and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" *Micah 6:7, 8.9LtMs, Ms 45, 1894, par. 11*

All these are lessons from God, to be carefully studied and diligently practiced. Many of those who profess to believe important, sacred truths are by their words and actions exerting an influence that counteracts the truth. There are many whose unlawful propensities are so strong, because of their high notions of their own capabilities, that the Lord cannot work through them for it would prove their ruin. Therefore the power that should be revealed in these men as representatives of Christ is not revealed, for God cannot work with men's sins. He may bear long with them, and send them messages of warning; but unless they shall take heed and mend their ways, He will leave them to themselves, to be filled with their own doings. In these perilous times there are few who are qualified to do a work for the Master; and men know not what they are doing when they will in any way grieve the Spirit and wound and bruise the souls of men engaged in opening the Scriptures to others.*9LtMs, Ms 45, 1894, par. 12*

Ms 46, 1894

God Is Love

NP

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Previously unpublished.

“Beloved, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. ... And we know the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.” [*1 John 4:7-13, 16, 17.*] (See further, *1 John 4:18-21.*)*9LtMs, Ms 46, 1894, par. 1*

It is the expression of God’s love for us that makes us care for one another. When the Lord Jesus dwells in our hearts, we think the thoughts of God, and we do the works of God. How can I find language to express the deep, earnest interest I have for our people? I am filled with yearning of soul that those who have accepted present truth should realize that they are to be sanctified through the truth; otherwise they lie against the truth. God is the Author and Finisher of our faith.*9LtMs, Ms 46, 1894, par. 2*

Notwithstanding our varying types of character, we are brought into church capacity through the profession of our faith. Christ is the Head of the church, and if those whose names are on the church record do not belong to Jesus, the invisible Head, they are like the fruitless branch of the vine, and are taken away. If one is really a

fruitful branch, he will make it manifest by bearing fruit, giving evidence of his absolute allegiance to Christ. He has a spiritual connection with God. Faith and love constitute the gold of character, and will be ever working on the Lord's side to unite and harmonize the members of Christ's body.*9LtMs, Ms 46, 1894, par.*

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Name, position, or wealth will not weigh one jot in the scale with God. Men and women are admitted to the church who do it no honor. But however poor, whatever the rank, tribe, or nationality, all are to be heartily received on their confession of faith if you have evidence that the grace of God which bringeth salvation has wrought upon the heart. All who are sons or daughters of God will deny ungodliness and worldly lusts. All who take their position on the Lord's side will, as branches of the True Vine, receive nourishment and will be stimulated by the vine to bear like fruit. They will be in co-operation with God, according to their ability exercising themselves unto godliness by walking in newness of life, which is daily repentance toward God, and faith toward our Lord Jesus Christ.*9LtMs, Ms 46, 1894, par. 4*

This faith in Christ is demonstrated by works; it produces a transformation of character through the effectual working of God's Holy Spirit. Selfishness and pride with all their force will make a stand against anything that would show them to be sinful. But all who shall endure as seeing Him that is invisible will have to lie very low at the foot of the cross, for contrition of soul will mark the experience of everyone who has received the grace of Christ.*9LtMs, Ms 46, 1894, par. 5*

Let us hear the testimony of God upon this subject: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited." [*Jeremiah 17:5, 6.*]*9LtMs, Ms 46, 1894, par. 6*

This is precisely [the condition] of those who have not a vital connection with Christ. They seem to be ever working at cross purposes with God and are so full of jealousy, evil surmising,

discord and strife—satanic attributes—that they are constantly lying against the truth. They are not doers of the words of Christ. Yet many church members are in this very position. They dwell, as it were, in the salt land, in a parched wilderness.*9LtMs, Ms 46, 1894, par. 7*

“Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” This is the evidence that souls are connected with God. “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.” [*Verses 7-10.*] “But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my words.” [*Isaiah 66:2.*]*9LtMs, Ms 46, 1894, par. 8*

“For thus saith the High and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place.” Therefore we are to reverence the Lord God and walk carefully and tremblingly before Him. For our comfort and encouragement He adds that, notwithstanding His high and holy position, He dwells “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.*] In this wonderful statement from our Heavenly Father all may learn what their character will be if they are indeed in vital connection with God.*9LtMs, Ms 46, 1894, par. 9*

Can one be a co-worker with God and not work as God works? Will the poor, sinful agent take it upon himself to pronounce sentence against anyone, however humble, with whom God dwells because he is cherishing the spirit of contrition? Do those men who claim to be branches of the Living Vine bear fruit like unto the parent stock? Unless they fall upon the Rock Christ Jesus and are broken, unless there is a thorough conversion of soul, body, and spirit, they give evidence that they are not working in Christ’s lines, and are not obedient to His commandments. Faith and love and trust in God are needed in the church. Jesus says, “If thy right hand causeth thee to

stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." [*Matthew 5:30.*] When they have plucked out the eye and cut off the hand—surrendered the attributes which Satan had inspired—then they will be tender and pitiful, for the love of Christ will constrain them.*9LtMs, Ms 46, 1894, par. 10*

Satan will seek earnestly to intercept every ray of light coming from the throne of God, and will place his own darkness for light; it is he that prompts the keen criticism, the satanic accusing. But it is the love of Jesus cherished in the soul that will overcome every opposing force; it places the man wholly on the side of Christ, for it brings him into harmony with the principles of the law of God. O, what a change takes place! The boughs that receive nourishment from the root bear rich clusters of fruit. O, when one is thus united to Christ, how he will praise God that his eyes have been anointed with heavenly eyesalve to discern his poverty, his nakedness. In humble faith he can declare, "He hath opened mine eyes, he hath changed my heart. He hath conquered the stubbornness of my will, and His grace hath conformed me to His will that I may become a fruit-bearing branch of the True Vine. He has brought me back to my allegiance, not only to be an advocate of the law, but a doer of its precepts."*9LtMs, Ms 46, 1894, par. 11*

O, let us all determine to crucify self and to imitate God. We are to express in our own lives the holiness of God, showing His forbearance, His tenderness, His compassion and love, thus, communicating His attributes. Then we shall no longer judge from the sight of the eye or the hearing of the ear. We shall bear in mind that we are yoked up with Christ, to draw with Him, and to do the greatest possible amount of good. Our work may not be appreciated, we may be misjudged, falsified, and mistreated by those who claim to be Christians, but we are to look to Christ and follow Him. Christians are to walk even as He walked. They are to have the mind of Christ, to possess that faith which works by love, and purifies the soul.*9LtMs, Ms 46, 1894, par. 12*

He who is conformed to the image of Christ will possess His grace and will be helpful to strengthen every brother in the faith. No harsh or bitter words that discourage the soul will fall from his lips. "If any

man be in Christ, he is a new creature; old things are passed away, and behold all things are become new.” [2 *Corinthians* 5:17.] “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.” [*Philippians* 2:3.] “Wherefore lift up the hands which fall down, and the feeble knees. And make straight paths for your feet, lest that which is lame be turned out of the way. Follow peace with all men, and holiness, without which no man shall see the Lord.” [*Hebrews* 12:12-14.]*9LtMs, Ms 46, 1894, par. 13*

Here is a work which you are authorized to have an earnest zeal to accomplish. “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.” (See *Isaiah* 59:1, 2.) All who have a vital connection with God are guided by His counsel. United in church capacity, they give themselves to do Christ’s work. If we will open the door to Jesus, He will come in and abide with us; our strength will always be reinforced by His actual representative, the Holy Spirit.*9LtMs, Ms 46, 1894, par. 14*

But whenever the church unites with them a man who is without earnestness and sanctified moral purpose, they have a hindrance that weakens moral power and turns souls away from faith and love and trust in God. Whenever anything is encountered that is contrary to his mind, such a one will reveal his true spirit. In councils he does unlawful acts, pronounces unjust sentences, and through his influence decisions are made that are entirely contrary to God’s will and ways. Thus he proves himself disloyal to God. He has neglected to follow the rules which Christ has given, and he works according to the principles of the world. If others sit by and let these things pass, God charges the sin upon them also. It is a duty to keep our offices of publication pure, that there shall be no conniving to do injustice in the business transactions.*9LtMs, Ms 46, 1894, par. 15*

He who loves God and his fellow men as he loves himself will practice no robbery towards God or man. All who live out the law of God will on all occasions maintain the strictest integrity. If men are in living communion with the only true God, they will have the presence of a living Saviour. Such men will be a blessing to the

church. Christians who cherish love toward their brother and manifest confidence in him are greatly strengthening him. We are to be complete in Him who gave His life for us.⁹*LtMs, Ms 46, 1894, par. 16*

Ms 47, 1894

Freely Ye Have Received, Freely Give

NP

November 26, 1894

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All day the people had pressed about Jesus, eager to hear His words and to see His wondrous works. As evening began to fall, the sympathies of the disciples were roused for this great multitude, now faint and weary after the long, exciting day. They came to Jesus for permission to send the crowds away—away from Jesus—to find refreshment. In amazement they hear the Saviour's answer, "Give ye them to eat." "Master," they say, "we have here but five loaves and two fishes." Yet at His command they bring their little store to Him, and "looking up to heaven He blessed and brake, and gave the loaves to His disciples, and the disciples to the multitude." [*Matthew 14:16-19.*]*9LtMs, Ms 47, 1894, par. 1*

Christ did not Himself pass around among the hungry multitude and place in their hands the portion to supply their necessities. When He would feed the five thousand by the Sea of Galilee, He broke the bread, blessed it, and gave it to His disciples. They placed it in the hands of the hungry ones. These men were ministering for Christ. The people took the provision from Christ's appointed agencies as if they were taking it from the hand of Christ. When they looked up with grateful response upon their lips, their expressions of gratitude were accepted by Christ as given to Himself. The various instrumentalities are to be used by the Lord Jesus; ministers, evangelists, teachers, friends, companions, all are workers together with God.*9LtMs, Ms 47, 1894, par. 2*

The multitude was fed by the five barley loaves, and every one had a sufficiency; their hunger was perfectly satisfied. How surprised they were to hear the voice of the great Teacher say, "Gather up the fragments, that nothing be lost," and there were twelve baskets full gathered up. [*John 6:12, 13.*] All this the people rehearsed over and over again to friends and relatives and acquaintances. There

was in it a hidden meaning which they did not then discern; it had a lesson for His disciples. The Lord would place in the hands of His delegated servants the Bread of Life to be given to the multitude. The Jewish religion was one of exclusiveness; they built up the partition walls as high as possible between themselves and the world. They would not accept the words of Christ, that there is no respect of persons with God, although the prophets had borne to them this testimony for centuries. They thought that God loved the Jew only and hated the Gentile. This error Christ was seeking to correct.*9LtMs, Ms 47, 1894, par. 3*

The Saviour's act in breaking the bread and placing it in the hands of the disciples for them to distribute, returning to Jesus to receive again, represents the very work which is to be carried on in His spiritual kingdom. The treasures of the grace of God are open to His believing agents, and they are constantly receiving light and knowledge to impart to others. Those who freely receive are to freely give. Christ bids us give to all, high or low, bond or free, of whatever caste or nationality. Nothing is to exclude any from the privilege of receiving the precious gifts of heaven. As the loaves and fishes, multiplied by the power of Christ, were given by the disciples to the multitude, so the gift of the precious, saving truth is imparted in rich abundance to all who will pass it on to others and then expect fresh and new supplies from the Great Center to bestow upon all. "Freely ye have received, freely give." [*Matthew 10:8.*]*9LtMs, Ms 47, 1894, par. 4*

The narrow conceptions of God's grace and love, which had been propagated by the teachings of the rabbis and elders, were being swept away by the words and works of Christ. The operations of Providence in the work of Jesus were to impress upon the minds of the people the fact that in God is an inexhaustible treasure house for His church. Whatever is imparted by Christ to individual workers is to be passed on to those that need the light. Every ray of light emanating from Christ is to be faithfully put to use to bless others. Thus the divine agencies can co-operate with the human. As light is imparted, more light is given.*9LtMs, Ms 47, 1894, par. 5*

"Gather up the fragments, that nothing be lost." [*John 6:12.*]*9LtMs, Ms 47, 1894, par. 6*

Do you believe that the Lord still moves upon men to speak as the Holy Ghost gives them utterance? Appreciate the blessing; let thanksgiving be offered to God. Gather up the precious light, and impart it to others. Study to devise ways and means of spreading the light. Make use of the secular papers when these will report for you, but do not trust too much to this agency. The editors and publishers of these papers feel bound to cater to the popular taste, and they may exclude from their reports the most precious things that would make an impression and enlighten the understanding of those who are in the darkness of error.*9LtMs, Ms 47, 1894, par. 7*

The important truth that is presented before the people by the living preacher should be published in as compact a form as possible and circulated widely. Thus the truth which was placed before a limited number may find access to many minds. But let no extravagant expressions be used; do not present the most startling points of truth before the people are prepared to receive them; for all this would give occasion for the enemies of truth to misconstrue and misrepresent it. Those who have become interested are compelled to meet sophistry and misrepresentation from popular ministers, and they know not how to answer these things. Satan is wide awake; he never gives himself a vacation, but is on the track of every soul who is convicted of the truth. We know that the Lord never slumbers nor sleeps, for this reason He gives to His beloved sleep, because they need it to revive their exhausted energies.*9LtMs, Ms 47, 1894, par. 8*

The Lord requires that His servants shall manifest their faith by their works. "Gather up the fragments, that nothing be lost." [*Verse 12.*] Let the reasons of our faith which have been presented to the people in clear lines, be furnished them in printed form, so that they can read what the minister has said and give it to their friends. Let these publications be widely scattered. Truth has been strangely perverted; all evil influences are at work, and we must work with persevering, determined effort, 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.*] Then "quit you like men, be strong." [*1 Corinthians 16:13.*]*9LtMs, Ms 47, 1894, par. 9*

After the five thousand had been fed, there were twelve baskets of food gathered up; the one basketful had increased to twelve. So when our means are wholly inadequate for the needs of the work, let none of the Lord's workers become discouraged at the situation. To depend upon what we can see is not faith. Faith depends upon God's promises. It is "the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] The precious things of God, if appreciated and imparted, will be more abundantly bestowed. The Lord is not pleased with our unbelief. If those upon whom rests the management of the great interests of the cause speak uncertainly, unbelievably, the Lord is grieved, for they are robbing themselves of the rich treasures of His grace. When one refuses to move unless he can walk by sight, his faith amounts to nothing. If we were placed in a position [similar] to that of the disciples, with the great multitude and the five little barley loaves, would it be hard for us to believe, hard to trust in God?*9LtMs, Ms 47, 1894, par. 10*

The Lord expects His agents to do their best. The fragments are to be gathered up, all needless expenditures for selfish gratification are to be cut off. Let self-denial and the cross become a portion of our individual experience. The Lord Jesus would have us study His word faithfully. The unbelieving will not be quick to discern the movings of Providence, but we should cultivate faith and use every talent that can be employed in dispensing to others the Bread of life. We can never be better employed than in imparting the light received. By every wholehearted, earnest sacrifice we make for the Master's service, our talents will be increased. But we are to be only the instruments for the Holy Spirit's working. Thus the grace of God will work in us to form new habits, to overcome powerful propensities, and to deny old inclinations.*9LtMs, Ms 47, 1894, par. 11*

Unbelief regards the precious light, the precious evidences which God gives, as a matter of no special importance. This is why the Lord can do nothing for those who have not faith; the Holy Spirit would be treated by them as a common thing. This unbelief will bind about the work of God.*9LtMs, Ms 47, 1894, par. 12*

O, there is too much arguing on the side of unbelief. When a worker

loses his faith, he needs to take a vacation, have little or nothing to do, until the Lord shall work in His behalf, and imbue him with the Holy Spirit. He needs to have his perceptive faculties sharpened that he may discern the works and ways of God. He has received an education of an objectionable character, and he needs reshaping. The light of heaven must shine upon him.*9LtMs, Ms 47, 1894, par. 13*

Christ says to His disciples, “Cast the net on the right of the ship, and ye shall find.” [*John 21:6.*] We must work on the faith side. The proper enlargement of the work is an impossibility unless we dare to press our way against forbidding circumstances. Those who fear to risk something will never attain an experience of the greatness, value, and security of the unfailing resources of heaven.*9LtMs, Ms 47, 1894, par. 14*

The Lord has thrown open before us the door of heavenly commerce. We are to trade on our Lord’s goods. He Himself is our security if we walk and work by faith. The humblest believer may trade upon the entrusted capital; he may employ all his powers to the glory of God; and the one talent, thus consecrated to the Master’s use, will increase unto precious treasures.*9LtMs, Ms 47, 1894, par. 15*

Ms 48, 1894

Sermon/Morning Talk

Campground, Ashfield, New South Wales, Australia

November 3, 1894

Previously unpublished.

It is necessary for every one of us to come into a sacred nearness with God. Our meetings are drawing to a close. These precious opportunities will soon be in the past, and the record is going up to heaven every day of just how we stand, how our course, our actions, our work have been through the day. We want, every one of us now, to see what there is in ourselves that we know is sin. We do not believe in fastening your minds upon yourselves, and keep looking to see how good you feel, and what your feelings are; but we do implore you for Christ's sake, and for your souls' sake, that you shall closely examine just how you are, as far as your finite judgment can discern what you are, and what you must do in order to meet the requirements of God.⁹*LtMs, Ms 48, 1894, par. 1*

You know, many who hear my words this morning, that you are practicing sin. You know it. Well then, how can you expect to be in the liberty of the children of God while you do this? It is an impossibility. If you have a negligence in your family, if there is a negligence of prayer, if there are those who have families and you do not seek God for His grace, if you have neglected this, you need to call your children about you, and tell them that you have neglected a God-given responsibility, and you want them to forgive you. If you have been harsh and overbearing in your families, you want to seek the forgiveness of God and the forgiveness of your children.⁹*LtMs, Ms 48, 1894, par. 2*

The children that know what they ought to do, and yet are practicing iniquity, need to confess their sins before God. From the light that God has given me, there is iniquity in our midst, there is sin that is fostered, and God cannot bless these youth. He has given His life for them; He has paid the price of His blood that they might be saved. He has done everything for you, youth and children, that you

might have eternal life. Now we wish to know what you are doing yourselves. We wish to know if you are living a false character, a false life. Christian; what is the definition of Christian? Christlike.*9LtMs, Ms 48, 1894, par. 3*

God wants all the strength, youth, that you have, all the powers of the brain, and He wants you to keep that brain in a healthy, sound condition. He wants that every practice of yours shall be such as shall preserve you in health and vitality, that you can give to God that which He has purchased with His own blood. We are living in a very solemn period of this earth's history. The Lord is coming. The end of all things is at hand. And every character that is here this morning, every day is just as faithfully daguerreotyped there in the books in heaven. Our God seeth in the secret of the night as well as in the day. The night to Him is as the day. He discerns everything.*9LtMs, Ms 48, 1894, par. 4*

Suppose you had been on that boat, that steamer, that went down with its freight of human life, had you been there and struggling in the waters of the great deep, what kind of thought you would have had about your life. Would you have felt prepared to go down into the grave? Just as you go down into the grave, you will come up. Those that go down with a stained and polluted character, why there is no change made of the character in the resurrection. That change must be made here. Is it not day today that we should seek God most earnestly? Are there not those here whose conscience tells them that we have the truth, and yet they have not surrendered their hearts to God? You are not your own; you are bought with a price, even the precious blood of the Son of the infinite God. Bought with a price. Well then, have you been robbing God all the years of your life? Some may have nominally professed to be in the faith of their parents. Are you converted children? Are you converted youth? Have you sought the Lord most earnestly that you may find Him?*9LtMs, Ms 48, 1894, par. 5*

I remember I was so fearful in my childhood, when I was about eleven years old, that I should not live through the night, and while my twin sister would be sleeping by my side, I would be upon the floor <in prayer,> and it was winter. But oh, how I did plead with God to save my soul! How I tried to get something like faith! But I

did not have an intelligent knowledge of faith as we have now. I wanted to know how to believe, but God seemed so great, so wonderful, so high and lifted up, and the train of His glory filled the temple to my mind, to my knowledge, and I could not see His graciousness, and His compassion, and His tenderness, and His goodness, and His love. I could only discern an angry God. Oh, I did not know Him then! I did not know God then! I did not know Jesus Christ then! And there I did plead with God much of the night, night after night, night after night for fear, [for] they said that I was liable to bleed at the lungs any time, and then my life would go out; and I thought, no one knows when that will be; and I kept pleading with God, and pleading with Him. But when He did reveal Himself to me, oh never, never can I forget. Never since that time have I ever thought that anything was too much to have a Saviour.*9LtMs, Ms 48, 1894, par. 6*

That impression that was made upon my mind was as enduring as eternity. I never can lose the impress of the value of Christ. Language sinks into insignificance to attempt any description of it. And when I ventured to offer up the prayer to God in faith, and the light came to me, it seemed to fill my whole being. I seemed to be another being born again; I seemed to be entirely another person. The things I hated before I loved, and the things that I once loved I hated, and sin seemed such a terrible thing, such a dreadful thing. And thus I have thought if the youth would come to Jesus just as they are, sinful and polluted with the fall, as it is presented to you, it is to just come to Him, and give yourself to Him, and let Him take away your sins. Do you let Him go?*9LtMs, Ms 48, 1894, par. 7*

You cannot be a child of God and practice sin. You cannot here unite with Jesus Christ, and yet do the very things that you know [are] sin. You cannot do it. We want our understanding a great deal keener and sharper than it is. Parents and children need to reach a much higher standard. Why, we have been contented to be altogether too low, too common, too cheap; and we claim to be Christians—claim to be what? Sons and daughters of God. He calls upon everyone of us to reach a higher standard. Shall we be quite happy? No indeed. There are many things that are as dear to us as the right hand and the right eye. Now those things are to be cut out from our lives. Better, oh better to be deprived of those things that

we think are essential to our happiness, that our happiness demands, that we should let these things entirely alone.*9LtMs, Ms 48, 1894, par. 8*

Young Christians, you that claim to be followers of Jesus Christ, can be a powerful influence for good upon the younger ones. But when you take your position as a Christian, you may heretofore have been to all the concerts where you come right into connection with those whose love is only for sport, only to enjoy their own folly, you may say, and levity, and cheapness, now it is the association of these things which will affect your character. You cannot possibly enter into these things and obtain and retain solidity of character. “Come out from among them, and be ye separate, saith God, and touch not”—you are not to place yourself where the temptations of the enemy, by your associations, shall affect your soul. [2 *Corinthians 6:17.*]*9LtMs, Ms 48, 1894, par. 9*

We pray not to be led into temptation. Well now, what leads us there? It is perverted ideas that lead [us] there. We do not want the amusement, we do not want to place ourselves in the society of unbelievers unless it is to do them good. We can then go with the heart all filled with love, and the angels of God will be round about us. We should not go to please and glorify ourselves. We may think things are very innocent. We may go to this concert. Yes, we love music, and the enemy lays his snare, and he lays his net to entangle our feet, to get ideas, and to get an experience, simply what Adam had in Eden that God never wanted him to have. We want to keep ourselves in the love of God, and where we shall walk closely with God, the more close, the happier.*9LtMs, Ms 48, 1894, par. 10*

You see a child, and the parents do not want to forbid it anything, and they think if that child loves them, they must gratify all its desires and let it do as it pleases. In a little while Satan has taken hold of the child, and its attributes are after the attributes of Satan, and instead of love and reverence and obedience to the parents, why they are just as unhappy and just as miserable, because everything the parent desires of them they think is a denial, is a warfare, and it is a hurt to them. Just so with the children of God, if you do not surrender heart and soul and mind to God to do His will

at any cost because you love Him; and if you love Him you will do it, you will surrender to Him and look to Him, and you will by living faith grasp His promises; you will come to Him with full assurance of faith. It is not His will, because you want to do it. It is for you to do it; and because Christ abides there, why then you can reveal Christ to others. But I want to tell you, come out from every scene of temptation, and do not be led astray, and God will help you.*9LtMs, Ms 48, 1894, par. 11*

I think there is a greater work to be done for our youth on this campground. We want to see the deep movings of the Spirit of God upon hearts and characters; there is too much surface work. There is too much touching the truth with the ends of the fingers, and it is not brought into the soul temple. When it is there, it cleanses the soul temple. There are those here, and there are those in our world everywhere, that are indulging some favorite habit; it is hurting minds, it is hurting soul, it is hurting body, and yet they permit themselves to be bound to Satan's chariot car. Is there not power, dear friends, in God for you to break loose? Is there no power to place you wholly on the Lord's side? Are you going to wait till death shall put its seal upon you before you shall awake to your situation?*9LtMs, Ms 48, 1894, par. 12*

What characters are you forming for your children? What hold have you of God to keep the fort in your house? Why parents, we can point you to the fountain of life, we can open before you the strength of Israel and what He will do for you. But what good does it do you to hear it unless you shall take right hold and that your faith shall be mixed with loving faith to practice?*9LtMs, Ms 48, 1894, par. 13*

We want to see the converting power of God in our midst. We want that the angels of God should walk up and down this encampment and solemnize the minds of parents and of youth and of children. We want the opportunity here of seeing the revealing of the power of God in our midst. The blessing is already to fall upon us in rich showers of grace if we will prepare the way for it. We want to know if you are going to do it. It is the precious Sabbath of God. He sanctified it; He made it holy. Now let us humble our hearts before God this day. In Isaiah it says, "Behold, ye fast for strife and debate,

and to smite with the fist of wickedness.” [Isaiah 58:4.] What do your fasts amount to, to spread sackcloth and ashes under you? Why you neglect the very duties that are laid right before you.⁹*LtMs, Ms 48, 1894, par. 14*

Should temptations come powerful and strong upon your children, parents, and should they let go their hold of the truth, although they know it, I want to know if sin will not be at the door of the parent. What are you neglecting? For Christ’s sake, let us arise and go to our Father. For Christ’s sake, let us seek every soul, every sheep that is wandering, everyone that is keeping on the outskirts of the camp. God help us that we may go deeper than we have done at this meeting. God has rich blessings for us, and we have only a little time. And yet in one moment you can place yourself where, by wholly surrendering your way and your will and your ideas, the precious influence of the Spirit of God will come flowing into your hearts, and you can drink of Jesus. Are you thirsting to go into His company or that of unbelievers to find something attractive?⁹*LtMs, Ms 48, 1894, par. 15*

Oh, the invitation is, If any man thirst, let him come unto me and drink. Me, Jesus Christ. Now, there are souls to be saved on this encampment. Can they go away after hearing the preaching that has been on this campground without effect upon them? They never can go away as they came. That is an impossibility, for God has a controversy with every soul, and those to whom He has sent a message of light and warning, the question is—Will they accept that message, will they receive the warning, will they humble their souls? It is not to put ashes on your head or sackcloth upon your body, it is not to abstain from food; but it is: Will you humble your heart? Will you have a contrite heart before God? Passions—will you fast from your passions? The tobacco devotee that has heard of the precious truth of God, there is no example in the life of Christ for any such practice, will you fast? Will you let it alone? Will you cut out from the life the very things that make you weak and worthless in character?⁹*LtMs, Ms 48, 1894, par. 16*

Oh, the preciousness of character that can be formed by those here before me! How my heart yearns after them! Since half past two o’clock, I have been awake pleading with God and entreating of

Him to walk upon this consecrated ground. It is a holy convocation we are having to God, and we want to know what you are going to do about it. Are you going to seek God as you never sought him before? Are you going to put away your pride, your trifling, your lightness, your vanity, your foolishness, and are you going to be converted?*9LtMs, Ms 48, 1894, par. 17*

“Come unto me,” says Christ, “and drink the water that I shall give you, which will be in you a well of water springing up into everlasting life.” [See *John 4:14*.] Then will you come to Him? His arms are open to receive you. Believe He accepts you as you come to give your heart to Him. Here are children of Sabbathkeepers that need the converting power of God. Will you come, children? Will you come, youth? I do not mean, will you just say I want to be a Christian? I mean, will you come? I mean, will you come to the foot of the cross? I mean, will you accept Jesus, the precious Saviour who gave His life for you? He understands every temptation, He understands every trial, He understands every infidel theory that is sought to be introduced into your minds.*9LtMs, Ms 48, 1894, par. 18*

He can help you to overcome all this, but will you do it? Will the decision be made here? Shall we see a decided move to change leaders? Shall we see the youth that are under the black banner of the powers of darkness say, I chose Christ today, I chose Him as mine this morning, I cut loose from the powers of darkness? When God sees that I am seeking to sever the chain, He will cut it by His own power. Now we ask you, Will you accept of Christ as your Saviour? Shall He be yours? God help us to make decisions here.*9LtMs, Ms 48, 1894, par. 19*

Brethren and sisters, carry a solemn weight today. God is on the campground, Jesus is on the campground. He is observing all outward works and the inward sanctuary of the soul. We do want to see the children enjoying the love of God, enjoying the service of God. We want to hear their happy voices telling what Christ has done for them. We do not want them merely to have a profession. We want them to have an inward work of grace in their hearts. And now I do beseech of you, make this a day such as you have never had before in your life, a day of consecration, a day when your sins

shall be confessed together and forsaken forever through Jesus Christ. He will give you help if you will come to Him sinful and polluted; He will take you; He will wash you; He will cleanse you. The question is asked, "Can the Ethiopian change his skin, or the leopard his spots?" [*Jeremiah 13:23.*] It is an impossibility. He never can do it, and the sinner can never change. It is God, it is Jesus Christ, that can take away the stained and the spotted character. *9LtMs, Ms 48, 1894, par. 20*

How many went down on that steamer! One name I remember, it was my stewardess. My heart was drawn out after her, and I implored her for Christ's sake to accept of Jesus and to love Him. "How do you suppose," she says, "I can make a profession of Christ in this business? I have three children to support, and it is the only way I can support them. Look at the society there is on this boat, drinking, playing cards, and swearing, and all this. Tell me, how can I be here and yet serve God?" "Why," said I, "you need to love God if you are obliged to be here. But if you are here and love God, you can raise the standard." I see that her name is among the lost in the boat. Is it lost? Is it eternal life? Is there no trace of her name in the Lamb's book of life? Have the waters washed out her name? Oh, dear friends, thank God you were not on that steamer. I think but few would have been ready, would have been prepared. *9LtMs, Ms 48, 1894, par. 21*

And now, I would say, Let us get ready. Now is the accepted time; now is the day of salvation. "Seek the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will" (no ifs or ands about it) "have mercy upon him; and to our God for he will abundantly pardon." [*Isaiah 55:6, 7.*] And then He explains why. "My ways are not your ways." Why, one of you, if another of the human nature should offend you, you would let him go. Christ holds on to you. "My ways are not your ways, nor your ways my ways, saith the Lord. As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts." [*Verses 8, 9.*] Although you have been sinners against me all your lives, you have robbed me of the service that was my due, and yet I will pardon abundantly. You are transgressors and sinners. Is not this an invitation from God to you,

and can you resist it? God grant that you may turn, while you can
and live.⁹*LtMs, Ms 48, 1894, par. 22*

Ms 49, 1894

Sermon/Sabbath Sermon

Camp Ground, Ashfield, Australia

November 3, 1894

Portions of this manuscript are published in *OHC 62, CG 565, 7BC 989, 944; 5MR 234-235; 10MR 308-309; CTr 206.*

Second epistle of Peter, first chapter, and commencing at the first verse. “Simon Peter, a servant, and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these”—bear in mind what the privilege is, 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.⁹*LtMs, Ms 49, 1894, par. 1*

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things,” does not work on the plan of addition, “is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [*Verses 1-9.*]⁹*LtMs, Ms 49, 1894, par. 2*

Now here is the life policy that God has given to us brought to view in the next verse. “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour

Jesus Christ.” [Verses 10, 11.] Here is our life assurance policy. Here we have the directions laid down how we shall secure the life that measures with the life of God.⁹*LtMs, Ms 49, 1894, par. 3*

I am so thankful that we have these great and rich and abundant promises, but every one of these promises are upon conditions, upon the condition that we carry out just the direction that is given us; and if we neglect to follow the directions, we need not expect that God will let His rich mercies, His great grace, abundant grace, come to those that do not follow His directions. We are to be so particular to follow the directions of God, because it is the right road, it is the only way of our happiness, the only way of our peace, and we want the will and way of God, not our will nor our way. Many profess the religion of Jesus Christ, but they do not live it. What is their profession good for? They might just as well trace their name in the sand, and how long would it stand?⁹*LtMs, Ms 49, 1894, par. 4*

The religion of Jesus Christ makes us better men and better women. It takes right hold of our youth and transforms them in character. Christ came to our world to reshape the deformed character of man. It was a very crooked character. God wants us to be His sons and His daughters. He wants us during the hours of probation here to be fitting up with all these graces that He has presented, “according as His divine power hath given unto us all things.” [Verse 3.] Nothing is withheld that pertains unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Then the rich promise is that we shall be partakers of the divine nature. Why this means everything to us, to be a partaker of the divine nature.⁹*LtMs, Ms 49, 1894, par. 5*

What victories should we gain in this lifetime if Christ had not overcome point after point for us in the wilderness of temptation? Here the enemy met Him with the three great leading temptations wherewith man is beset. One of the greatest temptations is on the point of appetite. Christ knew what it was to be hungry. The long fast of about six weeks left the Redeemer of the world in a state of feebleness, because humanity was upon Him; and while He was struggling against the enemy to resist him, he comes and says, “Here, just come. If thou be the Son of God, command that this

stone be made bread.” [Matthew 4:3.] If, if! Why Christ had instituted and framed the plan Himself that, with humanity upon Him, He was to bear every temptation wherewith man is beset. *9LtMs, Ms 49, 1894, par. 6*

He was not to work a miracle so as to avoid suffering Himself, but He was to stand the test upon every point of appetite that could be brought to the human family. And thus He said to Satan, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [Verse 4.] If Adam had depended on the words of God in the place of the words of a stranger, he would not have transgressed the law of Jehovah. Temptation will come to every one of us as it came to Jesus Christ, and what is our hope? We may be pressed sore with temptations, but we may overcome, because Christ has brought moral power within the reach of man. *9LtMs, Ms 49, 1894, par. 7*

Everything that pertains to godliness, everything that pertains to the salvation of the human soul is to be placed within the reach of every human being upon the face of the earth. There is no excuse for one of us why we should falter and fail in any respect in the work of overcoming, for Christ has said, “To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my father in his throne.” [Revelation 3:21.] Now He places Himself right upon the scale with humanity. Humanity is to overcome as He overcame. And here is the promise that humanity may become partakers of the divine nature, and that is what Christ came to our earth to do, to open a way that man shall be so united with God, that he shall be partaker of the nature of God, that he shall have the power and the strength which come from God in the work of overcoming. *9LtMs, Ms 49, 1894, par. 8*

As soon as we are baptized, then we commence to work earnestly for God. We are not to consider that we are ready to graduate just as soon as we have received baptism, and fold our hands, and think the work is done. Christ received baptism from the hands of John, and He prayed, and His prayer entered into heaven, cleaving its way right through the hellish shadow of Satan, and it came right before the Father and that opened the way for the prayers of every one of us that are fallen. What did Christ’s prayer amount to? Why

the heavens were opened before Him, and the glory of God in the form of a dove in burnished gold encircled the Son of God, while from the voice of the Father were heard the words of such importance to every one of us, so wonderfully important. This is My beloved Son in whom I am well pleased.*9LtMs, Ms 49, 1894, par. 9*

That says to every son and daughter of Adam that come to God to present their credentials, which is Jesus Christ, our Advocate, "You are accepted in the beloved, your faith shall be respected, your prayers shall enter in through the gates that are ajar, and your Advocate, that stands before the Father shall present your petition." While He is pleading outside of us, the Holy Spirit is working and pleading within us, and the petition ascends to God with power. Had we not better pray more? Is it not of importance that we send up our petitions to God that Christ can mingle with these petitions the fragrant incense of His own righteousness which ascends to God in our behalf.*9LtMs, Ms 49, 1894, par. 10*

Heaven is open before us, and you can have the strength that is given to every soul that shall ask of God for that strength. We are to lay hold upon the divine power. The work of Christ was to resist temptation on account of every son and daughter of Adam. Here everything was hinging. Would Christ overcome, or would He be overcome? Our salvation was hanging here, depending on Christ passing over the ground where Adam fell through disobedience, to redeem Adam's disgraceful failure and fall by overcoming just as Adam might have overcome, and just as every son and daughter of Adam now may overcome. "Why, I am fallen," you say, "I am fallen. Sometimes I pray, but the Lord does not seem to hear me." How do you know He does not hear you? Are your words and your ideas about the matter stronger than the promise of the infinite God who never lied?*9LtMs, Ms 49, 1894, par. 11*

He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] Now you can rely upon that promise, or you can be in such unbelief that if God should bless you ever so much, you would not recognize it as a blessing from God, for you do not expect it. Is it not best for us to take God at His word? His long human arm has encircled the race, while with His divine arm He grasps the throne of the infinite. Here is man,

fallen, sinful.*9LtMs, Ms 49, 1894, par. 12*

Jesus hates the sin, but He loves the man; He loves the human agent, and He has told us how much—Calvary, the Victim upon Calvary. He has shown us the depth of that love, and the promises of God, rich and full and broad as the world, high as heaven. Why, we are to come right to God with these promises. “You said it Lord; you told me if I asked, I should receive. I believe Thee, Lord, and take Thee at Thy word.” And now in little things you say, “I cannot carry my little things to God.” But who do you carry them to? What God have you made besides the Lord to open your heart difficulties and little trials [to]? They lead to very much larger ones. Then what are you to do? Take everything to God, the little and the large trials; let it open right before Him, tell Him just how you feel about these difficulties.*9LtMs, Ms 49, 1894, par. 13*

If you have heart-burnings against any one for whom Christ has died, you must cut that away from your life. You must not have that. Cut it right away from you, and ask God that He will supply the grace that is so essential for every one of us to have in order to be victors. And the precious victory will come to us, rich and full and abundant, if we will only believe. Well, here the promise is that the grace is brought unto us through the knowledge of God and Jesus Christ. Well then, how shall you know God, except you have communion open between yourself and God? Satan, he is engaged himself, and the whole synagogue with him, all the evil angels, have engaged themselves, to cast a shadow, a hellish shadow, between every soul and God that not one ray of light shall come to that soul. They would not enter in, and they would prevent others from entering if it was within their power.*9LtMs, Ms 49, 1894, par. 14*

Do not be in a hurry to think that God does not hear your prayers. You should take it that Satan is seeking to cloud your mind and heart with the same darkness that covers the earth, and the gross darkness which covers the people, which is trusting in everything and everybody but God. We cannot afford to leave the fountain of living waters; we cannot afford to leave the cool streams of Lebanon to drink of the turbid waters of the valley.*9LtMs, Ms 49, 1894, par. 15*

We want every one of us to consider that Christ has died in order to link finite man with the infinite God and to connect this earth that was struck off from the continent of heaven, and become an island. He has engaged before God to give His life to win back the world and draw it back again into favor with God, to make it loyal to God, and to keep the commandments of God that Adam transgressed and that men are transgressing all over our world, that makes the world like a Sodom, that makes it as it was before the destruction of God came in the waters of the flood. We can't afford to lose our souls by transgressing one of God's laws, nor by showing disrespect to it; but we want the victory.*9LtMs, Ms 49, 1894, par. 16*

Well now, here is set before us what we should do. We are placed on vantage ground with God. When Christ overcame in our behalf, He placed us where every living soul may overcome on His own account, in His own behalf, through being partakers of the divine nature. There is our only hope. When God gave us Christ, He gave us all heaven, everything He put into the hands of Christ at our disposal so that Satan could not accuse the angels of God. God could do no more than He has done.*9LtMs, Ms 49, 1894, par. 17*

There is not a second probation for any one. Now is probationary time, before the angel shall fold her golden wings, the angel of mercy, and shall step down from the throne, and mercy, mercy, is gone forever. But now every one, He that hath the scarlet sin, He that hath the crimson sin, are not left out, for God says, "Though your sins be as scarlet, I will make them white as snow; though they be as crimson, I will make them like wool." [*Isaiah 1:18.*] What precious promises are given to every one of us, if we will take hold of them. But we must lay hold of them, not by a casual faith, but lay hold of them as a personal blessing given to us, as a personal Saviour.*9LtMs, Ms 49, 1894, par. 18*

We give ourselves to Him, surrender to Him, to have the mold and the fashion of our God upon us, that we may imitate His character. He does not want any there in heaven that do not represent His character. He wants us to represent His character here below; and the law of Jehovah is the transcript of His character. Just as soon would His throne be abolished, just as soon would His glory be abolished as His law, for that is His character; it reveals to man the

only standard which is to measure character in the last day and every day that we live. Well then, let us see what characters we are forming.*9LtMs, Ms 49, 1894, par. 19*

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” [2 *Peter 1:2.*] As you work on the plan of addition, as you are constantly adding, grace is given you for grace. As you gather one grace to overcome, why the way is prepared for additional grace, there is still additional. You are constantly to add, add. Not that you are to take one grace and leave all the rest, but in bringing one grace into your soul you are imparting that to another, and thus you take the graces of the Spirit of God, and you have them all, and you have them to trade upon. You impart it to another. You work in Christ’s lines, and therefore it is to gather all the knowledge of Jesus Christ and of the Father that you can possibly gather to you. It is not to sit down in your parlor, not to feel pleased, to just play on your instrument of music, or to have some very light employment.*9LtMs, Ms 49, 1894, par. 20*

There is dead earnest work for every one of us. It is missionary work that we are to do, to educate our children by precept and example to do this very work from their childhood. Now to do that you must educate them, not as in the pulpits of the day. They tell us that God’s law is not binding. Tell us, (why, every one of them is to prevent the wickedness which is existing in this present age,) Is God going to take man with all his disobedience and transgression into heaven as [he is]? There would be tenfold worse rebellion than there was when Satan was there. We cannot afford to go on in this, so delusive as it is. We want eternal life, and we want it in Christ’s way. We want to keep the way of the Lord as Abram kept it, and taught his household and his children to keep the way of the Lord, to do judgment and justice, and then God can co-operate with man. You are partakers of the divine nature, and Christ puts His spirit upon every one that will earnestly co-operate with Him.*9LtMs, Ms 49, 1894, par. 21*

Why, there is a world to save. Is God going to drop us down here, and leave us without a law, without a standard? Is God going to leave us here to meet with all the wickedness and subtlety of Satan, who fell from heaven because of transgression of the law, and not

give us any help or any strength to resist the enemy? Never! Never! Oh, it makes my heart ache when I read the letters that come over the broad waters of the Pacific from poor souls, such pitiful appeals: "The Lord does not hear my prayer," "I am afraid the Lord has forsaken me," and all this. Well, there is an Advisor right by them, and they do not recognize Him.*9LtMs, Ms 49, 1894, par. 22*

"I am at your right hand," says Jesus Christ, "to help you." [*isaiah 41:13.*] He wants them to pour out the soul troubles to Him. You need not study to have eloquence in your prayers; you need not study to have it all framed in set words and have a long prayer. No. You can come with a broken heart and with a contrite spirit, and you can tell Jesus all about it. And then what does He say? "If ye 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.*] Is not that promise good for anything to you? God wants us to show that we trust Him.*9LtMs, Ms 49, 1894, par. 23*

God wants us to show that we believe that He is, and that He is a rewarder of all them that diligently seek Him. Now He says, "When you seek me with your whole heart, you shall find me." [*Jeremiah 29:13.*] Cannot you believe it? Oh, if I did not believe it, I should not be in Australia today. No, I should not be here. I walked out on the promise of God, and He gave me strength to cross the broad waters in great feebleness, and there is no respecter of persons with God. How glad am I for that. The humble servant in the humble employment wherever they are, God sees them; they are the purchase of His blood; He has bought them with an infinite price, and it is His greatest delight to bring them so close to Him that they will recognize their leader, and that they will listen for His orders. The Captain of our salvation will make known unto us everything it is essential for us to know that concerns eternity, our salvation. The earthen vessel clings to infirmity, weakness, and looking at self.*9LtMs, Ms 49, 1894, par. 24*

One place we were laboring in America, and there was every youth in our college [at] South Lancaster, Massachusetts, (in the effort that we made,) proud sons, proud daughters, converted as we were telling them the simple story of the cross, to come to Jesus just as

they were. Such an experience! I missed the youth there one evening, and I inquired, Where are they? They have been here, but they are not here now. Soon a whole class of them came in and took their seats, and then they got up and began to bear their testimonies: I had done wrong to such a neighbor, I had done wrong to such a man, and I had done this sin, and that, and the other one; and one [and] another stood up on their feet and bore their confessions. They said, I wanted to come to this meeting knowing that I had taken up the last stumbling block to my feet and to the feet of others. What a testimony they bore!⁹*LtMs, Ms 49, 1894, par. 25*

The glory of God came into that meeting. It seemed at times at the commencement of the meeting that the glory of God was about to drop upon us, it did not come only to a few, but at this time, like a tidal wave, it swept through that congregation and what a time of rejoicing! There were no wild demonstrations, for the praise of God does not lead to that. We never hear of any such things as that in the life of Christ, as jumping up and down and around, and screaming and hollering. No; God's work appeals to the senses and reason of men and women. There are no such outward demonstrations. But the Spirit of God has an influence upon the human heart that shows itself in the countenance, and the shining of the very face reveals Jesus within. Now, it was a miracle of God's mercy that took every student in that school and transformed them in character, and sent them out as missionaries. Two of the teachers are now in Tahiti as missionaries that were in that meeting. The light of the glory of God was there.⁹*LtMs, Ms 49, 1894, par. 26*

I am so thankful for Jesus. Oh, I feel so thankful wherever I am, on the water, on the land, that Jesus is my Saviour. There is no caste with God, whatever the color, whatever the nationality, however weak we may be, rich or poor, one God is our Father, and we can come to Him, and ask for the things that we need. Now, here is the word before us. "According as his divine power." [2 *Peter 1:3*.] We have no strength, we have nothing of ourselves, we are utter weakness, we cannot make one step toward God unless His grace is working upon human hearts and drawing us. Just as soon as we make the first step toward His mercy and grace, He advances

toward us, He advances with His pardon and grace. He taketh away the sins of the world, and imputeth to us His righteousness. Now we may think, "I did not feel just as I wanted to."*9LtMs, Ms 49, 1894, par. 27*

In that very meeting there was one that thought that he had received the love of God as he never had received it before. The next morning he came to the meeting and he got up. I knew in a moment something was the matter. The light was not in his countenance. Said he, "Somehow I don't feel as I did last night. Somehow I don't feel a nearness to God. I lost the blessing." "Where did you lose it, Brother Robinson? Where did you lose it?" "I can't tell." "You slept through the night, yes; and God guarded you all night. Then what is the matter this morning?" Well he did not know. "I will tell you. You have not educated yourself to believe in God whatever feelings you have." Feeling is not your god, and it is no use for you to offer the sacrifice on the altar of feeling, for feeling and faith are just as distinct from each other as heaven and earth, as the east is from the west.*9LtMs, Ms 49, 1894, par. 28*

"Faith is the substance of things hoped for, and the evidence of things unseen." [*Hebrews 11:1.*] Now faith walks the narrow plank, and walks till it comes to the end, and then steps right off on to nothing as it were, and yet it is everything. It is a mighty upholder. You walk the plank of faith, and you cannot see another step to go. Then it is to plead with your whole heart. You need not consult how you feel. Feeling has nothing to do with it. Do I believe in God that He is my God, and that His promises will be verified to me? Then [I] go right about my work. I never look or examine whether I have feeling or have no feeling. I know what my duty is from the expressed will of God, and it is for me to do it, do it intelligently.*9LtMs, Ms 49, 1894, par. 29*

I will tell you when I know that God helps me. It is when I feel utterly unable physically to speak to the people. I go out so weak at times that it seems to me that I could not utter a word, and as I stand before the people the blessing of God never fails me, the Lord uses the frail instrument to speak to the people. I take no credit myself; neither should any minister in the world take any glory or credit, for if he gives words to the people, it is because there is a power above

him that gives him the message. And if you give a discourse as dry as the hills of Gilboa, you may feel, There, I did not trust the Lord; He would have been with me if I had trusted Him, and He will be with every one of us if we maintain our simplicity. But when we climb up above the simplicity of the work [we lose it], and many that have professed Christ have lost it when they wanted to gather an eloquence, and yet they see it doesn't move the hearts of the people.⁹*LtMs, Ms 49, 1894, par. 30*

What we want is to talk just as simply as Christ taught; just so plain that a little child could understand it, and ignorant people could understand all about it, and we know that the very noble, and many of the chief priests, and the rulers believed on Him. It was the very simplicity with which He presented the Word. It was with assurance, not in a hesitating way. It was in assurance and in power and in simplicity, that all could lay hold upon it. I love Jesus. I want to place myself in His school, and in His presence, listen to His words and then give them to the people.⁹*LtMs, Ms 49, 1894, par. 31*

Dear friends, we have a living Saviour, and He has not left us in this world to fight the battles alone. No. But He has not flattered us. He did not tell us, If you will believe on Me, you shall have no trials, no difficulties. He says, "If they receive you, they will receive Me. If they hate Me, they will hate you." [See *Matthew 10:40; John 15:18.*] And He tells us that there shall be those "that whosoever killeth you will think that he doeth God service." [*John 16:2.*] That is a terrible deception that comes on human minds. But here He has shown you the plan of the battle; He tells you what you are to meet. "We struggle 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.*] This is what we have to meet. Then what does He say? "Put on the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand." [*Verse 11.*]⁹*LtMs, Ms 49, 1894, par. 32*

You are to fight as in the presence of the universe of heaven. You are to fight the battles of the Lord. Then He tells you that more than human beings compose that army; He tells you that the angels that excel in strength are the warriors there; He tells you, as Captain of

the Lord's host, He is there. They are to do the warring. You are to stand in the army of God, and they will gain for you the victory; they will give power to everyone that is fighting the battles of the Lord to the very gate. The power of God shall be upon every soldier that is true and that will bear hardness as good soldiers. But we cannot meet the evil angels and overcome them. It is the divine power, it is partaking of the divine nature. "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] It is He that is building the character. *9LtMs, Ms 49, 1894, par. 33*

It is the Spirit of God that has sent the mighty cleaver of truth to take you out of the world, out of the quarry of the world. Now you are to be squared and hewed and fitted for the heavenly building. Every one will find his place in the holy temple. Every one will emit light. You may be but a little stone, you will shine, you will emit light. Thus we will find a place in the workshop of God, to be hewed and squared and polished, and fitted for the holy temple of God. Well then, if we have such a work going on with us, can we mix and mingle with the world in its amusements, in its pleasures? Will we be found in the dance hall? Will we be found at the horse race? Will we [be] found taking part in the lotteries? Will we be found in the society where God is forgotten? *9LtMs, Ms 49, 1894, par. 34*

We want to cultivate every faculty and every power to know God and Jesus Christ whom He has sent. We want a personal knowledge of Him. We may think we understand something about the truth and the Bible, but the revelation of truth is much beyond anything that our finite vision can comprehend. Christ leads us. When we are caught up to meet Him, and enter through the pearly gates into the city of God, He leads us by the living waters, and all the time He is educating and talking with us about things that He would have opened to our understanding upon the earth if we could have borne it. *9LtMs, Ms 49, 1894, par. 35*

But we do not walk fast enough. We take too many back steps. We do not advance heavenward; therefore the light that would have come in glorious rays, could not come to us because we were not prepared for it. We take a step back into the world, [to the] gratifications of earth, and then we take a step toward heaven; and then we take a step back, and then we take a step toward heaven.

If you follow on to know the Lord, you shall know that His goings forth are prepared as the morning. You know the morning light first breaks upon us in a very dim light, and then it increases, and it increases in brightness until the king of the day marches in the heavens in all his glory, in all its beauty. “Ye shall know his goings forth are prepared as the morning.” [*Hosea 6:3.*] Now if [God’s] glory [were to] shine first upon us as He wants to let it [shine], we could not endure it. Daniel could not endure it. He prayed to the Lord, and the Lord answered his prayer. The angel opened before him the great events of the future, the history which is of so much value to us.*9LtMs, Ms 49, 1894, par. 36*

Satan means to take up the minds of every one of us that we shall not be acquainted with what is coming on the earth, that we shall not know that the day of God’s great preparation is upon us. Here Daniel prayed to God, and one of the heavenly angels was sent to him. As soon as he caught sight of the glory he fell helpless to the earth, and the angel touched him to give him strength. Well, there he was; he could just look again at the glory and there was no more strength in him. Again the angel touched him that he might hear the words, and yet he could not behold that glory that was presented to him until he came as a man.*9LtMs, Ms 49, 1894, par. 37*

That is just why Christ came in humanity. We could not have borne Him if He had come in all His glory, to shine upon us. But here was Daniel, you know all about his history, that man that God calls beloved, and he could not endure the glory of the angel. Now if we will follow on, and if we will not backslide a step or two every now and then and have to gather up our forces and go on, (it is better to gather up your forces than to remain in a backslidden condition and keep on backsliding, but I wish that we did not lose so much time and so much strength) we [may] know more of God and more of heaven, and become better acquainted with the precious truth, and the richest blessings that God has for us if we will only comprehend them. He has prepared wonderful things for us. I want to present a few more words, and I will hold you no longer.*9LtMs, Ms 49, 1894, par. 38*

And besides this you are to become a partaker of the divine nature, having escaped—how do you escape? Why, by taking right hold of

divine power as Christ took hold of it. Overcome as He overcame. The only way for Him to overcome in the wilderness of temptation was to present the Bible. "It is written; it is written; it is written," He said to the enemy, and the enemy could have no power over Him. We may present it to the devil when he comes to us and tells us his story. And as you are partakers of the divine nature, it works out everything, the corruption in your nature; and you will be changed into the likeness of Christ as you talk of Him, as you behold Him, and as you follow on to know the Lord. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge." [2 *Peter* 1:5.]*9LtMs, Ms 49, 1894, par. 39*

What is faith good for unless it works by love, and purifies the soul? "And to knowledge temperance." You cannot go to the bar and spend God's money tippling; you cannot spend it on tobacco. It is God's money, it is to be put into His treasury instead of your mouth to take away the vitality of your system, and to cobweb your brain so you cannot discern spiritual and eternal things. He wants you to add temperance, that is another grace that you are to have. "And to temperance patience." [Verse 6.] An intemperate man never can be a patient man. Temperance comes first, and then patience.*9LtMs, Ms 49, 1894, par. 40*

"And to patience godliness." [Verse 6.] Why, that is you are like the character of God; you are forming a character after God's pattern. "And to godliness brotherly kindness." We have little enough of it, very little of it. "And to brotherly kindness, charity"—love. [Verse 7.] Now we are to work right on these principles. God grant that those that are within the hearing of my voice today shall begin to climb the ladder. The base of it is resting upon the earth, and the topmost round reaches to the highest heaven, and God stands above it, and the glory of God in its brightest rays is shed upon every round of this mystic ladder. That ladder is Christ Jesus. That is the connecting link that has connected this earth that was divorced from heaven, which has bridged the gulf and connected earth with heaven again. And here we are to climb round after round of this mystic ladder, and the glory of God is shed upon that ladder.*9LtMs, Ms 49, 1894, par. 41*

Here are the graces of the Spirit that come to every one that is

clinging to Christ. Hold fast to Christ; never let go of Christ. Look upward constantly, look heavenward, and you will step off, “for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verse 8.] Here is your life policy. Have you got it? Have every one of you taken the life policy? It is an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. If [you] practice these virtues, [you] shall never fall. Why that is an insurance; there is the election of God on the condition of practice, and there is no other election in the Bible. Election is within our reach. “If ye do these things ye shall never fall.” [Verse 10.] *9LtMs, Ms 49, 1894, par. 42*

I have just begun on that subject; it is a big subject and I must leave it. But I beseech of you to study to show yourselves approved unto God, a workman that needeth not to be ashamed. This does not merely apply to our ministers. It is every one of us that is to work for God. As you begin to work for some poor soul, you cannot do anything for him, but the angels of God are right by your side. They will put in your mind things you never thought of in regard to the work. They will bring your mind where you can grasp the most precious truths, and you are in a school gaining, diffusing, receiving, giving. Freely ye have received, and freely give. *9LtMs, Ms 49, 1894, par. 43*

God help us every one to elevate the standard in our homes, lest the standard of Satan shall be established there. You want a household for God, you want your family for God. You want to take them up to the gates of the city [and say], “Here am I, Lord, and the children that thou hast given me.” [See *Isaiah 8:18*.] They may be men and women that have grown to manhood and womanhood, but they are your children all the same, and your educating, and your training, and your patience, and your prayers, and your watchfulness over them have been blessed of God, till they stand as overcomers. Now [they] can say, “Here am I, Lord, and the children”—their own children by birth only? No, indeed; every one that has been brought to the knowledge of the truth by them, come as their children. “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*.] *9LtMs, Ms 49, 1894, par. 44*

Ms 50, 1894

Sermon/Sabbath Morning Talk

NP

November 10, 1894

Portions of this manuscript are published in *1MCP 205*. ^{+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 had risen one night to write to one that is very dear to me, a big distance from me in America, and the Spirit and power of God was upon me while I wrote to my son. I know that God has an interest for every one of His children, and those that are struggling to maintain their faith and confidence in God—He is ever near to them. The church militant is not the church triumphant in the kingdom of God. But every one of us is bound under the strongest obligations that can be presented before us of responsibility and accountability to the light that shines from the cross of Calvary.⁹*LtMs, Ms 50, 1894, par. 1*

The cross speaks to us of a living Saviour, an Advocate; and when we feel in trouble we have no need to go to those that are finite like ourselves and pour into their minds and into their souls our darkness. The devil loves to have us do that, because that other mind begins to ponder and ponder over that dark experience, and ponder what it means. But you go to them and tell them your story of brightness in Christ, the grace of Christ, how precious it is; and you talk of a living Saviour; and then what? Why you find that you receive grace for grace. That is how it is. You have given the grace of God as far as you can to others, and you will receive grace for grace.⁹*LtMs, Ms 50, 1894, par. 2*

Well now, there is not any grace in a dismal story that you are telling. There is not any grace in that; and God wants us to stand as brave soldiers of Jesus Christ. We are so apt to lean our weight upon one another. Now God will work so as to cut away our tendrils

that are being twined around the rubbish of earth and around human beings, craving their pity and sympathy that can be no help to us. He will cut away the tendrils to leave us to entwine our tendrils about God. Fastened to God, they never need to be cut away. But God wants us to show that there is power in Him to hold us, and our great danger will be in the future of trusting in man and not in God, and we are censurable before God for the past. We have looked to men whom we think have wisdom which they can give in perplexing matters to those who are trying to keep His commandments.*9LtMs, Ms 50, 1894, par. 3*

The Lord has invited us to take our little matters, and our large matters, to Him. Is it because there is not a God in Israel that we are inclined to go to the god of Ekron to inquire? God wants us to have the strength which comes immediately from Him, and He is ready to impart it and we are to believe He does do it. We are not to look to any human agent, whatever their profession, for our sustenance, that they must inspire us by their words and their spirit.*9LtMs, Ms 50, 1894, par. 4*

The devil tempts them the same as he does us, and those that are in the most responsible positions feel the darts of the enemy stronger, because if they make a mistake and swerve from the right position, the devil makes a point of that: "Here is your representative man, here is the one you trust; now you can see how much he believes in God and acts after God." We want to stand in a position of love and respect and tenderness toward every one because we do not know their temptations. I have been viewing for years the things represented to me, and the richest blessings God could not let come upon His people because of their unbelief. And because of their finding fault, [being] nervous and irritable with things that transpire around them they think evil and speak evil.*9LtMs, Ms 50, 1894, par. 5*

The Lord wants us to hide in Jesus Christ; and if our life is hid with Christ in God, have we not power with God? If any man lack wisdom—are we directed to go to one that is disloyal to God, that is breaking His commandments, trampling on His law, and try to get some special light from them? We are to educate ourselves to believe in God. From the light God has given me, there is not one-

twentieth part of the respect, courtesy, and tenderness, and love existing even among those that profess to believe that we are having the most solemn message of mercy that has ever been given to our world.⁹*LtMs, Ms 50, 1894, par. 6*

We should watch one another—not for evil, not to criticize them, to see if you can find something in their labors that you can look upon with suspicion and distrust. Some have educated themselves in this school. They have been receiving an education all their lifetime in objection lines, and it has become chronic. They do not have confidence in any of their brethren, and their course of action is such that their brethren cannot have confidence in them, as long as they do not draw nigh to their brethren. Confidence is a mutual thing. You show honor and respect to one another, and the spirit leaps right forth from you to show honor and respect to them. It is a heaven-born principle, and God wants that that principle shall abide in our hearts, and He wants it should be cherished there.⁹*LtMs, Ms 50, 1894, par. 7*

Love is a tender plant, and it must be cultivated and cherished, and the roots of bitterness all have to be plucked up around it in order for it to have room to circulate, and then it will bring in under its influence all the powers of the mind, all the heart, so that we shall love God supremely, and our neighbor as ourselves. This is a commandment of God that is kept by only about one in a thousand. We do not know, and we do not feel, that we are commandment-breakers; we do not know that we are breaking the commandments of God nearly every day in our life, in our showing so little love for one another, and in our having suspicion and distrust, and thinking the worst of our believing brethren. The Lord wants us to obey His commandments to love as brethren, be pitiful, be courteous, and the richest blessings of God will come upon those that will educate themselves in this line.⁹*LtMs, Ms 50, 1894, par. 8*

Christ says in *Revelation the second chapter*—read it. We have read it; we have had the Bible right before us; we know all about what it says; and we may read it again and again, but feel no burden to practice it. Here it speaks of the people. “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." [Verses 2, 3.] Now we would not think there was anything the matter with them when such commendation is given them. We would suppose they were a perfect people. But who is judging them? "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." [Verse 1.] Who is represented by the seven stars representing the churches? "Who walketh in the midst of the seven golden candlesticks Nevertheless I have somewhat against thee, because thou hast left thy first love." [Verses 1, 4.] *9LtMs, Ms 50, 1894, par. 9*

Jesus Christ has revealed Himself to us in the richness of His goodness, of His mercy, of His compassion. He has represented His character to us in various and decided lines—the precious Saviour has done it. Here we have it in the *34th chapter of Exodus and the fifth verse*: "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Verses 5-7.] Now we have His character. We will read *the fifth verse [Revelation 2]*: "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." *9LtMs, Ms 50, 1894, par. 10*

Why, that very love that is circulating in the character of God was to be imparted to the children of God, and reproduced in the children of God, and His character repeated in them to the world. He says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Verse 5.] Now we can see the light that God has for us, the precious truth, and grace, and glory, and power, that He has that will stream down upon His people, if they love God with their whole heart and their neighbor as themselves. *9LtMs, Ms 50, 1894, par. 11*

This command we do not keep, nor the second. The first comprehends the first four precepts which reveal the duty of man to his God, supreme love to God. The last six commandments take in the work and the duty to his fellow men. God wants us to wake up on these points, or our candlestick will be removed. God does not want any one of us to depend on one another for a Christian experience, but to love one another as He hath loved us. Depend on God, and the heavenly universe sets in operation human agents to do His will. The Holy Spirit will give you words of comfort, strength, and knowledge. The messengers of God are sent with His Word, and many feel at liberty to receive or reject as they may choose because of some words that have been spoken casting doubts in the minds of others, thus they lose the precious counsel. *9LtMs, Ms 50, 1894, par. 12*

God does nothing without the cooperation of the human agent through whom He works; and the human agent and the divine cooperate, and this is the very work that is essential to be done. The sin is that men feel too independent; they do not receive the words that they should receive from one another in tenderness and in love. The messenger must give words from the Lord. It becomes every one that has to deal with human minds to have a tact and ingenuity to know how to deal with human minds. This is the nicest work that was ever placed upon mortal man. He does not do the work, but an angel stands right by his side to speak words through him, and to imbue him with the right spirit. *9LtMs, Ms 50, 1894, par. 13*

God wants a love to circulate all through our ranks that we have scarcely dreamed of; we have just had but a faint glimmer of it. But we must have that love, or shortly we will find that the candlestick is gone, the light is quenched. Who is it that is walking among the candlesticks? It is Jesus Christ. He is imbuing every one that loves Him. All have a work to do through God, and that is to love one another. Just let us read it. It is a very strong thing and we had better know something about it—a good deal more than we know now—every one of us. (*John 13:34*): “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” How much, Lord? “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.” [Verses 34, 35.] *9LtMs, Ms 50, 1894, par. 14*

Now if God designed that there should be a love experienced every day of our lives, we have no need to hide it and bottle it up here, and after some of us are dead break the bottle and let the fragrance out. We want, while we are living on this earth, to bring all the brightness, all the tenderness, all the sweetness and graces of Christ into our lives that we shall impart them to the lives of others. That is what we read. “By this shall all men know that ye are my disciples.” [Verse 35.] Why will they know it? Why there is a living connection between the human agent and his God; there is a communication open between God and the soul of the human agent, and wherever he goes he carries the fragrance of Christ, and wherever he goes it is unexplainable to the unbeliever but he knows that fragrance is there; he knows it. There is not a sharp word, there is not a cutting word. Everything is all batted, as you may say, with the Holy Spirit of God, with the grace of Jesus Christ. This is Christ’s property. *9LtMs, Ms 50, 1894, par. 15*

But if you begin to educate, in your religious life, to take up this one and dissect him, it is nothing less than cannibals dissecting the character, and here you are feeding on the character that you think is so detestful. You see all the faults and mistakes, and when a discourse may be given, [you say], “There, what did he say that for?” “What did he do that for?” and instead of gathering the preciousness, the light God has given, [you] pick up a little, trivial thing and destroy all the impression made on the heart. Angels of God turn right away from you. They would have made that word precious. *9LtMs, Ms 50, 1894, par. 16*

God has power for us. And since I have been present here, during the night season it has been opened and unfolded to me the power of God that will be revealed in our labor if we will obey His commands—if we will obey them! But we do not obey them. We have not loved God supremely, neither our neighbor as ourselves. Now God wants every one of us to turn over a new leaf, and if we will do it we shall be enabled to strengthen one another. Jesus Christ said, when John spoke to Him about the offence that was shown to Christ, saying, “Shall we call down fire from heaven upon

those Samaritans?”—why Christ said, “Ye know not what manner of spirit ye are of. The Son of man hath not come to destroy men’s lives, but to save them.” [*Luke 9:54-56.*] Thus everyone that believeth in Christ is precious to the heart of Christ, and anyone that shall lay a snare for another by his words, actions, or deportment, God charges it as done to Himself. He says it. He identifies His interests with suffering humanity, and if we will unite and knit our heart with Jesus Christ we shall have the Spirit of God.*9LtMs, Ms 50, 1894, par. 17*

Every branch in the vine can be fruitful by drawing sap and nourishment from that vine; but if you go into cannibalism, if you begin to tear character into pieces, and you seek to devour, you will be devoured in that very way. The counsel of God and the inspiration of the Spirit of God to every living soul that believeth on Him is not recognized, and God doesn’t give His grace. It is not recognized. It would do us no good. We would only exalt ourselves and think we were very smart. God does not wish us to think any such thing. We are branches of the same vine. We partake of the nourishment of the vine stock. God wants every one of these branches to drink the sap and the nourishment that is in Jesus Christ. He wants us to reveal that life, and we shall do it; wherever we go we shall speak of His glory; we shall tell of His power; we shall grow up into Christ our living Head. By beholding Him we shall become changed into His image.*9LtMs, Ms 50, 1894, par. 18*

Now here is a little cluster of people, only a few believing the truth in our world, and shall we with these form a hollow square, and turn the weapons of our warfare right against those who are vessels unto God to bear His truth and His message? Shall we do it? God forbid. No, we want every one of us to be where our weapons of warfare are turned right against the mighty foe, for we wrestle not against flesh and blood but principalities, and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places. Now brethren and sisters, God places us upon our honor; He has given us His Word, and He has given us Himself; He says that if we will do this—if we will represent Him—why, then what will He do? Let us see what He will do. “Herein is my Father glorified, that ye bear much fruit.” [*John 15:8.*] What is it? The character of God. Why do we misrepresent the character of God?

Why are we so distrustful? Why are we so infidel in regard to one another? Why is it that we are thus? God is not pleased with it.*9Lts, Ms 50, 1894, par. 19*

“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. ... These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [*Verses 8, 9, 11.*] Well now, only think of it, our joy be full! Why should it not? We stand here the representatives of God; we stand here with a message entrusted to us, and responsibility to give to the world the light that is to shine amidst the moral darkness of the world, and do not let a living soul intercept that light by anything you may do or anything you may say. Stand out of the way, and let God’s light shine to the world. “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” [*Verses 12-14.*]*9Lts, Ms 50, 1894, par. 20*

Now God help us to be Bible readers, and that we practice the Bible as well. When we come into the light, just as sure as we get out of our hearts all this feeling of distrust and jealousy and evil-surmising and evil-speaking, you may depend the vacuum will be supplied by a love—a love that is as far-reaching as eternity; a love that will never die—the vacuum will be supplied with Jesus and God and love. Now this is what God wants us to be, and I shall bear this testimony wherever I go. I will try with my whole soul to practice it. I will give my heart to God and to His love that will melt the heart. If any have educated themselves in the school of jealousy and evil-surmising and faultfinding, let us come right into Christ’s school. “Come,” He says, “learn of Me. Don’t you make My way hard; don’t make My cross so burdensome that it is impossible to carry it; no,” He says, “come yoke up with Me; exchange the yoke that you made for your own neck; yoke up with Me. My yoke is easy; My burden is light.” [*Matthew 11:28-30.*] The meekness and lowliness of Christ make His yoke easy.*9Lts, Ms 50, 1894, par. 21*

Now dear brethren and sisters, let us work together. We have got a tremendous effort wherever [we] shall go to present the truth; we

have forces of darkness to meet, and we want perfect unison in word and action to meet these forces. We want that every heart should be in loving union and that we can strengthen and build up one another in the most holy faith. Love as God loves, and when we do that, from the light God has given me, the blessing that will come into our hearts will be twenty-fold that which we have ever experienced in our life. But we have never felt like acting the Christian; we have never felt like it. We have not felt that it was a duty, a sin against God not to do this—to take our brethren and love them as God loved them. He gave His life for them. Then as we love one another—why it is because we love Jesus. We have to love God first, and then we will love the purchase of His blood.*9LtMs, Ms 50, 1894, par. 22*

God wants us to be a strength and a force, and the devil doesn't want us to be. He wants us to be an unbraider of the cords by which God has bound us together; the silver chains that ought to link us together are much like ropes of sand. God wants us to have that love that loves with Jesus, loves as He loves. There is no distrust to it. You cannot estimate it; it surpasses knowledge. God help us to work for the eternal world. I want the Spirit of Jesus in my heart every moment. I have felt, since I have seen that heaven had so much for us, that we must reach up and ask God for wisdom, not go to any outside power, but trust right in God. And let every one add to the wisdom that God has given him. God will give wisdom if you ask it; and shall we add to our wisdom, and shall we work in that wisdom, and shall we speak in that wisdom? God help us that we may be fitted for—what? The family in heaven. We want to be fitted for that.*9LtMs, Ms 50, 1894, par. 23*

Ms 51, 1894

There is Work for All

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

November 14, 1894

See *Lt 84, 1894*. This manuscript is published in entirety in *HM 08/1896*.

There is a great work to be done in this country (Australia). I have spoken to the people upon the campground, and told them that the work cannot be done by the ordained minister alone. God will accept of any of those who love and serve Him in their efforts to educate those who are in the darkness of error, and thus win souls to Christ. Hundreds and thousands who profess the truth, who are now idlers in the market places, might be engaged in the work of the Lord. The voice of Christ speaks to them asking, "Why stand ye here all the day idle?" and adds, "Go work today in my vineyard." [*Matthew 20:6; 21:28.*] Why is it that many more do not respond to this call? Is it because they think themselves excused because they do not stand in the pulpit? Let them understand that there is a large work to be done outside of the pulpit. *9LtMs, Ms 51, 1894, par. 1*

God calls upon all who have been drinking of the Water of life to lead others to the fountain. 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 unto everlasting life." [*John 4:14.*] "I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star." [*Revelation 22:16.*] Christ is to be your light. Christ is to be your sufficiency and power. Christ is the root, and He sustains every branch by His power. If you make finite men your dependence you will certainly fail. *9LtMs, Ms 51, 1894, par. 2*

He is the bright and morning star. He says, "He that followeth me shall not walk in darkness, but shall have light of life." [*John 8:12.*] "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let

him take the water of life freely.” [*Revelation 22:17.*] This commission to bid others to come embraces the whole church, and applies to everyone who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name And of his fullness have all we received, and grace for grace.” [*John 1:12, 16.*]*9LtMs, Ms 51, 1894, par. 3*

Every converted soul has a work to do. We are to receive grace in order to freely give grace. We are to let the light shine forth from the bright and morning star to shed forth light in works of self-denial and self-sacrifice, following the example that Christ has given us in His own life and character. We are to draw from “the root that substance that will enable us to bear much fruit.” Every soul who has heard the divine invitation is to echo the message from hill to valley, saying to those with whom he comes in contact, “Come.” From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning star.*9LtMs, Ms 51, 1894, par. 4*

Jesus would impress upon the church the fact that they are His brethren, and that they are to unite with Him as laborers together with God. They are to be a brotherhood for the saving of humanity. Christ expects a very different work from the church than that which has been given him. The people of God will not answer the expectation of Christ until they are converted and prepared to obey the commandments of Christ. He says, “A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.” [*John 13:34.*]*9LtMs, Ms 51, 1894, par. 5*

Again He says, “By this shall all men know that ye are my disciples, if ye have love one to another.” [*Verse 35.*] When this commandment is obeyed, envy, evil thinking, evil surmising, and evil speaking will be banished. In the character of those who love God, these evils will have no part. Love means spiritual growth after the divine Model. Christ has given us a pattern in His own example. He would bind His followers to one another and to Himself. Their oneness with Christ makes them love one another, for love is the sure fruit of unity with Christ. Christ declared that their love for one

another was a sure badge of their discipleship. He is the root, the disciples are the branches.*9LtMs, Ms 51, 1894, par. 6*

I would that I had the power to present the subject to others as it has been presented to me. Just before He descended to the greatest depths of humiliation, the Saviour lifted up His eyes to heaven and prayed that His disciples might be one. He said, "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.*]*9LtMs, Ms 51, 1894, par. 7*

The church will never as a whole receive the latter rain unless they shall put away all envy, evil surmising, and evil thinking. Those who have cherished hatred of the heart until it has strengthened and become a part of their characters must have a different experience if they would share in the latter rain. Many are not awake to the fact that the Lord is testing and proving them to make it manifest whether or not they really love Jesus. The spirit and attitude manifested to their brethren tell their spirit and attitude toward God. Great dishonor is done to Jesus Christ by those who claim to be His disciples.*9LtMs, Ms 51, 1894, par. 8*

Those who are not branches of the divine Root, who are not partakers of the divine nature, will not, and cannot, love those for whom Christ gave His life. The evidence that we are accepted in the Beloved, that we have passed from death unto life, is that "we love the brethren." [*1 John 3:14.*] "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 the darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." [*1 John 2:10, 11.*] "He that loveth not his brother abideth in death." [*1 John 3:14.*] This is the decision of One who cannot lie.*9LtMs, Ms 51, 1894, par. 9*

“Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.” [Verse 15.] But notwithstanding these positive utterances, how little love is expressed among those who profess to be sons and daughters of God! “Hereby perceive we the love of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” [Verses 16, 17.] The inference to be drawn from this question is that it is impossible for one to have the love of God and fail to have compassion for his fellow men.*9LtMs, Ms 51, 1894, par. 10*

The love of Jesus in the heart will always be revealed in tender compassion for the souls of those for whom Christ paid so dear a price. “Let us not love in word, neither in tongue, but in deeds and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. ... And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” [Verses 18, 19, 22.] There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life and action, bears the living testimony that he has the mind and spirit of Christ. Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world.*9LtMs, Ms 51, 1894, par. 11*

Every true believer catches the beams from the Morning Star and transmits the light to those who sit in darkness. Not only do they shine amid the darkness of their own neighborhood, but as a church they [go] forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ to diffuse the beams of the Morning Star, and becoming the light of the world, Christ and His people are to be co-partners in the great work of saving the world.*9LtMs, Ms 51, 1894, par. 12*

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the minister to pray and open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God and go to work for the Master. Thousands might be at

work who are not ordained to preach the gospel. If the love of God was a living, abiding element in the soul there would be love among the brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistakes and drawn into fellowship. God has made every provision for better things.*9LtMs, Ms 51, 1894, par. 13*

God's people have close, severe battles to fight; but these battles are not to be against their brethren. All desire to hurt and weaken and destroy the influence of even the weakest of God's workers is registered in the books of heaven as desire to weaken the influence of Jesus Christ. The warfare we are to undertake is to be waged against the confederacy of evil, which is arrayed against the people of God. But woe unto those who shall turn their implements of warfare against their own brethren. God reminds that we are [to] fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. The Holy Spirit, Christ's representative, arms the weakest with might to press forward unto victory. God has organized His instrumentalities to draw all men unto Him. He sends forth to His work many who have not been dedicated by the laying on of hands. He answers objections that would arise against this method of labor, even before they arise. God sees the end from the beginning. He knows and anticipates every want and provides for every emergency. If finite men to whom He commits His work do not bar the way, God will send forth laborers into His vineyard. To every converted soul He says, "Go ye into all the world and preach the gospel to every creature." [*Mark 16:15.*]*9LtMs, Ms 51, 1894, par. 14*

It is not necessary that the Lord should first sit in earthly legislative councils and inquire of those who think that they must plan for His work, "Will you permit men whom I have chosen to unite with you in working in some part of my moral vineyard?" Christ was standing only a few steps from His heavenly throne when He gave His commission to His disciples, and included as missionaries all who would believe on His name.*9LtMs, Ms 51, 1894, par. 15*

Jesus wants every minister to whom He has committed a sacred trust to remember His injunctions, to consider the vastness of His

work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs. "Thus it is written, and thus it behooved Christ to suffer, and to arise from the dead upon the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem." [*Luke 24:46, 47.*] The power of God was to go with those that proclaimed the gospel. If those who claim to have a living experience in the things of God had done their appointed duty as God ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.*9LtMs, Ms 51, 1894, par. 16*

God has appointed a day in which He will judge the world. Christ tells us when that day will be ushered in and says, "And this gospel of the kingdom shall be preached in all the world for a witness ... and then shall the end come." [*Matthew 24:14.*] Satan has worked in such a way as to blind the understanding of men and to cause all who profess to be followers of Christ to neglect their weighty responsibilities and to lose their first love. He has worked in such a way that a selfish, satanic spirit has taken possession of many who loved souls for whom Christ died. They might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened.*9LtMs, Ms 51, 1894, par. 17*

Angels of God would have been close beside them to impress the hearts of those who were thirsting for the waters of life. God would have imbued the workers with His Holy Spirit as they sought to diffuse the light which God had given them. He who works with an eye single to the glory of God will have increased light as He imparts light. He will see and realize the value of souls, and contact with an unconverted soul will lead him to kindle his taper at the divine altar, and bear its light to his fellow men. God will use the most humble men, even if they have not been ordained. Let all open the heart to the voice and knock of Jesus, and let Him in.*9LtMs, Ms 51, 1894, par. 18*

The Lord has waited long for the missionary spirit to pervade the church, so that every one would work as in the sight of the hosts of heaven. "Ye shall receive power, after that the Holy Ghost is come

upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." [*Acts 1:8.*] Determined effort to oppose the spread of the message will be aroused, but we are to remember that Jesus, who is our Example, did not fail, and was not discouraged. His method of labor must be our method of labor. He did not hesitate or sermonize, but He instructed men with authority, as a teacher sent from God.*9LtMs, Ms 51, 1894, par. 19*

Ms 51a, 1894

Testimony to Ministers

Refiled as *Ms 21a, 1894*.

Ms 51b, 1894

Camp Meeting Letter

Refiled as *Lt 51b, 1894*.

Ms 52, 1894

Seeking to Save the Lost

NP

1894

This manuscript is published in entirety in *8MR 189-191*.

Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work upon earth is to seek and to save those who are lost, for whom Christ has paid the infinite price of His own blood. Every one is to do active service, and if those who have been blessed with light do not diffuse light to others, they will lose the rich grace which has been bestowed upon them, because [they] neglect a sacred duty plainly marked out in the Word of God. As [the] light [of the unfaithful one] diminishes, his own soul is brought into peril, and the ones to whom he should have been a shining light miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold.⁹*LtMs, Ms 52, 1894, par. 1*

God depends upon you, the human agent, to fulfill your duty to the best of your ability, and He Himself will give the increase. If human agents would but cooperate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them and make them more than conquerors. When two or three are met together to unite their counsel and to send up their petitions, the promise is for them, "Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you." "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 the Holy Spirit to them that ask Him." [*Luke 11:9, 13.*]⁹*LtMs, Ms 52, 1894, par. 2*

The Lord has promised that where two or three are met together in His name, there will He be in the midst. Those who meet together

for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need of several Christians meeting together to unite with earnestness their petitions to God. In these small companies Jesus is present, the love of souls is deepened in the heart, and the Spirit puts forth its mighty energies that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless were formal ceremonies, and strove to impress upon His disciples that the Holy Spirit must enlighten, renew and sanctify the soul.⁹*LtMs, Ms 52, 1894, par. 3*

Ms 53, 1894

Should Christians Be Members of Secret Societies?

NP

1894

This manuscript is published in entirety in *2SM 121-139*. +^{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.

“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? 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 with 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; 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 6:14-18*.] *9LtMs, Ms 53, 1894, par. 1*

The Lord’s injunction, “Be ye not unequally yoked together with unbelievers” [*Verse 14*], refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. The Lord gave special direction to Israel to keep themselves distinct from idolaters. They were not to intermarry with the heathen nor to form any confederacy with them: “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God.” [*Exodus 34:12-14*.] *9LtMs, Ms 53, 1894, par. 2*

“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 upon the face of the earth. The Lord did not set his love upon you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers ... 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.]9LtMs, Ms 53, 1894, par. 3

Again the Lord declares through the prophet Isaiah: “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of his people, saying, Say ye not, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread.” [Isaiah 8:9-13.]9LtMs, Ms 53, 1894, par. 4

There are those who question whether it is right for Christians to be connected with the Free Masons or other secret societies. Let all such consider the Scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God’s Word.9LtMs, Ms 53, 1894, par. 5

The people of God on earth are the human agents that are to cooperate with divine agencies for the salvation of men. To the souls that have joined themselves to Him, Christ says, “You are one with me, laborers together with God.” God is the great and unperceived Actor; man is the humble and seen agent, and it is only in cooperation with the heavenly agencies that he can do anything good. It is only as the mind is enlightened by the Holy Spirit that men discern the divine agency. And hence Satan is constantly seeking to divert minds from the divine to the human, that men may not co-operate with heaven. He directs the attention to human inventions, leading men to trust in men, to make flesh their arm so

that their faith does not take hold upon God. "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 6:22, 23.*] And when our light becomes darkness, how shall we be a light to the world?*9LtMs, Ms 53, 1894, par. 6*

The work of our personal salvation also depends upon our co-operation with the divine agencies. God has imparted to us moral powers and religious susceptibilities. He has given His Son as a propitiation for our sins, that we might be reconciled to God. Jesus lived a life of self-denial and sacrifice, that we might follow His example. He has given the Holy Spirit to be in Christ's stead in every place where help is needed. He employs the heavenly intelligences to bring divine power to combine with our human efforts. But we are to co-operate with the divine, saving agencies. We must accept the gift of God, we must repent, and believe in Christ. We must watch, we must pray, we must obey the requirements of God. We must practice self-denial and self-sacrifice for Christ's sake. We must grow up into Christ by constant connection with Him. Whatever turns our minds away from God to trust in man, or conforms to a human standard, will prevent us from cooperating with God in the work of our own salvation.*9LtMs, Ms 53, 1894, par. 7*

This is why the Lord forbade His people to form any alliance with the heathen, "lest it be for a snare in the midst of thee." He said, "They will turn away thy son from following me." [*Exodus 34:12; Deuteronomy 7:4.*] And the same principle applies to the association of Christians with the ungodly.*9LtMs, Ms 53, 1894, par. 8*

When we accepted Christ as our Redeemer, we accepted the condition of becoming laborers together with God. We made a covenant to be wholly for the Lord, as faithful stewards of the grace of Christ, to labor for the upbuilding of His kingdom in the world. Every follower of Christ stands pledged to dedicate all his powers of mind and soul and body to Him who has paid the ransom money for our souls. We engaged to be soldiers, to enter into active service, to

endure trials, shame, reproach, to fight the fight of faith, following the Captain of our salvation.⁹*LtMs, Ms 53, 1894, par. 9*

In your connection with worldly societies, are you keeping your covenant with God? Do these associations tend to direct your own mind or <the minds> of others to God? Or are they diverting the interest and attention from Him? Do they strengthen your connection with the divine agencies, or turn your mind to the human in place of the divine?⁹*LtMs, Ms 53, 1894, par. 10*

Are you serving, honoring, and magnifying God, or are you dishonoring Him and sinning against Him? Are you gathering with Christ, or scattering abroad? All the thought, and plans, and earnest interest devoted to these organizations has been purchased by the precious blood of Christ; but are you doing service for Him when uniting yourselves with atheists and infidels, men who profane the name of God, tipplers, drunkards, tobacco devotees?⁹*LtMs, Ms 53, 1894, par. 11*

While there may be in these societies much that appears to be good, there is, mingled with this, very much that makes the good of no effect, and renders these associations detrimental to the interests of the soul. We have another life than that which is sustained by temporal food. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." [*John 6:53, 54.*] Our bodies are built up from what we eat and drink. And as in the natural, so in the spiritual economy, it is that which our minds dwell upon which sustains the spiritual nature.⁹*LtMs, Ms 53, 1894, par. 12*

Our Saviour 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." [*Verse 63.*] Spiritual life must be sustained by communion with Christ through His Word. The mind must dwell upon it, the heart must be filled with it. The Word of God laid up in the heart, and sacredly cherished and obeyed through the power of the grace of Christ, can make man right and keep him right; but every human influence, every earthly invention, is powerless to give strength and

wisdom to man. It cannot restrain passion or correct deformity of character. Unless the truth of God controls the heart, the conscience will be warped. But in these worldly societies the mind is turned away from the Word of God. Men are not led to make it the study and the guide of life.*9LtMs, Ms 53, 1894, par. 13*

I ask you who take pleasure in these associations, who love the gatherings for indulgence in wit and merriment and feasting, do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? Do you see and feel that there is in you a living embodiment of the Spirit of Christ? Is it manifest that you are [a] witness for Christ, that you belong to the peculiar people, zealous of good works? Is it manifest that your life is governed by [the] divine precepts: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and “Thou shalt love thy neighbor as thyself”? [*Matthew 22:37, 39.*] To speak to the hearts and consciences of those who are ready to perish is beyond the power of one who does not himself surrender all for Christ. But where does your fluency and warmth of speech show that your interest is centered?*9LtMs, Ms 53, 1894, par. 14*

In these societies, what are the favorite subjects of conversation? What are the themes that excite interest and give pleasure? Are they not the gratification of the senses—eating and drinking and pleasure-seeking? The presence of Christ is unknown in these gatherings. No reference is made to Him. His companionship is not desired. Where and when is God honored by such associations? Wherein is the soul in the least benefited? If you do not influence your companions for good, are they not influencing you for evil? Will it do to lay aside the lamp of life, God’s Word, and mingle freely with this class of associates, and come to their level? Do you think you can find something to satisfy the hunger of the soul apart from truth and the favor of God? Shall those who profess to believe the truth for this time be at home in such scenes, when God is not in all their thoughts?*9LtMs, Ms 53, 1894, par. 15*

In the same room where these societies have had their gatherings, the congregations have met to worship God. Can you, during the sacred hour of divine service, forget the scenes of merriment and

feasting and indulgence in the wine cup? All this God writes in His book as intemperance. How does it blend with eternal realities? Do you forget that at all these pleasure gatherings there is a witness present, as at the feast of Belshazzar? Could the curtain that separates us from the invisible world be rolled back, you would behold the Saviour grieved to see men absorbed in the pleasures of the table, in hilarity and witticism, that put Christ, the center of the world's hope, out of their thoughts.*9LtMs, Ms 53, 1894, par. 16*

Those who cannot discern between him that serveth God and him that serveth him not, may be charmed with these societies that have no connection with God, but no earnest Christian can prosper in such an atmosphere. The vital air of heaven is not there. His soul is barren, and he feels as destitute of the refreshing of the Holy Spirit as were the hills of Gilboa of dew and rain.*9LtMs, Ms 53, 1894, par. 17*

At times the follower of Christ may by circumstances be compelled to witness scenes of unholy pleasure, but it is with a sorrowful heart. The language is not the language of Canaan, and the child of God will never choose such associations. When he is necessarily brought into society that he does not choose, let him lean upon God, and the Lord will preserve him. But he is not to sacrifice his principles in any case, whatever the temptation.*9LtMs, Ms 53, 1894, par. 18*

Christ will never lead His followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the controlling influences of His Holy Spirit. The only correct standard of character is the holy law of God, and it is impossible for those who make that law the rule of life to unite in confidence and cordial brotherhood with those who turn the truth of God into a lie, and regard the authority of God as a thing of nought.*9LtMs, Ms 53, 1894, par. 19*

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects—God and truth and eternity—their thoughts and sympathies and feelings are not in harmony. One class are ripening as wheat for the garner of God, the other as tares for the fires of destruction. How

can there be unity of purpose or action between them? “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God.” [James 4:4.] “No man can serve two masters.” “Ye cannot serve God and mammon.” [Matthew 6:24.] *9LtMs, Ms 53, 1894, par. 20*

We are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, “Come not near; I am holier than thou.” [Isaiah 65:5.] Do not shut yourselves away from your fellow men, but seek to impart to them the precious truth that has blessed your own heart. Let it be manifest that yours is the religion of love. “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.] *9LtMs, Ms 53, 1894, par. 21*

But if we are Christians, having the Spirit of Him who died to save men from their sins, we shall love the souls of our fellow men too well to countenance their sinful pleasures by our presence or our influence. We cannot sanction their course by associating with them, partaking in their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our example leading souls to ruin. *9LtMs, Ms 53, 1894, par. 22*

I lately read of a noble ship that was ploughing its way across the sea, when at midnight, with a terrific crash, it struck upon a rock. The passengers were awakened only to see with horror their hopeless condition, and with the ship they sank to rise no more. The man at the helm had mistaken the beacon light, and hundreds of souls were at a moment’s warning launched into eternity. If we present a phase of character that misrepresents Christ, we present a false light and souls will surely be misled by our example. *9LtMs, Ms 53, 1894, par. 23*

And Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God cannot choose the ungodly for companions and be themselves unharmed. In these societies they are brought under

the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldlings' standard. Their love for God grows cold, and they have no desire for communion with Him. They become spiritually blind. They can see no particular difference between the transgressor of God's law and those who fear God and keep His commandments. They call evil good, and good evil. The brightness of eternal realities fade away. The truth may be presented to them in ever so forcible a manner, but they do not hunger for the bread of life, or thirst for the waters of salvation. They are drinking at broken cisterns that can hold no water. O, it is an easy thing, by association with the world, to catch their spirit, to be molded by their views of things so that we do not discern the preciousness of Jesus and the truth. And just to the degree that the spirit of the world dwells in the heart, it will control our life.*9LtMs, Ms 53, 1894, par. 24*

When men are not under the control of the Word and the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The patriarch Jacob, inspired by the Holy Spirit, beheld those who take pleasure in wickedness. He saw what would be the result of associating with them, and he exclaimed, "O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." [*Genesis 49:6.*] He lifts up the danger signal to warn every soul against such associations. The apostle Paul echoes the warning, "Have no fellowship with the unfruitful works of darkness." "Be not deceived: evil communications corrupt good manners." [*Ephesians 5:11; 1 Corinthians 15:33.*]*9LtMs, Ms 53, 1894, par. 25*

The soul is deceived when it trusts to worldly policy and human inventions. Can man find a better guide than the Lord Jesus? A better counselor in doubt and trial? A better defense in danger? To set aside the wisdom of God for human wisdom is a soul-destroying delusion. If you would see what man will do when he rejects the influence of the grace of God, look to that scene in the judgment hall, when the infuriated mob, headed by Jewish priests and elders, clamored for the life of the Son of God. See the divine Sufferer standing by the side of Barabbas, and Pilate asking which he should release unto them.*9LtMs, Ms 53, 1894, par. 26*

The hoarse cry swelled by hundreds of passionate, Satan-inspired voices, is "Away with this man, and release unto us Barabbas!" [*Luke 23:18.*] And when Pilate asked what was to be done with Jesus, they cried, "Crucify him, crucify him!" [*Verse 21.*] Human nature then, is human nature now. When the divine remedy that would have saved and exalted human nature is despised, the same spirit still lives in the hearts of men, and we cannot trust to their guidance and maintain our loyalty to Christ.*9LtMs, Ms 53, 1894, par. 27*

These societies that are not controlled by the love and fear of God, will not be found true and upright toward man. Many of their transactions are contrary to justice and equity. He who is of too pure eyes to behold evil will not, cannot, be a party to many things that take place in these associations. Your own conscience will bear witness to the truth of what I say. The talent and skill and inventive power with which God has endowed men are in these associations too often perverted to instruments of cruelty, of iniquity, of selfishness in practicing fraud upon their fellow men. Of course all this is denied by the members of these bodies.*9LtMs, Ms 53, 1894, par. 28*

But God looks beneath the pleasant, attractive appearance, to the secret, underlying motives and the real working of the association. While some of them claim to make the Word of God, in a certain sense, the basis of their organization, they depart far from the principles of righteousness. The vows imposed by some of these orders require the taking of human life when the secrets of the order are divulged. Members are also pledged, under certain circumstances, to clear the guilty from deserved punishment. Toward those who work against the order, they are required to pursue a course that is not at all in harmony with the law of God.*9LtMs, Ms 53, 1894, par. 29*

We cannot swerve from the truth, we cannot depart from right principles, without forsaking Him who is our strength, our righteousness and our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or

conniving of sin is abhorrent to Him. Fraud runs all through these secret associations, and none can be bound up with them and be a free man before God and heaven. The moral nature is dragged down to that which God pronounces unjust, which is contrary to His will and His commandments.*9LtMs, Ms 53, 1894, par. 30*

One who professes to love God may in these associations be placed in positions which are called honorable, but in the eyes of God he is tarnishing his honor as a Christian, and separating farther and farther from the principles of righteousness and true holiness. He is perverting his powers that have been purchased by the blood of Jesus. He is selling his soul for nought. In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit, and the books be opened, there will be revealed the unchristlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.*9LtMs, Ms 53, 1894, par. 31*

These societies may offer some advantages which from a human point of view appear like great blessings; but not so when judged by the Lord's measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: "I saw him taking root, but I cursed his habitation." [*Job 5:3.*] They are Satan's traps, his net to entangle souls.*9LtMs, Ms 53, 1894, par. 32*

Very many things are sanctioned and upheld by the world when they are an offense to the Holy One of Israel. It was seemingly a small thing for Eve to depart from God's specified restrictions and do the thing He told her not to do, and for Adam to follow her example; but that very thing was planned by the arch-deceiver to destroy the souls of men by leading them to follow their own imaginations rather than the revealed will of God. So in these associations principles are held that bring men under the deceptive power of Satan, leading away from safe paths into rebellion against God and disregard of His holy standard of righteousness. "Watch

and pray, lest ye enter into temptation,” is the oft repeated injunction of our Saviour. [Mark 14:38.] Watch, watch with diligence and care, lest Satan succeed in ensnaring the souls of those for whom Christ has paid the ransom money of His own blood.*9LtMs, Ms 53, 1894, par. 33*

God calls upon you who would be His children to act as under the divine eye, to adopt the holy standard of righteousness. His justice and His truth are the principles that should be established in every soul. He who preserves his integrity toward God will be upright toward man. No man who truly loves God will, for the sake of a bribe of gold and silver, of honor, or any other earthly advantage, expose his soul to temptation. “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.]*9LtMs, Ms 53, 1894, par. 34*

Christians must sever every tie that binds them to these secret orders that are not under the control of God. They cannot be loyal to these organizations and loyal to God. Either the connection with these bodies must be severed or you will assimilate more closely to them and, as the result, will come to unite more fully with them, and will sever the ties that bind you to those who love and fear God. The Christian will abandon those things which are a hindrance to his spirituality be the sacrifice ever so great. Better lose money, possessions, and life itself, than to imperil the vital interests of the soul.*9LtMs, Ms 53, 1894, par. 35*

You who have connected yourselves with these secret societies are trusting in a staff that will be broken in pieces. You do not trust in the Lord God of Israel, diligently searching to know His will, and to follow in His way. When you invest money in these organizations you do so in the hope of making provision for the future. You have given them time and thought and labor and money, while the cause of Christ has been neglected. Every dollar paid into these organizations is as truly turned away from the cause of God as if sunk in the ocean. But was not this capital entrusted to you of God to use in His service, for the salvation of your fellow men? By investing it where we cannot honor God or benefit men you are repeating the sin of the slothful servant.*9LtMs, Ms 53, 1894, par. 36*

The Lord had entrusted to the unfaithful servant not a large capital, but only one talent. That one talent the man did not invest for the interest of God; he hid it in the earth, complaining that the Lord is a hard master, reaping where he had not sown, and gathering where he had not strawed. The selfishness he manifested, and the complaints he made, as though God would require of him that which he had no right to claim, showed that he did not know God, or Jesus Christ whom He had sent. Everything he possessed was the Lord's own property, and was entrusted to him to use for God. When he says, "I was afraid, and went and hid thy talent in the earth," he acknowledged that the talent was from God. And what saith the Lord? "Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gathered where I had not strawed." [*Matthew 25:25, 26.*] Here he repeats the servant's words, not acknowledging their truth, but showing what, even according to his own account, the servant ought to have done.*9LtMs, Ms 53, 1894, par. 37*

The Lord virtually says, You made no effort to trade upon My entrusted capital and to gain an increase to promote My glory in the earth. "Thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not" (traded on his Lord's goods) "shall be taken away even that which he hath. And take ye the unprofitable servant, and cast him into outer darkness." [*Verses 27-30.*] To every soul to whom the light of truth has come is this lesson given.*9LtMs, Ms 53, 1894, par. 38*

We should never forget that God has placed us on trial in this world to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches. It is only as the self-sacrificing life of Christ is reflected in our life that we can be in harmony with heaven, and be fitted to enter there.*9LtMs, Ms 53, 1894, par. 39*

The great study and ambition of the world is to obtain material,

temporal advantages, to the neglect of spiritual good. Thus it is with some members of the church. When at last they shall be called to render their accounts to God they will not only be ashamed but astonished that they did not discern the true riches, and have not laid up a treasure in the heavens. They have bestowed their gifts and offerings upon the enemies of truth, expecting the time to come in this life when they would receive the returns for what they had invested. They could entrust their means to secret societies, but when the cause of God is [in] need of the means He has committed to His human agents, they feel no interest, they do not consider the gift the Lord has made to them.*9LtMs, Ms 53, 1894, par. 40*

They are blinded by the god of the world. They say: "I have nothing to give to this enterprise; shall receive no returns. In paying to the lodge, I am providing for the future; and besides this, I must bear my share of expense for the entertainments that gratify my taste. I cannot give up these enjoyments. Why does the church look to me to help meet these constantly recurring demands? 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn: and I was afraid, and went and hid thy talent in the earth,' expecting that sometime I would be benefited by it." [*Verses 24, 25.*]*9LtMs, Ms 53, 1894, par. 41*

The Saviour bids us "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 treasure 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.*] Many are laying up their treasure in these secret societies and can we not see that their heart is there? However powerful may be the evidences of truth, little by little it loses its brightness, loses its force, heaven fades from the mind, the eternal weight of glory, the gift of God for a life of obedience, appears a matter unworthy of notice in comparison with the supposed benefits to be realized in laying up earthly treasure.*9LtMs, Ms 53, 1894, par. 42*

Souls are starving for the bread and water of life, but what is that to him whose heart is set on this world? Many a man is saying by his

actions, if not in words, “I cannot let go my interest in these earthly treasures to secure that which is eternal. The life to come is too remote for me to count upon. I choose the earthly good, and I will run the risk of the future. God is good and merciful.” Slothful servant! Your portion is just as surely appointed with hypocrites and unbelievers as you continue to pursue this course. Fascinations of the club room, the suppers and the world-loving associates has led, as did Belshazzar’s feast, to forgetfulness of God and dishonoring of His name.*9LtMs, Ms 53, 1894, par. 43*

There is a blindness upon human minds that is willful. Jesus said, “This people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” [*Matthew 13:15.*] The work of God for the salvation of men is the one work of supreme importance to be carried forward in our world; but many do not see this because their interest is more with the ranks of the enemy than with the loyal soldiers of Christ. They do not perceive the necessity for the cooperation of the human with the divine agency.*9LtMs, Ms 53, 1894, par. 44*

The Lord has bidden us, “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.” [*Philippians 2:12, 13.*] This is the plan which God has revealed to us to guide us in all the plans and purposes of life. But while men pray, “Thy kingdom come; thy will be done on earth as it is in heaven” [*Matthew 6:10*], many reject the very means by which God would establish His kingdom. When they are willing to count all things but loss that they may win Christ, their eyes will be open to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. Then they will see the true nature of the worldly, selfish enjoyments that they now value so highly and those things that they now hold so dearly will be given up.*9LtMs, Ms 53, 1894, par. 45*

All heaven is looking upon you who claim to believe the most sacred truth ever committed to mortals. Angels are waiting with longing desire to co-operate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to maintain

your connection with society where God is not honored, where His commandments are trampled on? How would the truth ever have been brought to your country if others had felt so little interest in its advancement as some of you manifest?*9LtMs, Ms 53, 1894, par. 46*

The cause of God demands our help, that it may be established upon a proper basis and that the truth may be carried forward into new fields, to those who are ready to perish. Can you who claim to be sons of God refuse to aid in this work? Will you, in order to receive an earthly return, withhold your means from the treasury of God, and let His work be shamefully neglected? It is grievous to consider what might have been accomplished in the saving of souls if the heart and service of all who profess to believe the truth had been undividedly given to God. The work in Australia has been negligently done. If self had been hid in Christ, sinners might, through wise, ingenious methods, have been won to the truth, and today be in co-operation with God.*9LtMs, Ms 53, 1894, par. 47*

Now, before the time comes when you must render up your account to God, I urge you to give heed to His Word, "Lay up for yourselves a treasure in the heavens," not in secret societies. [*Verse 20.*] Consider that there is one only proprietor of the universe, and that every man, with his time, his intellect, his resources, belongs to the One who has paid the ransom for the soul. God has a righteous claim to constant service and supreme affection. God's will, not your pleasure, is to be your criterion, and though you should accumulate a fortune less rapidly, you are laying up a treasure in heaven. Who of the church is resolved to maintain his spirituality? Who will develop an experience that reveals Christian fervor, persevering energy? Who, like Jesus, will not fail nor be discouraged, not in grasping means for the service of self, but in laboring together with God?*9LtMs, Ms 53, 1894, par. 48*

All who are striving for the crown of everlasting life will be tempted as was their Master before them. He was proffered the kingdoms of the world if He would pay homage to Satan. Had Christ yielded to this temptation, the world would have passed forever under the sway of the wicked one. But thank God, His divinity shone through humanity. He did what every human being may do in the name and

strength of Jesus. He said, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*] If this is the way you meet temptation, Satan will leave you as he left Christ, and angels will minister unto you as they ministered unto Him.*9LtMs, Ms 53, 1894, par. 49*

To those who have thought and talked of the great advantages to be gained by worldly association, the Lord declares through the prophet Malachi: "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 that we have kept his ordinances, 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.*] These are the thoughts of many, if the words are not spoken.*9LtMs, Ms 53, 1894, par. 50*

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, for, behold, the days come that shall burn as an oven; and all the proud, yea, 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." [*Malachi 3:16-4:1.*] Here are the people that in the world are judged to be greatly favored; but there comes a time when the children of God are distinguished as those who are favored of God because they have honored Him.*9LtMs, Ms 53, 1894, par. 51*

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [*1 John 3:1-3.*]*9LtMs, Ms 53, 1894,*

par. 52

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out to us something more worthy of our highest aspirations: "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. Behold, the days come, saith the Lord, that I will punish all them which are circumcised." [*Jeremiah 9:23-25.*]9LtMs, Ms 53, 1894, *par. 53*

"Wherefore also it is contained in these scriptures, Behold, I lay in Zion a chief corner stone, elect, precious ... but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." [*1 Peter 2:6-9.*]9LtMs, Ms 53, 1894, *par. 54*

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: 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. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 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." [*1 Peter 1:13-19.*]9LtMs, Ms 53, 1894, *par. 55*

Ms 54, 1894

Salt of the Earth

NP

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“Salt is good: but if the salt have lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out.” [*Luke 14:34, 35*.] Salt possesses preservative qualities which prevent corruption. Christ, who was the light of the world, who was a propitiation for our sins, and for the sins of all who believe in Him, said, “I sanctify myself, that they also may be sanctified through the truth.” [*John 17:19*.] Christians should have a vital connection with God. Their lives, their character, purified through the truth, should possess saving qualities that would keep the world from going into utter moral corruption. Christians receive instructions from Jesus, their example. They should pray in faith that they may be connected with His saving grace, that the righteousness of Christ may be imparted to them. Their influence will save the world from a large amount of crime and iniquity, and work the reformation of many souls.⁹*LtMs, Ms 54, 1894, par. 1*

But of how much value is salt when that has lost its savor? When those who claim to be Christians do not in their words and actions reveal the attributes of Christ, they are represented as salt that has lost its savor. Whatever may be their profession, they are looked upon by men and angels as insipid and disagreeable. Of such Christ says, “I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” [*Revelation 3:15, 16*.] They have a form of godliness, a profession of religion, but it is contradicted by their lives. Any attempt on their part to advocate truth has no weight, for they have lost their connection with God.⁹*LtMs, Ms 54, 1894, par. 2*

The sincere believer diffuses vital energy which is penetrating, and imparts new moral power to the souls with which [he] labors. It is not the power of the man himself, but the power of the Holy Spirit

that does the transforming work. “The law of the Lord is perfect converting the soul.” [*Psalm 19:7.*] The salt has retained its savor, and it has an influence that is unperceived and unestimated upon the characters of those who possess it. The Lord says, “I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.” [*Isaiah 13:12.*]*9LtMs, Ms 54, 1894, par. 3*

He who receives Christ by living faith has a living connection with God and is a vessel unto honor. He carries with him the atmosphere of heaven, which is the grace of God, a treasure that the world cannot buy. He who is in living connection with God may be in humble station, yet his moral worth is as precious as was that of Joseph and Daniel, who were recognized by heathen kings as men with whom was the Spirit of God. They were representative men, and were entrusted with the most important responsibilities. Because of their living connection with God they had power with God and with men, and of them it could truly be said, “Ye are the salt of the earth.” [*Matthew 5:13.*] They represented the character of Christ and were as salt possessing saving qualities essential for the transformation of the character of those with whom they associated.*9LtMs, Ms 54, 1894, par. 4*

Daniel was beloved of God. He who brought in everlasting righteousness, the Anointed, the Holy One of God, gladly accepted the consecrated agency of His servants through whom He worked by imbuing him with His Holy Spirit and imparting to him grace for grace. Of Daniel and his companions in Babylon, the heavenly record states, “God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.” [*Daniel 1:17.*] Thus was the Lord God of heaven represented in the courts of Babylon. He was also represented in the kingdom of Egypt by His servant Joseph. These men were representatives of what it means to be “the salt of the earth.” [*Matthew 5:13.*] Through these agents God could and did work to make known His majesty to the heathen kingdoms of the world.*9LtMs, Ms 54, 1894, par. 5*

It was their moral integrity that constituted them the “salt of the earth.” Joseph would not sacrifice his purity of character. When tempted to evil, he met the tempter [saying], “How can I do this

great wickedness, and sin against God?" [*Genesis 39:9.*] Jesus of Nazareth was the representative of the Father. He is the vital chain by which man is bound to God. In Him all fullness dwells, and from Him the Christian may receive a constant supply of grace that is represented by the saving properties of salt. Those who have a personal interest in Jesus Christ will possess those qualities of character which are represented by salt, which will work for the saving of the world. Thus it is [that] Christians become living witnesses for heaven. By their life they testify, saying, "We know him whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day." [*2 Timothy 1:12.*]*9LtMs, Ms 54, 1894, par. 6*

But Christ uttered a sorrowful fact when He said, "If the salt have lost its savor, wherewith shall it be seasoned?" [*Luke 14:34.*] How shall the world be preserved from moral corruption? Let these words have due weight upon the mind. The Lord Jesus Christ, the Anointed One of God, is seeking to assimilate our characters to His own. Although we profess great things, we are represented as salt that has lost its savor, and as entirely worthless unless the Holy Spirit can use us as [a] channel by which to communicate to the world the truth as it is in Jesus.*9LtMs, Ms 54, 1894, par. 7*

By precept and example we are to reveal to the world that Christ has made reconciliation for sin, that He is our only hope, the One who has brought in everlasting righteousness. He is the anointed priest that ever liveth to make intercession for every individual soul. Our only efficiency is Jesus Christ. We are to represent to the world His love, both in words and works. We are constantly to express to the world our appreciation of God's unspeakable gift, which He has given us because of the great love with which He hath loved us. "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.*]*9LtMs, Ms 54, 1894, par. 8*

In the gift of Jesus is included the whole heavenly treasure. But what a fearful responsibility rests upon those who hear the truth and who claim to believe it, and who are yet not sanctified through the truth. They testify to the world that the truth which they claim to believe has no sanctifying power, and thus they make of none effect

the truth of God. It is the privilege of those who accept of Christ to reach a high standard in character, and thus become a living epistle known and read of all men, as was Joseph in Egypt and Daniel in Babylon. There is no reason why we should not possess fragrance of character through the merits of Christ, and be recognized in heaven as laborers together with God.*9LtMs, Ms 54, 1894, par. 9*

Through Jesus Christ we may have a saving influence upon the world. Christ would have every one of us a savor of life unto life. He would impute to us His righteousness in order that we may communicate His goodness, mercy, and love to fallen humanity. When we enter into the joy of our Lord, praise will ascend to the throne of God, and we will say, No credit belongs to us, Christ did it all, and to His name shall be all the glory.*9LtMs, Ms 54, 1894, par. 10*

Ms 55, 1894

Sending Out Workers

NP

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Previously unpublished.

“After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold I send you forth as lambs among wolves.” [*Luke 10:1-3.*]*9LtMs, Ms 55, 1894, par. 1*

When Jesus sent out the twelve previous to the sending out of the seventy, their mission differed somewhat in character to that of the mission of the seventy. They were sent out two and two, “not into the way of the Gentiles,” or “into any city of the Samaritans,” but they were commanded to “Go rather to the lost sheep of the house of Israel.” [*Matthew 10:5, 6.*] But when Christ appointed the seventy, He sent them “into every city and place, whither he himself would come.” [*Luke 10:1.*] He gave them directions similar to that which He had given to the twelve, but the seventy were sent into Samaria, into the regions where He had formerly forbidden His disciples to go. In His charge to the seventy Christ acted upon the principle that he announced in these words, “He that receiveth you receiveth me.” “He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.” [*Matthew 10:40; Luke 10:16.*]*9LtMs, Ms 55, 1894, par. 2*

They were to preach along the same lines to the Samaritans as Christ had preached, presenting the message of truth in all cities and places whither Christ Himself would come. Christ had journeyed from Jerusalem because of the bitter opposition that was manifested against the truth which He had spoken to the Pharisees. They had been greatly offended at Him and had taken up stones to cast upon Him. But though He had departed from Jerusalem, He

now steadfastly set His face to return. He was finishing His public ministry, journeying slowly from place to place, and taking a circuitous route by which He might pass through many villages. He knew that persecution, denial, rejection, condemnation, and death of a most cruel character awaited Him. But He also knew that this path was marked out for Him by His Father and He would not for a moment yield to the temptation to change His course and save Himself.*9LtMs, Ms 55, 1894, par. 3*

Satan made a most determined effort to assail the Son of God to influence Him to avoid the terrible future; but He knew from whence these temptations came and He refused to listen to the enemy's suggestions. He set His face determinedly to go to Jerusalem, and He would not be turned aside. On every hand He saw the poor sheep without a shepherd, and the enemy suggested that it would be better for Him to wait, that He could alleviate much distress and woe by avoiding the path of pain. There was much that He could do to stay the tide of evil. He groaned in spirit as He said to His disciples, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of harvest that he would send forth laborers into the harvest." [*Verse 2.*]*9LtMs, Ms 55, 1894, par. 4*

What yearning compassion pressed His soul as He saw the needs of the people. Darkness covered the earth and gross darkness the people. But when the Samaritans were assured that Christ had set His face steadfastly to go to Jerusalem, they were offended. They refused the Majesty of heaven, jealous that He should pass by their temple of worship, and go to the feast at Jerusalem. The Samaritans refused to be helped physically on account of bitter religious prejudice.*9LtMs, Ms 55, 1894, par. 5*

The Jews and the Samaritans were at bitter enmity one with another, and the fact that Christ would not go up to Mount Gerizim stirred up their feelings of hatred, and they refused to entertain Him. In their treatment of Christ and His disciples they violated the Oriental custom of showing courtesy to travelers. They knew something of Jesus. Many had heard of Him. If they had received Him as an honored guest, they would have been largely rewarded, for He bestowed blessings wherever He went. For every grace manifested toward Him in favor and courtesy, He requited a more

precious and valuable grace. He gave the people light, and rich blessings, and made them co-laborers with Himself; but the precious gifts bestowed by the world's Redeemer wherever He went were lost to the Samaritans on account of the bitter spirit that controlled them.*9LtMs, Ms 55, 1894, par. 6*

The disciples were much offended at the disrespect shown to their Lord. They asked, "Wilt thou that we call down fire from heaven and consume them, as did Elijah?" But Jesus rebuked their indignation, and said, "Ye know not what manner of spirit ye are of." "The Son of man came not to destroy men's lives, but to save them." [*Luke 9:54-56.*] How effectually this lesson rebukes the spirit of persecution. Professed Christians who would proscribe the faith of others have no authority in sacred record for seeking to force the conscience of anyone. Those who are imbued with the Spirit of Christ will be kind to their enemies even as was Christ.*9LtMs, Ms 55, 1894, par. 7*

No more forceable evidence can be produced that a man possesses the spirit of Cain than the indulgence and manifestation of that spirit. Cain destroyed Abel because his actions were contrary to his own ideas; but the Lord came not to destroy but to save. It was no new thing that Christ was repulsed. Even now He neared the completion of His great work in fulfilling all righteousness, for His face was set steadfastly to go to Jerusalem, and He was urging His way against entreaty and remonstrance.*9LtMs, Ms 55, 1894, par. 8*

The spirit that animated the Samaritans is the same spirit that is found today in the religious world. But religious bigotry today is a greater offence in the sight of God than it was in the days of the Samaritans, because the light shining forth in the character of Christ is greater now than it was before His death, resurrection, and ascension. Any harm done to human agents by their fellow men is registered in the books of heaven as though done unto Christ Himself. Oppression and persecution is as offensive to God in this age as it was in the time when Christ spoke from the pillar of cloud, or as when He spoke as a man when clothing His divinity with humanity.*9LtMs, Ms 55, 1894, par. 9*

The lesson which Christ gave to His disciples in regard to their

treatment of the uncourteous Samaritans is a lesson that every one who desires that God's judgments should fall upon the disobedient, should take home to themselves. We are not to show disrespect one to another by either word or manner. The human agent is not to indulge in the spirit of revenge, he is not to desire that retribution shall fall upon one who dishonors the truth and the Author of truth.*9LtMs, Ms 55, 1894, par. 10*

Christ's disciples were indignant because the Samaritans did not courteously respect the request of Jesus. Knowing Jesus so well themselves, they thought the Samaritans ought to think themselves highly honored in having the opportunity of entertaining the Messiah. The seventy were to plainly state the character of their guest. Oh, how much [we need] to learn the meekness and lowliness of Christ! He is our example in all things. Jesus came to represent the character of God, and if He had admitted that a vindictive spirit was proper upon such an occasion, He would not have left a true representation of the divine character.*9LtMs, Ms 55, 1894, par. 11*

Those who follow Christ whithersoever He goeth will be doers of His word. He came to restore, to save. His heart is ever touched with human woe and He enjoined upon man the duty of respecting his brother man who was formed in the image of God. The human family is the Lord's property by creation and redemption and anyone who abuses his position or his power by oppressing his fellow men under any circumstances will have to render an account to God and meet his actions as done to Christ in the person of him whom he has oppressed. Christ identifies His interest with those of the suffering, the hungry, the naked, the imprisoned. He has paid the ransom for man in the price of His own blood.*9LtMs, Ms 55, 1894, par. 12*

Ms 56, 1894

Sermon/Judge Not

NP

December 30, 1894

Portions of this manuscript are published in *3BC 1140*.

“There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.” [*Luke 13:1*.] The disciples thought that these Galileans richly deserved their punishment but they did not venture to express their ideas until they had heard His opinion. The Master had given them decided lessons in reference to their judging other men’s characters and measuring retribution according to their finite judgment. At this time Herod and Pilate were at strife among themselves. The Galileans did not belong to Pilate’s jurisdiction, but because they were Herod’s subjects, he felt like wreaking vengeance upon them.⁹*LtMs, Ms 56, 1894, par. 1*

The Jewish people were offering sacrifices at Jerusalem, and the Galileans were engaged also in offering the blood of animals; and Pilate, coming suddenly upon them, slew the Galileans. The Great Teacher answered the question of the disciples saying, “Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish.” [*Verses 2, 3*.]⁹*LtMs, Ms 56, 1894, par. 2*

There were those who mingled with the disciples who were blessed with opportunities, who received lesson upon lesson, line upon line and precept upon precept, here a little and there a little, and yet they had not become transformed in character. In clear and elevated principles Christ had shown them God’s hate for sin, and with prophetic eye He discerned the future when Pilate was delivering Him up to be scourged and crucified, and He was a Galilean. One of the twelve who were with Him would betray Him into the hands of sinners, and another who was favored by being in His presence, by hearing the words that fell from His lips, would

deny Him with cursing and swearing.*9LTMs, Ms 56, 1894, par. 3*

Jesus would be delivered up to the agonies of crucifixion by a man who pronounced Him innocent, and the people would choose a robber and murderer before they would choose Christ, the Son of God. They would choose one who had afflicted the community, who was hardened with guilt, whose character was defiled, and turn away from [One] who was innocent, pure, and undefiled. Instructed by priests and rabbis, the people would shriek out the name of Barabbas, hoarsely crying [in answer] to the question, “What then shall I do with Jesus?” “Let him be crucified.” [*Matthew 27:22.*] The blood of the Son of the Infinite God was to be mingled with the sacrifices of men for He was the perfect sacrifice for the sins of the whole world.*9LTMs, Ms 56, 1894, par. 4*

Christ came to our world to die for the sins of the world, to testify to every son and daughter of Adam the immutability of the law of God, and to proclaim the holy indignation of God against sin which is “the transgression of the law.” [*1 John 3:4.*] The law of God is the standard of perfection of character. After the fall of our first parents, it was written upon stone by the finger of God and given to man. The law of God was broken by the transgression of the inhabitants of the earth, and Christ alone could be a propitiation for our sins. The guiltless suffered for the guilty. The wrath of God against sin fell upon the Substitute who was innocent of any disloyalty. But He suffered at the hands of man imbued by the spirit of demons. The people became agents of the enemy and through them, God allowed the prince of hell to bruise His only beloved Son, and the words were fulfilled, “Awake, O sword, against my shepherd, and against the man that is my fellow.” [*Zechariah 13:7.*]*9LTMs, Ms 56, 1894, par. 5*

As Jesus talked with the disciples concerning the Galileans whose blood Pilate had mingled with their sacrifices, His prophetic eye looked forward to the time of Jerusalem’s destruction. He saw the city besieged by armies; He heard the tramp of the aliens marching against Jerusalem, and saw the thousands upon thousands that would perish in the seas. The only hope for Jerusalem was to believe in Jesus Christ.*9LTMs, Ms 56, 1894, par. 6*

The disciples had told Jesus of those Galileans, whose blood had mingled with the blood of the beasts they had slain, because they thought that they were more wicked than other men, but the words of Christ, though tenderly spoken, were keen and cutting and were never to be forgotten by them. They had commented freely upon those who had been violently slain and had judged that they were sinners above others, but they were led to see that they had made a mistake, and that those who had charged guilt above other men upon these Galileans were likewise to be visited with calamity. At the overthrow of Jerusalem many of the Jews were slain within the temple courts, in the very act of offering sacrifices—[they] perished in the same way as had the Galileans.⁹*LtMs, Ms 56, 1894, par. 7*

Jesus continued upon this subject, using for an illustration the eighteen upon whom the tower of Siloam fell, saying, “Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.” [*Luke 13:4, 5.*] It is very natural for human beings to think that great calamities are a sure index of great crimes and enormous sins, but men often make a mistake in thus measuring character. We are not living in the time of retributive judgment. Good and evil are mingled and calamities come upon all. Sometimes men do pass the boundary line beyond God’s protecting care, and then Satan exercises his power upon them, and God does not interpose.⁹*LtMs, Ms 56, 1894, par. 8*

Job was sorely afflicted, and his friends sought to make him acknowledge that his suffering was the result of sin, and [to] cause him to feel under condemnation. They represented his case as that of a great sinner; but the Lord rebuked them for their judgment of His faithful servant. The Saviour of men Himself was misjudged by men. It was declared that He was not fit to live because He had made Himself the Son of God. One would charge Him with one accusation and another with another. Satan stirred up the worst elements of human nature and he was “despised and rejected of men.” [*Isaiah 53:3.*] But the shame and the suffering endured by the Son of God was for the purpose of canceling the debt of every sinner who would rely upon His merits and virtue.⁹*LtMs, Ms 56, 1894, par. 9*

Ms 57, 1894

Walling, May

Refiled as *Lt 1, 1894*.

Ms 58, 1894

Diary

Extract from *Lt 119, 1895*.

Ms 59, 1894

“The light of the body is the eye...”

Refiled as *Ms 67, 1894*.

Ms 60, 1894

Beneficent Action a Proof of Sincere Love

NP

1894

Portions of this manuscript are published in *CG 124*; *OHC 268*; *TMK 63*; *AH 494*; *11MR 194*.

I would write a few lines this morning to all who are connected with the missionary work, and to those who are interested in its success. I have not been able to sleep since one o'clock, and have risen to take my pen to relieve my mind in writing. Very important matters of deep interest are now opened up before me. On every hand it is made apparent that means to carry on the work is very limited. The work must be pushed on into new fields, and it will go into "regions beyond." [*2 Corinthians 10:16.*]*9LtMs, Ms 60, 1894, par. 1*

Let every one cherish love for, and confidence in, one another in order that we may safely counsel together with brotherly love, in honor preferring one another. Let all the churches be taught lessons of economy in every line. Let every family heed the lesson which Christ has given. When He worked the miracle of feeding the multitudes who followed Him into a desert place, He said to His disciples, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] Let every member of the family who professes to believe the truth, watch and pray, and have works that correspond to the truth they believe. Let parents and children consider the fact that as the Father sent His Son into the world to represent Him, so Christ has sent us into the world to be His representatives. This we may do by not merely teaching the law in words, but by living out the principles of the law as Christ has given us an example.*9LtMs, Ms 60, 1894, par. 2*

There is great need of proper family discipline. Both parents and children have need to mold and fashion their characters to meet the high standard of the law of God. The parents who feel the solemnity of the time in which we are living will follow where Christ leads the way, and will make straight paths for their own feet, walking in a

way that will be safe for their children to follow after them. I have been shown that there is great need that there should be lessons given concerning industry and frugality, in order that the professed followers of Christ may learn to practice principles of economy in their eating, drinking and dressing.⁹*LtMs, Ms 60, 1894, par. 3*

Every member of the church should seek to deny self, and let the result of his self-denial be placed in a box, sacredly dedicated to the work of the Lord. Each member of the family should ever have the fact before the mind that moment by moment he is dependent upon God's mercy, love, and benevolence. God is the Provider not only of our food and raiment, but of every breath of air we breathe. Then why not present thank-offerings to God, and make frequent deposits in the missionary box, that may be dedicated to the work of relieving the destitute and saving the souls of the perishing?⁹*LtMs, Ms 60, 1894, par. 4*

Attention should be given to this matter. Let each member of the family from the oldest to the youngest practice self-denial in small matters as well as in large, that each one may have something to render to God. We are pressed for want of funds to do the work that must be done in this country. Many are in the darkness of error and need to be divinely enlightened, and when those who claim to believe the truth do sincerely believe, their works will testify to the fact, and it will be made manifest that the truth received into the heart works a great change in the life of its receiver, for "the law of the Lord is perfect, converting the soul." [*Psalm 19:7.*]⁹*LtMs, Ms 60, 1894, par. 5*

This is no time for any one to become discouraged, not even if there are many gloomy prospects before our vision, for forbidding circumstances may be made the means of attaining great advantages. Let faith, living faith, cut its way through every obstacle, and let our petitions go up to heaven and be lodged upon the throne of God. Let every one do his very best and be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] Let not parents or children regard the doing of honorable labor with their hands as too great a humiliation. Let parents teach industry to their children not only by precept but by example. Let parents employ their time, their mental and physical strength, in

earning means to be used to educate their children and to provide things for the subsistence of their families.⁹*LtMs, Ms 60, 1894, par. 6*

Those who feel too proud to work are too proud to sit down with the suffering Man of Calvary, and they will never hear the words of commendation from the divine Master, "Well done, thou good and faithful servant, ... enter thou into the joy of thy Lord." [*Matthew 25:21.*] Let every man, woman, and child be both industrious and economical, that they may have gifts and offerings to present to God. If they fail in making contributions to the work of God, when God has endowed them with physical strength and opportunity to labor, they commit robbery toward God and do not follow in the footsteps of Jesus. Christ worked at the carpenter's trade with His father, and He was the Majesty of heaven, the King of glory. In thus doing He honored all honest workers, high or low, rich or poor.⁹*LtMs, Ms 60, 1894, par. 7*

God calls upon every one to do his best. When the Lord sees both ministers and people standing as faithful workmen, each at his post of duty, co-operating with heavenly intelligences, then and then only He will say of them, "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Christ has said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." [*Luke 9:23, 24.*]⁹*LtMs, Ms 60, 1894, par. 8*

The father or mother who leaves the impression upon their children's minds that it is lowering their dignity to work with their hands have exalted their wisdom above the wisdom of our Lord, and have need to be born again, that they may be converted from their false notions and ideas. To the holy pair in Eden God gave the work of tilling and dressing the garden, because labor was essential to their happiness and progress. Indolence is a great curse. God has blessed human beings with nerves, organs, and muscles, and they are not to be allowed to deteriorate because of inaction, but are to be strengthened and kept in health by exercise. To have nothing to do is a great misfortune, for idleness ever has been and ever will be a curse to the human family.⁹*LtMs, Ms 60, 1894, par. 9*

When men and women are divested of pride and selfishness, the Lord will make them vessels unto honor, and honor comes in being accepted for the Master's use, in being trusted to do His work in His name. There is a great work to be done in our world, and no one can answer the purpose of God in resting at his ease. No one ever will be happy in living a useless life. We are to follow the example of Jesus. He was a worker; He spent Himself for the good of the people and lived not to please Himself. In following His example we shall need to learn in the school of Christ meekness and lowliness of heart. He who is burdened to seek for the highest place, who has a disposition to desire to be first, exhibits himself rather than Jesus. He is vain, self-conceited, self-important, and cannot be trusted in the work of the Lord. He who seeks for the supremacy to have the first seat will at last, as a result of his course of action, have the last and the lowest seat.*9LtMs, Ms 60, 1894, par. 10*

We must practice the example given us in the life of Jesus Christ, and follow Him in self-denial and cross-bearing if we would win the crown of life. Selfishness must be uprooted from the human heart. It has spread itself so thoroughly through the thoughts, through the plans and methods of life, that it will take earnest work to eradicate it, and to have an eye single to the glory of God. We must begin to work to set various and numerous rivulets flowing into the divine channel of benevolence, in order that missionary work may be done to save the souls that are perishing in our world.*9LtMs, Ms 60, 1894, par. 11*

With an eye single to the glory of God, we should give careful, thoughtful attention to the matter of our eating and drinking. We need divine guidance, even in our commonest habits of every day life, that there may be no little leaks which will consume means unnecessarily, simply for the gratification of perverted appetites. In the New Testament not one of God's requirements loses its binding force, or relaxes in the least its obligation to be fulfilled. The precepts and example of Christ are ever to be before us, presenting the true standard of our moral obligations.*9LtMs, Ms 60, 1894, par. 12*

Instead of the requirements of God being relaxed in the New Testament, the lines are drawn closer, and duty is more distinctly

defined. The apostle says, "Whatsoever ye do," even in the matter of eating and drinking, "do all to the glory of God." [*1 Corinthians 10:31.*] The question may be asked, "May I not do what I like with myself? Am I never to have my own way? Is not my body my own?" You may have your own way, but it will be at the loss of your soul, or you may have God's way and live to a purpose in this world, and in the world to come have life everlasting. "Ye are not your own, for you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*9LtMs, Ms 60, 1894, par. 13*

Will you give back to God that which He has ransomed with the price of His own blood? Will you give Him your reasoning powers; will you set them apart for His glory? They are His; He has bought them with a price. Will you place yourselves in the school of Christ, that your conscience may be enlightened, that it may be a good conscience, a faithful sentinel to guard the highest interests of the soul? Christ has purchased the affections; will you trifle with them, will you pervert them? Will you place them upon unworthy objects, center them upon human beings, and make the creature instead of the Creator your god to worship? Or shall your affections be purified, ennobled, refined, and made to twine about your Creator and Redeemer?*9LtMs, Ms 60, 1894, par. 14*

I am alarmed concerning our brethren and sisters who seem to have but a nominal faith. If they have the love of God, they do not reveal it, and it is certain that if they did have it they would manifest this love by letting it flow out to bless the souls who need the exhibition of divine compassion. God will not occupy a divided heart, or reign from a divided throne. Every rival that holds the affections and diverts them from the God of love must be dethroned. The Lord demands all that there is of us, and there must be no reserve. Christ has purchased us; we are His heritage, and we are to be honored by being co-laborers with Jesus Christ. Wear the yoke with Christ, and daily walk with God. How shall we do this? by laying hold upon the help which God has provided. The Lord has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "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 the Holy Spirit to them that ask him." [*Luke*

11:9, 13.]*9LtMs, Ms 60, 1894, par. 15*

May God help us to maintain a godly jealousy over ourselves. God calls upon His ministers and His workers to be closely united in love and confidence. Let no unsanctified influence come in among the workers to make them suspicious one of another, for God will not and cannot work for His name's glory when His professed children are living in strife and alienation. Press together, let heart be close to heart. Treat each other as God's anointed, chosen ones, who are appointed to do special work for the Master. Let there be no whispering, no slandering, no evil speaking and backbiting. In the sight of the universe of heaven, let brother be perfectly honest with brother. Cultivate love and respect one for another, and manifest courtesy, in honor preferring one another.*9LtMs, Ms 60, 1894, par. 16*

We have been entrusted with [the] most solemn message ever given to our world, and the object to be kept plainly and distinctly before our minds is the glory of God. Let us take care that we do nothing which will weaken physical, mental, or spiritual healthfulness, for God will not accept a tainted, diseased, corrupted sacrifice. Care must be exercised in eating, in drinking, in dressing, and in working, lest we detract from our efficiency and fail of doing our most exalted work in the best manner, in order that the results of our labor may be as lasting as eternity.*9LtMs, Ms 60, 1894, par. 17*

It is our duty to train and discipline the body in order that we shall render to the Master the highest possible service. Inclination must not control us. We are not to pamper the appetite and indulge in the use of that which is not for our good, simply because it gratifies the palate; neither are we to seek to live by the starvation plan, with the idea that we shall become spiritually-minded, and that God shall be glorified. We must use the intelligence that God has given in order that we may be perfect in body, soul, and spirit, that we may have a symmetrical character, a well-balanced mind, and do perfect work for the Master.*9LtMs, Ms 60, 1894, par. 18*

Those who work in harmony with God will become wise in learning the lessons that they should learn in the school of Christ. It is

essential that every minister of the gospel should take physical exercise, and that every teacher and every student in our schools should cultivate their physical strength and live in such a way that disease shall not fasten upon them, so that the impression will go out that education is incompatible with good health. Shall not Christ's soldiers keep themselves in training? Shall they not put on the whole armor of God, for this will be necessary in order to meet principalities and powers, and the rulers of the darkness of this world.⁹*LtMs, Ms 60, 1894, par. 19*

Care needs to be exercised in regard to the regulation of hours for sleeping and laboring. We must take periods of rest, periods of recreation, periods for contemplation, or else the work of God will not be accomplished in a sound and healthful manner. If the worker does not take periods of rest, time for relaxation and contemplation, he will become diseased in body, and consequently will be sick in mind and soul, and his influence will not be a savor of life unto life. Divine grace alone can make a true, sensible, courteous Christian. The principles of temperance have a wider range than many think, and true temperance is not practiced as it should be. Long hours spent in council meetings are injurious to the sound principles and live interest that such meetings demand. No careless, off-hand decisions can be made with any safety. May God anoint our eyes with eyesalve, that we may see clearly.⁹*LtMs, Ms 60, 1894, par. 20*

A great and solemn work is before us, which is not to be done in a surly, sour spirit, but with pleasantness and love. We are to remember that we are pilgrims and strangers here, having no continuing city, but we are seeking one to come, even a heavenly. But while we journey here we are to breathe in the atmosphere of the heavenly Canaan. We are to breathe the sweetness of the spices and fragrance of the heavenly land that shall make all our garments smell of myrrh. The influence we exert is to be of a pleasant, heavenly character.⁹*LtMs, Ms 60, 1894, par. 21*

We see a great work to be done in order to advance the third angel's message, and we find little means to sustain the workers and to push the work into the "regions beyond." [2 *Corinthians 10:16.*] But if we have failed, we need not despond. We must plan wisely and push forward the work, and let not outward appearances

cloud our faith. You must not talk in a hopeless, discouraged way. If you do you will lose much. Talk and act as though your faith was invincible. "Faith is the substance of the things hoped for, the evidence of things not seen." [*Hebrews 11:1.*]9*LtMs, Ms 60, 1894, par. 22*

Trying times are before us; but the signs of the times tell us that the Lord is soon to come. Then lift up your heads and rejoice, for your redemption is at hand. Instead of doubtful words, let there be words of hope and courage in the Lord. Watch your words, watch your manners, in order that they may be indicators of spiritual health. You are to talk with certainty, not in a doubtful way, not stating truth as a supposition instead of a certainty. God will give you grace that with great boldness you may speak the truth in love as it is in Jesus. Jesus the precious Saviour is knocking at the door of your heart for entrance, in order that He may abide with you. If you invite Him to take up His abode with you, you may speak as one who knows.9*LtMs, Ms 60, 1894, par. 23*

When Jesus abides in the heart, all pride is expelled from the soul. There will be no harshness, no coldness, no uncourteousness in word or spirit. He who is Christlike will manifest divine sympathy for others. Self will be forgotten and the fragrant influence of the character will testify to the power of the truth on the human agent. When we abide in Christ we are one with Him as He is one with the Father, and through us He lives again in the world blessing those with whom he comes in contact. He is a living, shining light unto the world.9*LtMs, Ms 60, 1894, par. 24*

We have no time now to cultivate suspicion one of another. Let us draw together and love as brethren, guarding against judging, criticizing and condemning each other. All this brings confusion and every evil work. Christians should conform their lives to the life of Jesus Christ and not fashion their characters after the model of their former education in their ignorance. To fulfill Christian obligations is to act like Christ, to follow the example of Christ, to have the mind of Christ. Then there will be no variance, but only unity and love.9*LtMs, Ms 60, 1894, par. 25*

Our faith must be something more confident than it now is. We must

live the truth, and teach it by our lives as well as by our words. There are thousands within our reach to whom we can teach the truth, and it does not require the investment of large means to reach our neighboring towns and cities. We do not need to go to a people of a strange town, but to English-speaking people, and yet year after year has passed by, appeal after appeal has been sent out, and yet men, women, and means have done little to advance the work. Are we the light of the world? Has Christ committed to us sacred trusts in order that we may be witnesses for His truth? Then what are we doing? Were we living out the law of God as Christ lived it out, we would practice daily self-denial in order to seek and save that which was lost, and bring the wandering back to the fold.*9LtMs, Ms 60, 1894, par. 26*

Let the people of God offer up many more earnest prayers. Let them open the heart for the Holy Spirit. Let us pray that He may mold and fashion us after the divine pattern. Let us pray that our eyes may be anointed, that we may discern the necessity of fields that are nigh and of fields that are afar off.*9LtMs, Ms 60, 1894, par. 27*

When I am shown the great work that might be done if those who claim to know the truth would walk in the light, and co-operate with heavenly intelligences, I feel constrained by the Spirit to write early and late. Since coming to Granville, N.S.W., I have been unable to sleep after one and two o'clock in the morning, and could relieve my oppressed mind and heart only by writing and entreating souls to give proof of the sincerity of their love for Christ and His truth by holy and beneficent action. I have pleaded with many to give proof of their piety by manifesting conformity to the likeness of Christ. If they fail to do this, they are none of Christ. He who drinks of the water which Christ shall give him will refresh others. The water which Christ gives shall be in him "a well of water springing up unto everlasting life." Out of him shall flow "rivers of living water." [*John 4:14; 7:38.*] This will be evidence that we are the children of God.*9LtMs, Ms 60, 1894, par. 28*

Ms 61, 1894

Walk in the Light of the Cross

Granville, New South Wales, Australia

September 16, 1894

Formerly Undated Ms 126. This manuscript is published in entirety in *10MR 77-80*.

I had a wonderful dream last night or this morning: A few persons had assembled and were conversing together as to how the work should be carried on in this country, when there is such a dearth of means with which to advance it. We seemed as sheep in the midst of wolves. We offered up tearful prayers. Our hope and courage and faith were severely tested and tried. We could not see how we could advance the very work that we were very anxious to do, and which the Lord was impressing upon us should be done.⁹*LtMs, Ms 61, 1894, par. 1*

In our solemn council we decided that methods must be devised by which the work could be more effectual, and while we laid open our situation before God a voice was heard full of melody and sweetness saying, "If any man 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 on the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [*James 1:5-7*.] The voice continued, "Cast thy net on the right side of the ship; walk not in the shadow of the cross, but in the path where the Sun of Righteousness is ever shining to impart life and vitality, and to give grace for grace. The cross of Calvary is to you a pledge of forgiveness, of righteousness, of peace, and of fullness of joy. It is a well of water to every believer, springing up into everlasting life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." [See *John 21:6; 4:14; 3:16*.]⁹*LtMs, Ms 61, 1894, par. 2*

The cross speaks life, and not death, to the soul that believes in

Jesus. Welcome the precious life-giving rays that shine from the cross of Calvary. Reach up for the blessing, believe for the blessing. Your Saviour who died on the cross is God's gift to a fallen world, and that gift embraces all heaven.*9LtMs, Ms 61, 1894, par. 3*

Walk not in the shadow of the cross. Do not give expression to weeping, lamentation, and woe; but encourage your soul to hope and joy. The cross points upwards to a living Saviour, who is your Advocate, and is pleading in your behalf. I remember that my husband used to sometimes halt in the shadow of the cross, and he could see nothing but the dark side. He was sorely tried and perplexed. He suffered being tempted. So sorely were we tried that I thought death would be preferable to the sufferings we endured. Clouds surrounded us, and everything was unfavorable to the light, hope, and courage of the soul. We are in the same danger now of not discerning the light that shines from the cross of Calvary. We have been halting in the shadow of the cross of Calvary. At times we have failed to gather about us the warm bright rays which come to us from an uplifted Saviour.*9LtMs, Ms 61, 1894, par. 4*

Brethren, the cross speaketh better things than the blood of Abel in behalf of every soul that receives Jesus Christ. When you are deeply shadowed it is because Satan has interposed himself between you and the bright rays of the Sun of Righteousness. In times of trouble the brightness is eclipsed and we do not understand why the assurance seems to be withdrawn. We are led to look at self and the shadow of the cross and this prevents us from seeing the consolation there is for us. We complain of the way and withdraw the hand from the hand of Christ. But sometimes God's favor breaks suddenly upon the soul and the gloom is dispelled. Let us live in the sunlight of the cross of Calvary. Let us no longer dwell in the shadow, complaining of our sorrows, for this only deepens our trouble.*9LtMs, Ms 61, 1894, par. 5*

Let us never forget, even when we walk in the valley, that Christ is as much with us when we walk trustingly there as when we are in the mountain top. The voice said to us, "Will you not roll your burden upon the Burden-bearer, the Lord Jesus Christ? Will you not live on the sunny side of the cross, saying, 'I know Him whom I

have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 'Whom having not seen ye love, in whom now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls.'" [2 *Timothy 1:12*; 1 *Peter 1:8, 9*.]9*LtMs, Ms 61, 1894, par. 6*

I have indeed been halting under the shadow of the cross. It is not a common thing for me to be overpowered and to suffer so much depression of spirits as I have suffered for the last few months. I would not be found to trifle with my own soul and thus trifle with my Saviour. I would not teach that Jesus is risen from the tomb, and that He is ascended on high and lives to make intercession for us before the Father, unless I carry out my teachings by practice, and believe in Him for His salvation, casting my helpless soul upon Jesus for His grace, for righteousness, for peace, and love. I must trust in Him irrespective of the changes of my emotional atmosphere. I must show forth the praises of Him who has called me out of darkness into His marvelous light. My heart must be steadfast in Christ, my Saviour, beholding His love and gracious goodness. I must not trust Him now and then, but always, that I may manifest the results of abiding in Him who has bought me with His precious blood. We must learn to believe the promises, to have an abiding faith, so that we may take them as the sure Word of God.9*LtMs, Ms 61, 1894, par. 7*

Many who love God and who seek to honor God fear that they have no right to claim His rich promises. They will deal upon their painful struggles, and the darkness which encompasses their path, and in so doing they lose sight of the light of the love that Jesus Christ has shed upon them. They lose sight of the great redemption that has been purchased for them at infinite cost. Many are standing afar off as if they were afraid to touch even the hem of Christ's garment, but His gracious invitation is even extended to them, and He is pleading, "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*.]9*LtMs, Ms 61, 1894, par. 8*

Ms 62, 1894

Home Missionary Work

NP

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Those who love Christ will be imbued with the Holy Spirit, and whether they be at home or afar off, they will do missionary work. It is essential to devise plans, to advance money for the progress of the cause of God, but even more than this is required. Personal effort must be put forth to interest souls in the church, to attract the children and the youth. Missionaries should visit families and become acquainted with every member of the home circle, so working that they shall do their best to awaken an interest in every one to love the truth. This kind of work will not be in vain, but will leave results that will be as lasting as eternity. This is true home missionary work.⁹*LtMs, Ms 62, 1894, par. 1*

At present there is not the interest that should be manifested toward those for whom Christ died. The youth are passed by, and because no one seems to have an interest in them, they become reckless and irreligious. Those who love God ought to feed both the sheep and the lambs. They are God's agents to do this very work. With busy hands, with sensitive hearts, with tongues that are as a pen of a ready writer, they are to win the unconcerned and unbelieving, and inspire their brethren and sisters with a missionary spirit. They are not to say, "Go on," but "come on."⁹*LtMs, Ms 62, 1894, par. 2*

As yet not one hundredth part of the efforts that should be made have been made in our large cities to diffuse the light of truth, yet the Lord holds the church accountable for the souls of those who are in darkness, who have not yet heard the warning message. There is altogether too much self-indulgence, too much investing of money in houses, in adornments, in picture taking, in buying unnecessary things for display; and souls are perishing out of Christ. Men, women, and youth, according to their capacity, should

be engaged in some part of the Lord's vineyard. Now is our time and opportunity. We are now in the midst of our God-given probation in which we are to develop character after Christ's order.*9LtMs, Ms 62, 1894, par. 3*

A mere profession of faith does not make us Christians. The vital question is, Have we the mind of Christ? Our heavenly Father gave Christ to our world as a sin-bearer in order that not one who should believe in Him should perish, but have everlasting life. Having made so priceless a donation to men, will He not with Christ freely give us all things? In the gift of His Son, all heaven was opened up that its priceless treasures might enrich the men and women of faith. The love of God has been revealed to the hearts of believers that they should diffuse the light of heaven and not spend their time and money investing in and cultivating lands, and in taking pleasure in the things which their imaginations might picture as desirable, as did the inhabitants of the Noachic world.*9LtMs, Ms 62, 1894, par. 4*

Let every believer act his faith, and thus give a testimony to the unbelieving world that he does believe that the end of all things is at hand. "Ye are my witnesses, saith the Lord." [*Isaiah 43:10.*] Self is not to figure so largely in the plans of those who claim to believe the truth. The truth for this time is a testing truth which should stimulate the mind, purify the soul, and sanctify the desires. Its reality should be demonstrated in saving those who are perishing out of Christ. God's work is to be done in His way and in His Spirit.*9LtMs, Ms 62, 1894, par. 5*

In various places small companies are to consecrate themselves to God, body, soul, and spirit; and laying hold of the throne of God by faith, they are to work zealously, keeping their souls in the love of God. The vital current of His love will make itself felt, and will be recognized as from heaven in the good works of His people. These little companies, who know the truth, with one voice should bid their minister to go to the lost sheep of the house of Israel. Each one should seek to do individual work in the home, in the family, one for another. Not one who has tasted the goodness, the mercy, and the love of God can be excused from working for the souls of others.*9LtMs, Ms 62, 1894, par. 6*

What a large amount of the talents that God has given to His people are now bound up and buried in the earth in selfish worldly interests! But let every spiritually slothful man, woman, or youth who is not employing his talents by putting them out to the exchangers, remember that he will lose the precious treasures, God's gifts to him, if he does not put them to use. Talents that are not improved [by men] will be taken from them and given to those who will make use of the heaven-intrusted capability. The people of God should realize the fact that God has not given them talents to be used almost entirely for the purpose of enriching themselves with earthly goods, but in order that they may lay up in store for themselves a good foundation against the time to come, that they may lay hold or come into possession of eternal life.*9LtMs, Ms 62, 1894, par. 7*

Let the churches say to those who preach the Word, "Go into the cities and villages, and preach the warning message. You are God's watchmen on the walls of Zion, and however much we should be gratified to have your labors, we shall not hold you with us. We shall draw for ourselves from the treasure house of heaven by living faith. We shall not take upon ourselves the work of sermonizing—this cannot help the church—but we will fear God and serve Him, and speak often one to another. Not one of us will be guilty of seeking the supremacy, or [of] cherishing a burning zeal for speechifying; but in all humility of mind we will speak often one to another of our individual experiences in our daily life, and will present the precious things we have found in the Word of God by digging as for hid treasure. We will work in simplicity, and will pray much, that our prayers as sharp sickles may follow God's delegated sowers and reapers in the harvest."*9LtMs, Ms 62, 1894, par. 8*

In this kind of work the church will flourish in the Lord. They will have a growing experience in learning how to work and how to honor God with their self-denial and their gifts and offerings. They will learn how to help those who are weak and lame and deficient. By being witnesses for Christ, by their example in the faithful discharge of every duty, making manifest the fact that they are good servants, serving the Lord in singleness of heart, they will reveal to all that they are living out the truth which they profess to believe. In letting their light shine in the home missionary work, they will accomplish great results. Their earnest zeal will encourage the

messenger for God as he labors for the conversion of sinners, proclaiming to the unbelieving the message of warning, and bidding men, women, youth, and children to escape from the wrath of God that is coming upon all who do not love and obey the truth.⁹*LtMs, Ms 62, 1894, par. 9*

Will not the large and small churches awake to their God-given responsibilities? Will they not love God in deed and in truth, and their fellow men as themselves? Will they not open the door of their hearts to Jesus, that He may come in and abide with them, and as a heavenly Guest accompany them wherever they shall go, that they may introduce Him to others? Shall not the people of God show forth the praises of Him who hath called them out of darkness into His marvelous light? To be a child of God means to be perfectly obedient to His words, to learn of Christ, and to teach others that which you have been taught. To be a child of God means to be constantly receiving grace, and constantly imparting it to others. You will then understand what these words mean: He giveth "grace for grace." [*John 1:16.*]⁹*LtMs, Ms 62, 1894, par. 10*

The young man who came to Jesus asked what he should do that he might inherit eternal life. Jesus told him to keep the commandments, and enumerated several of the precepts of the law. The young man said, "All these have I kept from my youth up: what lack I yet?" [*Matthew 19:16-20.*] The first four commandments enjoin upon man the duty of loving God supremely and the last six present the requirement of loving our neighbors as ourselves. How many are truly, sincerely, and wholeheartedly doing this? The Lord is coming in a little while, and are we performing the duties that result from righteousness? Love is the basis of godliness.⁹*LtMs, Ms 62, 1894, par. 11*

No man has love to God, no matter what his profession may be, unless he has unselfish love for his brother. As we love God because He first loved us, we shall love all for whom Christ died. We shall not feel like letting the soul who is in the greatest peril, and in the greatest need, go unwarned, unlabored for, and uncared for. We shall not feel like holding the erring off, and being critical and exacting, or letting them alone to plunge into further unhappiness and discouragement, and to fall on Satan's battleground, for God

will deal with us as He deals with our brethren or the younger members of the Lord's family.*9LtMs, Ms 62, 1894, par. 12*

Cultivate tenderness of heart; surround yourselves in your home life with the atmosphere of love. The spirit that has largely pervaded the church is an offense to God. Everyone who has been free to condemn, to dishearten, and to discourage, who has failed to give tender kindness, sympathy, and compassion to the tempted and tried, will in his own experience be brought over the ground which others have passed over and suffered with their hardheartedness, and will feel what others have suffered because of his want of sympathy, until he shall abhor his hardness of heart and open the door for Jesus to come in.*9LtMs, Ms 62, 1894, par. 13*

The converting power of God must come to every soul who has any connection with the work and cause of God, that each one may be filled with the love and compassion of Christ, or many will never see the kingdom of heaven. The mutual admiration that is manifested among special friends will not abide the test of trial, for it is not of a holy character. When Christ abides in the soul, He will be revealed in the uplifting of those who most need uplifting. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. We have not seen the good Samaritan largely represented in our churches, or in our offices of publication. We have not seen the men who are reckoned to be God-fearing, manifesting tender compassion for needy souls that are straying away from Christ. Many who claim to have been God's servants have been indifferent, unfeeling, and hard of heart. Oh that all who claim to be serving God would be baptized with the tenderness, the compassion, of Christ, in order that they may feel for those who need words of love and acts of compassion!*9LtMs, Ms 62, 1894, par. 14*

The people of God who profess to be keeping His commandments are but a few in comparison to those whom the world loves and honors. Those who obey the teachings of Christ must bear the cross and know what self-renunciation means. Those who have a true Christian experience with Sabbathkeepers should be the better for their association, for if they live out the commandments of God,

they are representatives of the Father and the Son.⁹*LtMs, Ms 62, 1894, par. 15*

Many of those who have filled responsible positions of trust in the Review and Herald office have failed to practice the keeping of the commandments of God. They have not been particular to keep holy the Sabbath day which God has sanctified and blessed. The very ones they could have helped, they have passed by, as the priest and the Levite passed by the wounded and bruised stranger who had been left to die by the wayside. The very ones who needed the power of the divine Healer to cure their wounds have been left uncared for and unnoticed. Many have acted as though it were enough to know that Satan had his trap all set for a soul, and they could go home, and rest, and be at ease, and care no more for the one lost sheep. In manifesting such a spirit, it is evident that we have not been partakers of the divine nature, but partakers of the attributes of the enemy of God. This is how the Lord regards it. "He that gathereth not with me scattereth abroad." [*Matthew 12:30.*] Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*]⁹*LtMs, Ms 62, 1894, par. 16*

To practice the principles of love which Christ taught by precept and example will make the experience of every one who follows Him like the experience of Christ. Such souls will labor in Christ's lines, seeking to uplift and bless their fellow men. If we desire healthfulness of soul, a sunshiny experience, we must put into practice the rules given us in the *58th chapter of Isaiah*. When those who are connected with the sacred work of God in all our institutions shall open the door of their hearts, Jesus will come in. For a long time He has been knocking for an entrance. When He is permitted to enter, the sunshine of His righteousness will pervade the soul; but "he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." [*Ecclesiastes 5:10.*]⁹*LtMs, Ms 62, 1894, par. 17*

Souls are perishing out of Christ. I inquire, Who are earnestly making personal efforts to seek the straying ones? Who will seek to roll back every reproach from the sacred truth of God? The voice of Christ is heard giving the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*]

Shall we, who claim to know by experience what is the blessing to be obtained in coming to Christ, lead others to Jesus? Shall anyone who professes to love God, and to love the truth, be cold, unsympathetic, and hardhearted toward those who stumble, toward those who err, and fail to give them a helping hand when they need help? By their neglect of the erring, by their unsympathetic words and indifferent deportment, some show themselves to be of that class who pass by on the other side. Some pour out words of gall and bitterness in censure, in reproach to the erring, and it is like pouring vitriol into an open wound, instead of pouring in the healing oil.*9LtMs, Ms 62, 1894, par. 18*

Oh, let us be witnesses for Christ, testifying to the power of His grace by representing Him in character! We are to work along Christ's lines, and if we fail to do this, our experience will be marred, and our character will be defective. We are to be continually laboring together with Christ, seeking to turn the darkness of benighted souls into day. By our words, by our actions, we are to let heaven's light shine upon them, and do nothing that will cut off one ray of the light of Christ, who is the light that lighteth every man that cometh into the world.*9LtMs, Ms 62, 1894, par. 19*

Many professed Christians have interposed themselves between Christ, the Sun of Righteousness, and the world. In place of diffusing light, peace, hope, and comfort, they diffuse darkness, discouragement, and hopelessness. Every poor, tried soul needs light, needs tender, sympathizing, hopeful words. Every widow needs the comfort of helpful and encouraging words that others can bestow.*9LtMs, Ms 62, 1894, par. 20*

Orphans who are lent to Christians in trust for God are too often passed by and neglected, and yet they are bought with a price, and are just as valuable in the sight of God as we are. They may be ragged, uncouth, rough, destitute, cold, and hungry; yet as God's property, Christians should have a lively interest in them. They are members of the household of God, for whom Christians are responsible. "Their souls," saith God, "will I require at thine hands." [*Ezekiel 3:18.*] They must be cared for, they must receive special attention. You cannot expend your means in a better way than by opening your doors to make homes for them. When the Lord sees

that you are faithful in doing what you can to relieve human misery, He will move upon others to provide means to care for those who need help. Those who enlarge their hearts in this kind of work do no more than their duty.⁹*LtMs, Ms 62, 1894, par. 21*

Christ is our Example. He was the Majesty of heaven, yet He did more for our fellow men than any of us can possibly do. "Ye are laborers together with God." [*1 Corinthians 3:9.*] Let not one needless expenditure be made for the gratification of pride and vanity. Put your mites and your larger sums in the bank of heaven, where they will accumulate. Many who have had precious opportunities to wear the yoke of Christ in this most precious line of work have refused to submit to the yoke. It has not been pleasant to practice unselfishness, and they have neglected to make the cases of the poor and unfortunate their own. They do not heed the injunctions of Christ, and improve every talent that the Lord has given them, cooperating with heavenly intelligences in gathering souls who will serve, honor, and glorify the name of Christ.⁹*LtMs, Ms 62, 1894, par. 22*

There is a large work to be done in our world, and as we approach the close of earth's history it does not lessen in the least degree; but when the perfect love of God is in the heart, wonderful things will be done. Christ will be in the heart of the believer as a well of water springing up unto everlasting life. But those who manifest indifference to the suffering ones of humanity will be charged with indifference to Jesus Christ in the person of His suffering saints. Nothing saps spirituality from the soul more quickly than to enclose it in selfishness and self-caring. Those who indulge self and neglect to care for the souls and bodies of those for whom Christ has given His life are not eating of the bread of life, nor drinking of the water of the well of salvation. They are dry and sapless, like a tree that bears no fruit. They are spiritual dwarfs, who consume their means on self; but "whatsoever a man soweth that shall he also reap." [*Galatians 6:7.*]⁹*LtMs, Ms 62, 1894, par. 23*

Christian principles will always be made visible. In a thousand ways the inward principles will be made manifest. Christ abiding in the soul is as a well that never runs dry. Where He abides there will be an overflowing of beneficence. There will be acts of love for the

needy, and provision will be made for the destitute. “But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in every thing to all bountifulness, which causeth through us (the living human agency) thanksgiving to God.” [*2 Corinthians 9:6-11.*]9LtMs, Ms 62, 1894, par. 24

How many, through selfish plans, rob God of the praise and the thanksgiving due to His holy name, because they would hold the goods lent them in trust and fail to relieve the necessities of their brethren who are in poverty and distress. They do not break the yoke of oppression. Many rob God in tithes and in offerings, so that there is no meat in the house of God. The Lord says of them, They have “gone away from mine ordinances, and have not kept them.” [*Malachi 3:7.*]9LtMs, Ms 62, 1894, par. 25

Listen to the voice of God, speaking to every church, to every family, to every individual: “Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.” [*Verses 7-9.*]9LtMs, Ms 62, 1894, par. 26

How many are in the position where they are professing to serve God, but are diligently serving themselves and dishonoring the God whose representatives they claim to be? They say, “I do not see that it is my duty to give to the Lord a certain portion of all my income, and I do not feel condemned in not giving it.” Wherein have we robbed God? The Lord answers through His servant the prophet. Listen to His words which you must meet in the judgment. You will have to meet with a revelation of the good you might have

done in acts of charity, in giving back to God all that He claimed.*9LtMs, Ms 62, 1894, par. 27*

Open your hearts that you may be impressed with the words of the Lord: "Wherein have we robbed thee? 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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [*Verses 8-12.*]*9LtMs, Ms 62, 1894, par. 28*

It is a serious thing to embezzle the Lord's goods, to practice robbery toward God, for in so doing the perceptions become perverted and the heart hardened. How barren is the religious experience, how clouded is the understanding, of one who loves not God with pure, unselfish love, and who fails, therefore, to love his neighbor as himself. Though precious opportunities are often presented, he does not accept the opportunity, and refuses to wear the yoke of Christ, to be a laborer together with God. Those who follow their selfish, natural inclination, do not make their hearts an abiding place for Christ. They fail to bless others with means that God has lent to them in trust, in order that they may be His almoners; and instead of dispensing it to the poor, like the slothful servant they bury it in lands or in stocks, or give it to their relations, and the Lord receives neither interest nor principal.*9LtMs, Ms 62, 1894, par. 29*

The last great day will reveal to them and to the whole universe what good might have been done had they not followed their selfish inclinations, and thus robbed God in tithes and offerings. They might have placed their treasure in the bank of heaven, and preserved it in bags that wax not old; but instead of this, they expended it upon themselves and [their] children, and seemed to feel afraid that the Lord would get any of their money or their influence, and thus they met with eternal loss. Let them

contemplate the consequence of withholding from God. The slothful servant, who put not out his Lord's money to usury, loses an eternal inheritance in the kingdom of glory.⁹*LtMs, Ms 62, 1894, par. 30*

The Lord says, "Return unto me, and I will return unto you." [*Verse 7.*] Do not, like the slothful servant, ask, Wherein have I return? Wherein have I robbed thee? God has laid out the truth plain and clear before every one who has embezzled his Lord's goods. God is in earnest with us. We make desperate efforts to accumulate money, and there may be flattering appearances of our success, but God says, "I will blow upon it, I will scatter their substance as the wind scattereth the chaff." [See *Haggai 1:9.*]⁹*LtMs, Ms 62, 1894, par. 31*

Those who believe in Christ as a personal Saviour will grow in healthful experience, because they fulfill the conditions laid down in the *58th chapter of Isaiah*. The Lord says, "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? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee (the Lord my Righteousness); and the glory of the Lord shall be they rereward." [*Verses 6-8.*]⁹*LtMs, Ms 62, 1894, par. 32*

Consider these words, ye complaining, downcast, discontented, homesick souls. Here is the prescription that the prophet Isaiah [was] commanded of the Lord to present to you for the healing of the spiritual and bodily maladies. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." [*Verse 9.*] I am "thy Redeemer, the Holy One of Israel." [*saiah 41:14.*] "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;" (not exalting yourself, not thinking yourself very wise and prudent, while censuring and oppressing those who meet with trials and misfortunes; not grieving others by unfeeling, reproachful words and actions); "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." Oh, how

many souls are starving for words of tenderness, for words of brotherly kindness, for words of hope, of faith, of forgiveness, of Christlike love, that will not quench the last spark of hope. "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 58:9-11.*]*9LtMs, Ms 62, 1894, par. 33*

Let us consider that all these rich blessings are for those who keep the commandments of God. What more can we desire? What richer reward can we ask? "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." *Isaiah 58:12-14.**9LtMs, Ms 62, 1894, par. 34*

"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.**9LtMs, Ms 62, 1894, par. 35*

"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." *Isaiah 62:10-12.*⁹*LtMs, Ms 62, 1894, par. 36*

The Lord Jesus has come to our world to seek and to save that which was lost. He said, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] "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 earnestly we should believe in Christ as our personal Saviour, cultivating an intense desire to use every God-given faculty, every God-intrusted capability of means and influence to present a crucified and risen Saviour to those who are in darkness. What a pity it is that so many professed Christians are infatuated and deluded with the flattering prospect of becoming rich, in order to make a display and to glorify self before the world!⁹*LtMs, Ms 62, 1894, par. 37*

Let every follower of Christ become a living epistle, known and read of all men. Where Christ abides in the heart there will be deep yearnings of soul for the salvation of those who do not believe in Him. Let Christians reveal to every son and daughter of Adam the fact that they are more anxious to practice the good works of Christ in this world, and to be numbered as God's chosen ones, than to be seeking for riches. Let your words and your example be a continual sermon, making manifest the fact that you are laying up your treasure above, that your life is hid with Christ in God, and that it is your hope to appear with Christ, who is your life, when He shall appear in glory.⁹*LtMs, Ms 62, 1894, par. 38*

"Whosoever will be a friend of the world is the enemy of God." [*James 4:4.*] Let this be your theme for both precept and example, for conformity to the world and harmony with Christ cannot be maintained. Worldly maxims and worldly practices sap spirituality from heart and life. Conformity to the world means resemblance to the world in meeting the world's standard. But how dwelleth the love of God in the soul of him who assimilates to the world? No man can serve the world and Jesus Christ at the same time. There is an irreconcilable antagonism between Christ and the world. Every one who loves Jesus has a solemn work to do for the world, for "ye are laborers together with God." [*1 Corinthians 3:9.*]⁹*LtMs, Ms 62,*

1894, par. 39

Christ sought to save the world, not by conformity to it, but by revealing to the world the transforming power of the grace of God to mold and fashion the human character after the likeness of the character of Christ. To go over to the world in our practices will not influence the world to change its principles and practices. With an eye single to the glory of God, we are to live above the world, and yet in every way we are to seek to let the heavenly light shine forth in Christlike actions, and thus exert a powerful influence to save sinners. The moment a professed Christian goes over the line, and follows the fashions of the world, he becomes an idolater, and a stumbling block to sinners. You can draw the world with you only as you wear Christ's yoke; but you can have no influence upon the world in lowering yourself to its low level. Remember, Christ gave Himself to save you, and you can do no less than give yourself to save souls for whom Christ died.⁹*LtMs, Ms 62, 1894, par. 40*

Ms 63, 1894

“When anyone heareth the word...”

Refiled as *Ms 26, 1899*.

Ms 64, 1894

Diary

Ashfield, Australia

October 27, 1894

Portions of this manuscript are published in *WM 306*; *6MR 228*.

During the past night matters have been presented to me which I dare not withhold. I seemed to be in a meeting at Battle Creek, where many were assembled. Persons from far and near were present. But in the meeting there was revealed a lack of unity. I saw marked evidence that our ministering brethren did not have the love and confidence they should have, and they were weak in consequence. Then one rose in the meeting and with solemn, earnest words addressed the congregation. The words spoken impressed my mind vividly. The prayer of Christ for His disciples was repeated in a solemn, reverential manner, giving to it a sacred importance that I had never realized before. Then followed words of a similar character.*9LtMs, Ms 64, 1894, par. 1*

The Lord desires that each believing soul shall have a high estimate of Christ's claims upon him. He designs that His followers shall be in sympathy with Him, one with Christ as He is one with the Father. He would have us hear to a purpose, and do His will. The restraining of persons from engaging in the work of convincing souls of the truth, because they have not been educated, has had much to do with erecting partition walls in the church.*9LtMs, Ms 64, 1894, par. 2*

The fear of evil being done by uneducated ones has led to the neglect of many talents, and has caused men to feel no travail of soul for a perishing world. This neglect to employ the means that might have been set in operation to carry forward God's work has resulted in a dearth of laborers, and has cut off a vast amount of good from God's people. God has been robbed of the power He should have in the work of opening new fields, and the world has been robbed of instrumentalities it should have to win it to God. God requires every member of the church who believes in Christ as his

personal Saviour to employ his talents as agencies of heaven, that the church members may become active workers, uniting their forces to win souls to Christ.*9LtMs, Ms 64, 1894, par. 3*

A precise line for the work has been marked out, and this the Spirit of God will obliterate. An altogether different spirit and plan of work than has hitherto been exercised must be called into action. The large amount of means spent in conducting ministerial institutes might far better be invested in sustaining the ministers who will give their whole energies to the work of declaring the truth to the souls who have not had the privilege of hearing it. Those men who spend their time in listening to the exposition of the Word are exhausting the strength and consuming the time which should be given to the poor souls in the darkness of error.*9LtMs, Ms 64, 1894, par. 4*

Why do not our people reason from cause to effect. How can the people hear without a preacher, and how can they have the light except a preacher be sent? But very little earnest ministry is done in the places where camp meetings have been held. Personal house-to-house labor is needed. If this were done, many who have strong convictions of the truth would become established, and small and large companies would be raised up in every place.*9LtMs, Ms 64, 1894, par. 5*

There are strange dealings in the management of the work in Michigan and other places. Large sums of money are consumed in traveling long distances by men who are in no condition to give wise counsel—men who have put out their spiritual eyesight. My brethren in Michigan, let nothing be devised to keep ministers who know the truth from engaging in earnest, self-sacrificing labor. Let them communicate the light to their fellow men who know not the truth, and in teaching others more light will be flashed upon their minds. They will gain more experimental knowledge than they would gain in all the Bible institutes you can establish. It is selfish to deprive the people of the labor they should have.*9LtMs, Ms 64, 1894, par. 6*

In failing to co-operate with God, the church has lost her first love. God's professed people today do not love God supremely and their neighbor as themselves. The prayer of Christ for unity among His

followers is not being lived out. The principles Christ carried into His life and work are to be practiced in every mission in our ranks. God has given dignity to men by giving His Son to save them. Christ allied Himself to humanity that He might make it possible for humanity to ally itself with divine power, that man might love his fellow man with the love wherewith Christ has loved him. This conversion must leaven our churches. Christ calls upon men to exercise the same spirit of forgiveness, the same tender spirit of sympathy and love, which He has revealed for us. This is a debt which every man enlightened by the Spirit of God and converted through the truth, owes to every other man with whom he comes in contact, be he friend, neighbor, or acquaintance.*9LtMs, Ms 64, 1894, par. 7*

When Christ sent forth the seventy to proclaim the truths of the kingdom of God, their work was not to be restricted to the Jews. Christ presented the world before the disciples as their field of labor. From them the light was to shine to all parts of the world. And today Christ is calling upon His church to advance. God's people should never, never cease their labors till they have belted the world. We are to regard every man as our neighbor. The bitterest opponent should be treated with deference and respect in the advocacy of truth that we may show that we are sanctified through the truth.*9LtMs, Ms 64, 1894, par. 8*

Every soul in darkness needs our aid. Some will not respond to our efforts but will make light of the gospel invitation. But others—even those who now stand in opposition to the truth, and whom we suppose have passed the boundary of God's love and mercy—will be won to Christ. The very last work in the controversy may be the enlightening of minds who have not rejected light and evidence, but who have been in midnight darkness, who like Paul have in ignorance resisted and worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm them in unbelief. Their souls are as precious in the sight of God as was Saul's.*9LtMs, Ms 64, 1894, par. 9*

As we seek to carry forward this work, God will break down the partition wall. He will widen before us the circle of our influence. Leading us to the mount of Beatitudes, He strengthens our vision by

presenting truths of the greatest importance. All territorial lines, all man-made distinctions, disappear before His teaching. Our vision takes in sinful, suffering humanity in regions beyond.*9LtMs, Ms 64, 1894, par. 10*

The angel said, "The world is in midnight darkness. Let your light shine." Christ says, not to the ministers alone, but to every believer, "Ye are the light of the world. A city that is set on an 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.*] Every one who truly believes God will be a light in the world.*9LtMs, Ms 64, 1894, par. 11*

God does not want His people to be weakened by being educated to lean upon the minister, to depend upon human beings for help. God calls His ministers to lift the standard of truth, to proclaim the last message of warning, not merely to a few select friends, but in regions where the truth has never entered. There are portions of the Lord's vineyard which have been left to run waste, places where many should be at work. There are large communities in peril, because they are making void the law of God. But these are praying for light, and Christ is drawing them to Himself. If Christ's followers would take up this work, and carry it on faithfully, they would understand that they are yoked up with Christ to plough the ground, to sow the seed, and to gather a precious harvest. And they would see results that would inspire them with hope and courage.*9LtMs, Ms 64, 1894, par. 12*

Those who have walked in the light as far as they have had knowledge of it will have a hungry desire to know more of the truth. They will long for a greater knowledge of the ways and works of God. Even the most irreligious have their hours of conviction, and then there comes to them a longing for something they have not. Instinctively their soul cries out after God. The Lord will use those who are humble in heart, and through them reach souls that the ordained minister cannot approach. They are moved to speak words which reveal the saving grace of Christ. The prayer offered from the humble soul will reach the throne of the Infinite.*9LtMs, Ms 64, 1894, par. 13*

God wants us to learn deeper lessons; He desires to lead us to greater heights, to educate us to love and obey Him. He wants to place us where we can use the talents God has given us. He is giving us opportunities to impart grace, that He may refill us with increased grace. It is by working in Christ's lines that we become laborers together with God. "Take my yoke upon you," says the Great Teacher, "and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] Do not fail nor be discouraged in the work. Means may be restricted, but despair of nothing. You are laborers together with God. The promise is given you, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] God's promise is immutable. The unfailing God has encouraged us to ask, assuring us that He will establish His Word. Hope and faith will increase as the agent of God works with all the talents and facilities God has provided. He will have a divine agency to work with him. *9LtMs, Ms 64, 1894, par. 14*

When our entrusted capabilities are allowed to lay unimproved, God's vineyard is deprived of the labor it should have. The human agent is to obey the command, As ye would that men should do to you, do ye also to them. This is a duty broad and deep to be brought into our practical lives, and which, under God's divine working, will be a convincing power to the world. Wake up, brethren. Go, laborers, go and work in humble ways to bring souls to the truth. The Lord will open the way before you. In the great day of reckoning, the slothful servant will be dealt with according to the work he might have done by putting his talents to use. Your own talent, improved, will gain another talent, and those two talents will gain other two. In a faithful discharge of your duty, you will acquire increased ability, tact, knowledge and experience. *9LtMs, Ms 64, 1894, par. 15*

Had there been nothing in the world to work at cross purposes with us, patience, forbearance, gentleness, meekness and longsuffering would not have been called into action. The more these graces are exercised, the more will they be increased and strengthened. The more we deal our temporal bread to the hungry, the oftener we clothe the naked, visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the

blessing of God.*9LtMs, Ms 64, 1894, par. 16*

The truly converted soul will have as his object the honor and glory of God. The obedience God required of Adam in Eden will be the obedience he will render to all the commandments of God. From the first hour of his belief in Christ as his personal Saviour, all his influence will be under contribution to God. He is Christ's purchased possession, and his physical, mental, and moral powers are to be constantly increasing in adaptability for the work of God.*9LtMs, Ms 64, 1894, par. 17*

Those standing under Christ's banner are to be united in the various branches of the work. They are to be of one mind, of one judgment. As there is to be one shepherd of the sheep, so there is to be one flock. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] Union with Christ brings man back to his allegiance to his Creator. It implants in the mind a love for God and His holy law. The soul that is one with Christ prays, and watches unto prayer, that he may have transcribed in his heart and reflected in his life the purity, the forbearance, the mercy, and the righteousness of God. "The Word was made flesh, and dwelt among us ... full of grace and truth. And of his grace have all we received, and grace for grace." [*Verses 14, 16.*] Upon this all-perfect Pattern he fixes his eye, and with open face, beholding as in a glass the glory of the Lord, he is changed into the same image from glory to glory, even as by the Spirit of the Lord.*9LtMs, Ms 64, 1894, par. 18*

Ms 65, 1894

Help in God

NP

1894

This manuscript is published in entirety in *RH 02/05/1895*.

Christ was tempted of Satan on our account. He saw that it was not possible for man to overcome the powerful foe in his own strength, therefore He came in person from the courts of glory and bore the test that Adam failed to endure. Christ resisted the manifold temptations of Satan on man's behalf and through His name made it possible for man to overcome Satan on his own behalf.⁹*LtMs, Ms 65, 1894, par. 1*

When we are burdened, when we are pressed with temptation, when the feelings and desires of the natural heart are contending for the victory, we should offer up fervent, importunate prayer to our heavenly Father in the name of Christ, and this will bring Jesus to our help, so that through His all-powerful, and efficacious name, we may gain the victory and vanquish Satan from our side. But we should not flatter ourselves that we are safe while we make but feeble efforts in our own behalf. The words of Christ should have weight with us, "Strive (agonize) 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.*]⁹*LtMs, Ms 65, 1894, par. 2*

Our danger does not come on account of the opposition of the world; but our danger is found in our liability of being in friendship with the world and imitating the example of those who love not God. The loss of earthly things for the truth's sake, the suffering of great inconvenience for loyalty to principle, does not place us in danger of losing our faith and hope; but we are in danger of suffering loss because of being deceived and overcome by the temptations of Satan. Trials will work for our good, and if we receive and bear them without murmuring, they will tend to separate us from the love of the world, and will lead us to trust more fully in God.⁹*LtMs, Ms 65, 1894, par. 3*

There is help for us only in God. We should not flatter ourselves that we have any strength or wisdom of our own, for our strength is weakness, our judgment foolishness. Christ conquered the foe in our behalf, because He pitied our weakness and knew that we should be overcome and should perish if He did not come to our help. He clothed His divinity with humanity and thus, was qualified to reach man with His human arm, while with His divine arm He grasped the throne of the Infinite. The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ, [to] be linked to the Infinite. It is dangerous for us to think that by any easy or common effort we may win the eternal reward. Let us consider how much it cost our Saviour in the wilderness of temptation to carry on [in] our behalf the conflict with the wily, malignant foe. Satan knew that everything depended upon his success or failure in his attempt to overcome Christ with his manifold temptations. Satan knew that the plan of salvation would be carried out to its fulfillment, that his power would be taken away, that his destruction would be certain, if Christ bore the test that Adam failed to endure. The temptations of Satan were most effective in degrading human nature, for man could not stand against their powerful influence; but Christ in man's behalf, as man's representative, resting wholly upon the power of God, endured the severe conflict, in order that He might be a perfect example to us. *9LtMs, Ms 65, 1894, par. 4*

There is hope for man. 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.*] The work before us is to overcome as Christ overcame. He fasted forty days and suffered the keenest pangs of hunger. Christ suffered on our account beyond our comprehension, and we should welcome trial and suffering on our own account for Christ's sake, that we may overcome as Christ also overcame and be exalted to the throne of our Redeemer. Let us consider the life and suffering of our precious Saviour in our behalf, and remember that if we are not willing to endure trial, toil, and conflict, if we are not willing to be partakers with Christ of His sufferings, we shall be found unworthy of a seat upon His throne. *9LtMs, Ms 65, 1894, par. 5*

We have everything to gain in the conflict with our mighty foe, and we dare not for a moment yield to his temptation. We know that in our own strength it is not possible for us to succeed; but as Christ humbled Himself, and took upon Himself our nature, He is acquainted with our necessities, and has Himself borne the heaviest temptations that man will have to bear, has conquered the enemy in resisting his suggestions, in order that man may learn how to be conqueror. He was clothed with a body like ours, and in every respect suffered what man will suffer, and very much more. We shall never be called upon to suffer as Christ suffered, for the sins not of one, but the sins of the whole world, were laid upon Christ. He endured humiliation, reproach, suffering, and death, that we by following His example, might inherit all things.*9LtMs, Ms 65, 1894, par. 6*

Christ is our Pattern, the perfect and holy example that has been given us to follow. We can never equal the Pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin; when we humble ourselves before God, afflicting our souls by true repentance and contrition; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless, for it is only in the name and strength of the Conqueror that we shall be overcomers.*9LtMs, Ms 65, 1894, par. 7*

If we believe in the power of Jesus' name, and present our petitions to God in His name, we shall never be turned away. The Lord says "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." [*Isaiah 66:2.*] The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." [*Psalms 102:17.*] Our help cometh from God who holds all things in His own hands. Our peace is in the assurance that His love is exercised toward us. If faith grasped this assurance, we have gained all; if we lose this assurance all is lost. When we surrender all we have and are to God and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the

name and power of the Conqueror. Every angel would be commissioned to come to our rescue when we thus depend upon Christ, rather than we should be permitted to be overcome. But we need not expect to get the victory without suffering, for Jesus suffered in conquering for us. While we suffer in His name, while we are called upon to deny appetite and to withdraw ourselves from lovers of pleasure, we should not murmur but should rather rejoice that we are privileged in a very small degree to be a partaker with Christ of the trial, the sacrifice, the self-denial and the suffering that our Lord endured on our behalf that we might obtain eternal salvation.*9LtMs, Ms 65, 1894, par. 8*

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness and relies wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, or continual conflict. It is a battle and a march. But every act of obedience to Christ, every act of self-denial for His sake, every trial well endured, every victory gained over temptation, is a step in the mortal march to the glory of final victory.*9LtMs, Ms 65, 1894, par. 9*

If we take Christ for our Guide, He will lead us safely along the narrow way. The road may be rough and thorny, the ascent may be steep and dangerous, there may be pitfalls upon the right and upon the left, we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ Himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in His steps, His light will shine upon us, and as we reflect the light borrowed from the glory of Christ, the path will grow brighter unto the perfect day.*9LtMs, Ms 65, 1894, par. 10*

We may think it pleasant at first to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises and hold out the hope of enjoyment, but we shall find that

our happiness is poisoned, and our life embittered by hopes that center in self. In following Christ, we are safe, for He will not suffer the powers of darkness to hurt one hair of our head. He will keep that which is committed to His trust, and we shall be more than conquerors through Him that loved us.⁹*LtMs, Ms 65, 1894, par. 11*

Ms 66, 1894

Missionary Work

NP

1894 [1892?]

Formerly Undated Ms 3. Portions of this manuscript are published in *Ev 556-557, 564*.

“For we are laborers together with God; ye are God’s husbandry, ye are God’s building. According to the grace of God, which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.” [1 *Corinthians 3:9, 10*.] I wish to present before you the great good that may be done if our brethren who attend the school, and especially the ministers, would have some interest and burden for the church at North Fitzroy. It is not so much preaching that they need, as it is that which may appear little, helps in various ways, which mean very much to the success of the work.*9LtMs, Ms 66, 1894, par. 1*

The Missionary and Tract Society meetings are strangely neglected. This would not detract from the success and prosperity of the school, but would be a part of the great plan of God in educating those students how to work, to blend practice with their education in this disciplinary process. The training process consists in working, learning, and practicing as they go. Light received should be imparted to others. I know of no better way for you to fasten the instruction given your students, even to those who are inexperienced, than to encourage their attending Missionary and Tract Society meetings, and to educate them as best you can in the simple methods of successful work in these lines—teaching confirmed by practice—in this work all heaven will be brought near.*9LtMs, Ms 66, 1894, par. 2*

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 great 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 is 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 rivets joining together the whole living, moving machinery. Ignorance as to how to work in the church now exists to a great extent. The tact, ingenuity, and skill must be put to use in the advancement and building up of Christ's kingdom.*9LtMs, Ms 66, 1894, par. 3*

In our world, orphanage, ignorance, and want are opened before us everywhere, and exist in our very midst; and the right kind of education is not in much sermonizing, but in teaching. The inculcation of ideas, sound principles, must be brought into actual practice, and must lay the foundation for true work in the church. The want of the church in Melbourne is the great want for this time. This want must be supplied in order to have a prosperous church.*9LtMs, Ms 66, 1894, par. 4*

Every student needs the practice of missionary work 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.*9LtMs, Ms 66, 1894, par. 5*

Men have loved to preach, and have not considered that there was real art in ministering. They have not learned the trade to do personal labor. This work must be entered into as never before.*9LtMs, Ms 66, 1894, par. 6*

Man must understand his relation to his fellow man, and understand that Christ means that he shall improve his time in earnest prayer, and in studying the life of Christ that he may be an able workman that needs not to be ashamed. To be an able workman means far more than to sermonize.*9LtMs, Ms 66, 1894, par. 7*

The youth should be educated and trained to do wise planning and devising and qualifying themselves as to the best methods of reaching their fellow men. God cares for all souls, and they are the purchase of His blood.*9LtMs, Ms 66, 1894, par. 8*

Many have come to the years of maturity who will need to have the

spirit of a little child, and learn in meekness and lowliness of mind the methods of putting their entrusted talents out to usury. They must learn how to trade on their Lord's goods, how to display the goods of heaven (the precious truths of God's Word) so as to win souls of all classes. They need wisdom from God, ingenious planning to reach souls. 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.*9LtMs, Ms 66, 1894, par. 9*

Most generally the fashionable, the wealthy, the proud, understand by experience that happiness is not to be secured by the amount of money that they possess, or by costly edifices, and ornamental furniture and pictures. They want something they have not. But 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.*9LtMs, Ms 66, 1894, par. 10*

There is a certain round of labor performed in a certain way that leaves a large class untouched. The Lord would have a missionary spirit awakened far higher and deeper than has been manifested, and well defined efforts put forth with a perseverance, an energy, proportionate to the grand, ennobling, and elevating truths, the golden treasure of heaven which we possess. We have been wonderfully deficient in this line of work.*9LtMs, Ms 66, 1894, par. 11*

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 the strictest principles of integrity. There are those who would not sacrifice principle or strict honesty to possess any amount of means. This is the class that if the truth were presented to them in wisdom would receive it, and be reliable workers together with God. The laborer through the wisdom given of God will work in such a way as to draw these parties together in Christ Jesus.*9LtMs, Ms 66, 1894, par. 12*

The rich left alone without any effort to save them become shut up

more and more to their own ideas. Their own train of thoughts and associations lose eternity out of their reckoning. They grow more proud and selfish, hard-hearted and unimpressible, suspicious that every one wants to get 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 the upbuilding of the kingdom of God will go forward with much greater success.*9LtMs, Ms 66, 1894, par. 13*

One thing is certain, we must educate every believer to have a true missionary spirit, and understand how to work intelligently in the missionary cause, for the prosperity of the cause is depending on this branch of the work being successfully executed. Improvements large and deep are essential to be made in the lines of missionary work, that it may go to increase in strength and efficiency constantly; not gain in becoming more intricate, more difficult for the sincere, humble, and true-hearted worker to handle, but ever maintaining its simplicity even as it increases in growth. The health of our Tract and Missionary Societies depends on their being humble, and pure, and maintaining this simplicity.*9LtMs, Ms 66, 1894, par. 14*

Ms 67, 1894

Discipline to Be Maintained.

NP

1894

Formerly Undated Ms 29a. Portions of this manuscript are published in *1MCP 250, 324; 2BC 998*. +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 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 6:22, 23.*]*9LtMs, Ms 67, 1894, par. 1*

I would speak to the teachers and students of the Australasian Bible School. My heart is troubled on your account. Some of you do not see all things clearly. Your eye is not single that your whole body may be full of light. Some of you have a mistaken idea as to what constitutes the mercy and love of God. The standard must be kept elevated. There are all kinds of characters in our world, and when a large number are brought together in the capacity of a school, proper discipline must be maintained, or the students will receive a false education.*9LtMs, Ms 67, 1894, par. 2*

Those who stand in responsible positions in an educational institution need not only to exercise justice, but also to manifest mercy. Mercy and justice must stand side by side, the one to be the balance or complement of the other. In this country there is much that is demoralized. Dishonesty, disorder, falsehood and lawlessness have been prevailing elements in the general education of the people, and those who come into close association as students do in school-life must be brought under right discipline and government.*9LtMs, Ms 67, 1894, par. 3*

It has been made manifest that parents have neglected to train and discipline and educate their children in the home life and this fact

makes it hard for principal and teachers to maintain discipline in the school. Now should there be a neglect to maintain proper discipline and order in the school, then the very evil that should be checked will be cherished, and the very defects that should be corrected will be cultivated. The youth who are not educated to respect father and mother are left without a foundation principle of order, of true self-control, of rectitude, of conduct.*9LtMs, Ms 67, 1894, par. 4*

Unless youth have been trained to surrender their own will and their own way and come into harmony with the rules and regulations of the home, it will be no easy matter to train them to surrender their will and ways to discipline in the school. If one goes through the period of his school education without learning to wear the yoke in his youth, he will in all probability not make God the guide of his youth or his manhood. His conscience may be aroused, he may be convinced as to what is righteousness, truth may enforce the convictions of conscience, and a struggle may begin for the control of the heart; but he who has never surrendered his will, will have a hard struggle to surrender to God.*9LtMs, Ms 67, 1894, par. 5*

The struggle is represented in Scripture as like that of plucking out the right eye, or cutting off the right hand. The flesh warreth against the Spirit, and the Spirit against the flesh. When does this struggle cease? it is when the truth finds an entrance into the soul to work its will on the heart of the human agent, when it finds an entrance to the very seat of the affections, and is planted there by the Holy Spirit of God.*9LtMs, Ms 67, 1894, par. 6*

The psalmist says, "The entrance of thy words giveth light, it giveth understanding unto the simple." [*Psalm 119:130.*] When truth is working only upon the conscience, it creates much uneasiness; but when truth is invited into the heart, the whole being is brought into captivity to Jesus Christ. Even the thoughts are captured, for the mind of Christ works where the will is submitted to the will of God. "Let this mind be in you which was also in Christ Jesus." [*Philippians 2:5.*] He whom the Lord makes free is free indeed and he cannot be brought into servile bondage to sin.*9LtMs, Ms 67, 1894, par. 7*

Christ will accomplish a great deliverance for every human being

who believes in Him as his personal Saviour. Christ has come to set men free, to call them out of the bondage of Satan into the liberty of the sons of God. To be a Christian is to be adopted into the family of God, to become sons and daughters of God, members of the royal family, children of the heavenly King. Christ has given His own life as a ransom, to deliver every soul from the slavery of sin and from the service of a tyrant, and to make free in Jesus Christ him that was bound. Will the child of Satan become the child of God? Will he lay hold upon the help which God alone can give him to overcome sin in its various forms? Will he stand forth in the grace of Christ to enlist in the army of Jesus, to war against fleshly lusts, to overcome appetite and passion, and no longer be under the yoke of the enemy?*9LtMs, Ms 67, 1894, par. 8*

The world's standard in spirit and in practice is not God's standard. The ten holy precepts constitute the standard of righteousness. In seeking to live up to the world's standard, the soul and body of the world's devotee becomes bound under its exactions, its customs, its prejudices, its cares, and its burdens, and he wears a yoke of bondage grievous to be borne. God calls upon all men, women, and children, to lift themselves up from this slavery, to renounce pride, unholy ambition, love of display, love of pleasure, and love of sin, and become free men and women in the simplicity of Jesus Christ.*9LtMs, Ms 67, 1894, par. 9*

Those who accept the ransom that Jesus has paid, place themselves, through the grace of Christ, free from bondage to sin and from every entanglement of Satan. God would give us mastery over ourselves, over our will [and] our ways. He would have us accept God's will and God's way. Self is a terrible tyrant, and rules every power of the being as with a rod of iron. Thousands of poor souls who are the subjects of self deceive themselves, supposing that they are free, when all the time they are struggling in the meshes of Satan's net.*9LtMs, Ms 67, 1894, par. 10*

Jesus has given His most precious life, in order that we shall have the mastery over Satan, by presenting our emancipation papers in the very face of the enemy. We may declare to the adversary that we are "justified freely by his grace through the redemption that is in Christ Jesus: whom God hath sent 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.” “But God commendeth his love toward us in that, while we were yet sinners, Christ died for (us) the ungodly. Much more then, being now justified by his blood, we shall be saved from wrath through him.” [Romans 3:24, 25; 5:8, 9.]*9LtMs, Ms 67, 1894, par. 11*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” “For 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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” [*Verses 1-5, 10, 11.*]*9LtMs, Ms 67, 1894, par. 12*

Those who are students in our schools should remember that men and women who are called to responsible positions are to be faithful sentinels, and are not approved of God if they permit known sin to be passed over as a small and unimportant matter. The wrongdoer is not the only one involved in an open act of sin, for the Lord holds every teacher and every one in authority as responsible for the guilt until they do everything possible to purify the school from moral defilement. The case of Achan is recorded in the Bible for our admonition and instruction upon whom the ends of the world are come, and it is a sample of how the sin of one man weakens the hands of God’s servants, and of how He holds them accountable until it is purged from the congregation.*9LtMs, Ms 67, 1894, par. 13*

Students will come to our school who have been permitted in their home life to do just about as they pleased, and unless a different mold is placed upon their characters, they will reveal traits similar to those of Achan. Have you considered why it was that all who were connected with Achan were also subjects of the punishment of God? It was because they had not been trained and educated according to the directions given them in the great standard of the

law of God. Achan's parents had educated their son in such a way that he felt free to disobey the Word of the Lord, the principles inculcated in his life led him to deal with his children in such a way that they also were corrupted. Mind acts and reacts upon mind, and the punishment, which included the relations of Achan with himself, reveals the fact that all were involved in the transgression.⁹*LtMs, Ms 67, 1894, par. 14*

It was covetousness that led Achan to disregard God's express command and appropriate to his own use that which God had appointed for the support of His treasury, or for destruction. After he had stolen and hidden the golden wedge, the shekels of silver and the Babylonish garment, he acted a lie. He saw the defeat of Israel, he saw Joshua lying on his face in astonishment and grief, and in abject humiliation, with a wounded, tortured spirit, because of Israel's defeat at Ai; but he did not confess his guilt, or reveal to the servant of God the reason of their discomfiture. But God enlightened His servant.⁹*LtMs, Ms 67, 1894, par. 15*

Joshua cried in anguish of soul unto God, and "rent his clothes, and fell to the earth upon his face before the ark of the Lord And said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear it, and shall environ us around, and cut off our name from the earth: and what wilt thou do unto thy great name? And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." [*Joshua 7:6-11.*]⁹*LtMs, Ms 67, 1894, par. 16*

God had pronounced a curse upon anyone who should appropriate to his own use any of the goods which He had appointed to destruction. Achan had transgressed the express command of God. He had taken of the accursed thing and had also stolen, and dissembled also, and put it with his own stuff. This was why the

children of Israel could not stand before their enemies. The sin and guilt of this one man was charged upon the congregation of Israel, and the Lord said, "Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [*Verses 12, 13.*]*9LtMs, Ms 67, 1894, par. 17*

The way God dealt with Israel at this time is a lesson that shows the responsibility which rests upon those who stand in high positions of trust. God has not changed. He is the same God in the gospel that He was in the time of ancient Israel. Please read the history of Ananias and Sapphira who were slain of the Lord, because they lied to the Holy Spirit. Shall these lessons make no impression upon us? We profess to keep the commandments of God, but if we are transgressing any one of the commandments of God, we are failing to live up to our profession. He that offends in one point will be charged in heaven as being a transgressor of the whole law. Let us remember that we are in the field of conflict. We are opposed by the world, and even by those who claim to be Christians.*9LtMs, Ms 67, 1894, par. 18*

If we who know the truth, and who understand the requirements of God, and who hear the precious lessons of His Word daily, shall become careless, and pass by sin and transgression in the very midst of us, will not God hold us equally responsible with those who are guilty of open transgression? Can we afford to leave things to drift along, and confirm the impression that sin is not so exceedingly offensive to God as it is represented in His Holy Word? Those who are being educated at our school, perhaps at the expense of some self-denying, self-sacrificing follower of Christ, are receiving a mold that will influence their character and their history both for this life and for the life to come. Shall we not, as those who hold positions of trust, be held responsible if we do not give to these youth the right impression as to what constitutes sin and uncleanness, defilement and rottenness of character?*9LtMs, Ms 67, 1894, par. 19*

There is need of closely guarding the principles of righteousness

and judgment, in order that a demoralized condition of things may not exist. If sins are covered and unknown, and principal and teachers are doing their duty, God will, by His Holy Spirit, point out the wrongdoers and will demonstrate the fact that He will not tolerate sin. At this most important period, we have come to this country to present truth in contrast with error, and we have a most decisive warfare to engage in. Shall we lose the favor of God because there are hidden sins among us? Shall we hold our peace when God is dishonored, when deception and falsehood and moral corruption are working among those who claim to be the children of God? We must work diligently to separate the Achans from our camp.*9LtMs, Ms 67, 1894, par. 20*

There will always be some who will have perverted ideas as to what is the right course of action to be pursued toward those who are transgressors. They reveal sympathy for the wrongdoer in the wrong way, and place an extra burden on those who are called upon to reprove, to rebuke, and to exhort with all longsuffering and doctrine. It is disagreeable work to reprove and correct the course of the evildoer; but it is doubly disagreeable when it has to be done under misconception. The persons who by their influence caused the misconception ought instead to give their sympathy and their prayers to sustain the ones who are doing the very work that God requires them to do in correcting evil.*9LtMs, Ms 67, 1894, par. 21*

The eyes of many are blinded in reference to the need of this essential work, and by their course of action, they exert a counter influence that leads him who has been reproved to conclude that he is not guilty of any great sin, and that his action was simply one that might be expected. Young men are liable to be faulty and to do mischievous things, but their actions are not so serious, but that they could be passed by without noticing them—this is the way some reason in regard to breaking the rules of the school, and transgressing the commandments of God.*9LtMs, Ms 67, 1894, par. 22*

Should those persons who give their sympathies to the wrongdoer see the result of their course, they would speedily change this order of things; but it is too costly an experience to permit them to carry out their ideas, and, by seeing the result of their course, reach the

conclusion that they have been in error. There is need of most vigilant watching against the wily foe who takes possession of those who give their minds to his control. The Holy Spirit cannot work with a human agent, and mold and fashion the character after the divine similitude, unless there is a complete surrender on the part of the professed follower of Christ. God will not work with anyone who builds a halfway house between obedience and transgression, truth and falsehood.⁹*LtMs, Ms 67, 1894, par. 23*

The Lord will manifest His tender compassion to all who are contrite in heart. His love is revealed toward the believing, trusting soul. His pity and compassion are over all his creatures, and He will show Himself strong in behalf of those who fear Him. He is moved toward His people, who are exposed to the temptations of a relentless foe, and who are yet unable in their own strength to meet Him. He is touched with the feeling of our infirmities and bears us up in His hands all the days of our lives. If we will be obedient to His commandments, which always point out the safe and right way, we shall not fall a prey to Satan's temptations. It is only as we walk in the path of obedience that we show our love for Christ; thus we keep close to His side where the wicked one toucheth us not, and where he cannot pluck us out of our Saviour's hands. If we comply with the conditions of salvation, Jesus can give us a clear evidence of His continual presence and unfailing love, and He will assure us that the promises of God are "yea and Amen" in Him. [2 *Corinthians 1:20.*] He will be a very present help in time of trouble.⁹*LtMs, Ms 67, 1894, par. 24*

When Christ is by the side of His tried and tempted ones, there can be no such a thing as failure, loss, impossibility, or defeat, for we can do all things through Him who strengtheneth us. We must know the truth which is revealed in Christ in all its completeness. It is perilous to turn from the truth because you cannot discern how you are to make a success of your business and obtain a livelihood. Jesus lives, and because He lives, we shall live also. He said to the fishermen, "Leave your nets, and come and follow me." He said to Matthew sitting at the receipt of custom, "Follow me." [*Matthew 4:19; 9:9.*] Did those who were invited by Christ to follow Him hesitate? Did they tarry, and with trembling faith inquire, "How shall I live, and support my family?" They were obedient to the call, and

after they had followed the directions of Christ, He inquired, "When I sent you out without purse or script, lacked ye anything?" They answered, "Nothing Lord." [*Luke 22:35.*] *9LtMs, Ms 67, 1894, par. 25*

The Lord has said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take no thought for the morrow: for the morrow shall take thought for the things of itself." [*Matthew 6:33, 34.*] The Lord opens the way for those who serve Him fully, and they are astonished at His providences. Many are rebuked for their unbelief, for in their hearts, if not in words, they have distrusted Jesus, and have been comfortless, imagining evil of our Lord, thinking that He would not sustain them in the trial of their faith. *9LtMs, Ms 67, 1894, par. 26*

Those who thus distrust God lose many precious revealings of His Spirit, and do not improve the glorious opportunities He gives them to strengthen their weak faith. They distrust Him who gave His own life in order that He might bring rich blessings to all those who believe. When any of His children fail to trust in Him in great emergencies, then the whole character of their mission becomes changed. Because of their unbelief, they fail to walk in the opening providences of God. Through their distrust, they make it impossible for God to multiply blessing and grace to them, for they would surely misinterpret His providences, exalt themselves, and dishonor His name. His ways are all justice, mercy and love. The homage and service rendered to Him in perfect faith and love will be rewarded by the richest revealing of His grace. *9LtMs, Ms 67, 1894, par. 27*

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: ... Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. ... Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was

no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." [*Isaiah 43:1-3, 7, 10, 11.*]*9LtMs, Ms 67, 1894, par. 28*

Will we not keep the way of the Lord? There is need to stir up the gift that is within thee, which is faith. God sends His messages of mercy and says, "If any man thirst, let him come unto me and drink." [*John 7:37.*] The message of truth is sounding clearly and distinctly. It is adapted to the cases of all who hear, but the evidence of the truth of God's word may be unmistakable. The chain may be perfect in every link, the conscience be convinced, and the heart approve of the truth which is presented, and yet the natural heart may refuse to humble itself before God to wear the yoke with Christ, to accept His burden, and to find that rest which is promised to the doers of the Word. Arguments may be advanced that are clear and authoritative, but unless the human will submits to God, the most convincing evidence, the most stirring eloquence, will fail to convert the soul. The heart must be opened, and then "the entrance of thy words giveth light, it giveth understanding unto the simple." [*Psalms 119:130.*] Those who are designated as "simple" are not those who are demented, but those who are of a meek and lowly disposition, who are willing to learn of Jesus and to obey His word.*9LtMs, Ms 67, 1894, par. 29*

To those who are unenlightened by the Spirit of God, the requirements of both the Old and the New Testaments seem as foolishness; but to those who receive Christ, they are spirit and life, for they receive Christ, and to those who receive Him, He gives power to become the sons of God.*9LtMs, Ms 67, 1894, par. 30*

Christ prayed to His Father saying, "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.*] Those who are stimulated by the love of Jesus will all be drawn to the great Center, to contemplate the wondrous sacrifice that has been made for them. They will all be filled with soul-hunger, and will search out the hidden treasures of truth, sinking the shaft of inquiry deep into the mine of truth, that the precious ore may be discovered. They will

look into those depths into which the angels desired to look. They will be constrained by the love of Christ to form characters after the divine similitude, in order that they may bear intelligent credentials to the world, and persuade men to believe that God has sent His Son into the world, "that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*9LtMs, Ms 67, 1894, par. 31*

It is the privilege of the Christian to present evidences to the world that the Lord cares for and loves those who believe in Christ as their personal Saviour. God loves the followers of Christ as He loves His only begotten Son. To present this fact to the world will be a power in winning souls to Christ. Will the churches arouse? Will they receive the truth in its purity and loveliness? Truth is love; "God is Love." [*1 John 4:8.*] If this had not been the case, we must all have perished.*9LtMs, Ms 67, 1894, par. 32*

If Satan can allure men to accept a theory of truth and exclude from their character the elements of the character of God, which are mercy and love, he cares not what claim they may lay to religion, for he will lead them to pursue such a course of action that Christ will be ashamed to call them brethren. They will cultivate sensuality, selfishness, commonness, earthliness, love of supremacy; and [they] will manifest cheapness in thought and conversation, because they have not experienced what it is to have the love of God, and have left the door open for the entrance of Satan, while closing the door to the Divine One who stands pleading and knocking for entrance.*9LtMs, Ms 67, 1894, par. 33*

Comparatively few received the gospel in Athens, because pride of intellect and worldly wisdom were cherished, which counted "foolishness" the gospel of Jesus Christ. [*1 Corinthians 1:18.*] On one occasion our Lord rejoiced in Spirit and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." [*Matthew 11:25.*] The grand truths which men in their pride and self-exaltation refused to examine and cast aside as worthless are clearly apprehended and enjoyed by those who may be called babes in knowledge.*9LtMs, Ms 67, 1894, par. 34*

The apostle inquires, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" [*1 Corinthians 1:20.*] "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. ... We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." [*9LtMs, Ms 67, 1894, par. 35*]

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [*Verses 18, 23-31.*]*9LtMs, Ms 67, 1894, par. 36*

Christ lived for the glory of God, and He lived not for Himself, but for guilty, ruined men. Every one who is willing to be like Jesus will work the works of God, and will be a laborer together with God. The gates of heaven will be open to those who have followed in the footsteps of Jesus; and they shall have an abundant entrance into the kingdom of our Lord. They will be among those who have beheld Jesus, and have been changed into His image. Jesus was beautiful in character. He was meek, He was gentle. The psalmist exclaimed, "Thy gentleness hath made me great." [*Psalms 18:35.*]*9LtMs, Ms 67, 1894, par. 37*

Christ is long forbearing, full of compassion and love that cannot be measured. No other character can compare with His. The men who are called excellent, loving, beautiful, bear only a faint likeness to Jesus Christ. Solomon by the Spirit of inspiration beheld His character, and exclaimed, "He is the chiefest among ten thousand,

... yea, he is altogether lovely." [*Song of Solomon 5:10, 16.*] David, as he beheld Christ in prophetic vision, said, "Thou art fairer than the sons of men." [*Psalm 45:2.*] The Lord Jehovah announced His character to the world, saying, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:17.*]*9LtMs, Ms 67, 1894, par. 38*

Ms 68, 1894

We Shall Reap As We Sow

NP

1894

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In company with my son, W. C. White, I rode in our carriage to Sydney, a distance of twelve miles. We could have taken the cars at the station in Granville, but by riding in our carriage, we escaped the confusion that is ever to be found at railway stations; we also had the advantage of riding straight to the meetinghouse without the inconvenience of changing from the cars to the tram, to be left at some distance from the place of meeting. We had a very peaceful ride, and a very favorable opportunity of conversing together. This is a rare treat, for both of us are so occupied that we have but little opportunity for social interchange of thought. We found a good representation of our people at the hall, and I felt constrained by the Spirit of God to speak very plainly to the church.*9LtMs, Ms 68, 1894, par. 1*

I spoke from the words, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The manner in which the sowing was to be done, is presented in the following words: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." [*2 Corinthians 9:6, 7.*] No selfish man is a Christian. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] Genuine self-denial will be practiced by all who follow Christ.*9LtMs, Ms 68, 1894, par. 2*

Judas undertook to follow Christ, and at the same time to carry out his selfish, covetous plans. He had the same privileges as had the other disciples. He had the same blessing of hearing the lessons of Christ, which plainly presented practical godliness, but he was not always pleased with the plain truth. It cut him; and instead of taking

up personal labor with Judas Iscariot, he found fault with the words and works of Christ, and criticised His plain teachings. Instead of being transformed in character, he was cultivating self-love, self-esteem, and the love of money, and was becoming more and more greedy for gain. His love for Christ was not increasing, for he had not that faith which works by love and purifies the soul. Pure religion and undefiled is a religion that is of an experimental character, and brings forth practical results.*9LtMs, Ms 68, 1894, par. 3*

Every member of the church of Christ will be tested and proved. To each one is committed sacred responsibilities, for each one is to be connected with Christ, and to labor earnestly and cheerfully as a free moral agent, becoming more and more intelligent in working at the trade of being a laborer together with God. By practice he must learn how to pray, putting his whole soul into his petitions. Through self-denial he must learn how to present gifts and offerings willingly unto God. He must not consume in selfish indulgence everything which he gains, and have nothing to present to God to demonstrate the fact that he is constantly the recipient of heaven's gifts. The Christian will be constantly imparting that which is bestowed upon him. True religion is imitation of Christ.*9LtMs, Ms 68, 1894, par. 4*

Not one of Christ's true followers will practice selfish indulgence in any way when the cause of God in many places is languishing because of the poverty of the people. God means that someone shall supply that which is wanting for the needs of the poorer brethren, and for the necessities of His cause. The kingdom of heaven must be the first consideration. To follow Christ means to continually study His life of self-denial, and from high motives to practice His good works. Following means to render obedience. We are under service to God, and we must obey His commands. No soldier is counted a follower of his commander unless he obeys his general's orders. The Master says, "Learn of me." [*Matthew 11:29.*] Keep your eye on the Model, for Christ gave His life that He might become the Teacher of men. Keep yourselves from idols. He desires that every one who believes in Him should learn how to live His life, and practice His virtues.*9LtMs, Ms 68, 1894, par. 5*

Jesus loved righteousness and hated iniquity. What is righteousness? It is the satisfaction that Christ gave the divine law

in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and though all temptations that it was possible for the synagogue of Satan to bring upon Him were brought upon Him, yet He did not yield in the least degree to the power of the enemy. Righteousness means being good and doing good. He was just and right. As children of God are we developing a character that is Christlike? Are we individually working daily at the trade of being a Christian, and through the rich impartation of the gift of the Spirit of God, are we making straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character, and needing a correct example given them. If we make crooked paths, they make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must put it into practice.*9LtMs, Ms 68, 1894, par. 6*

A religion built on selfishness is worthless. It is a deplorable, sleazy fabric. The apostle plainly declares what is the duty of the individual members of the church. He says, "Let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." [*2 Corinthians 9:7.*] The promise of God is that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." [*Verse 6.*] The Lord will not forget your labors of love. In this country times are very hard and money is very scarce. Some will learn lessons of economy at this time who never knew what economy was before. Yet we should not forget that we are in the service of God, and that He owns us, and He owns the world.*9LtMs, Ms 68, 1894, par. 7*

Though we are all poor and unable to do large things, yet the Lord calls upon every soul to practice self-denial in this time of scarcity, and be able to give, not grudgingly nor of necessity, but with cheerful gratitude for God's unspeakable gift. We are to engage in this work seriously, remembering that now is the time to lay up treasures in heaven, and to send it on beforehand. We shall have to do this through strict self-denial, but every man, woman and youth who claims to be the property of Christ has a work to do in building up the kingdom of God. Now is the sowing time; the reaping time is in the future. "And God is able to make all grace abound toward

you.” [Verse 8.] If you do your best, if you impart to others that which you have, God will see your labor of love, and will know the measure of every act of self-denial for His name’s sake.*9LtMs, Ms 68, 1894, par. 8*

You will be tested and proved that it may be made manifest how much is your genuine love for Christ and for your neighbor, and these tests will come closer and closer upon us. Churches must be erected. Wherever there is a little flock, they must be fed with meat in due season. The last message of mercy is to be given to the world, even to the uttermost part of the earth. Those who have physical strength are to employ that strength in the service of God. They are to labor with their hands, and earn means to use in the cause of God. Those who can obtain work are to work faithfully, and to improve the opportunities they see to help those who cannot obtain labor.*9LtMs, Ms 68, 1894, par. 9*

God is able to make His grace abound toward you, giving you a heart of tenderness and love for the souls of those for whom Christ has paid the ransom of His own life, “That ye, always having all-sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.” [Verses 8-11.]*9LtMs, Ms 68, 1894, par. 10*

Let every believer in the truth for this time awake to duty. Instead of studying how to gratify yourselves and follow your inclination, study how you shall imitate Christ in self-denial, and thus be able to help and to save the purchase of His blood. Relieve the wants of the needy, and work to help the weak and the poor sister churches. The Lord has made us His almoners. He places in our hands His gifts in order that we shall divide with those who are needy, and it is this practical giving that will be to us a sure panacea for all selfishness. By thus expressing love to those who need help, you will cause the hearts of the needy to give thanksgiving unto God because He has bestowed the grace of benevolence upon the brethren, and has caused them to relieve the necessities of the needy. It is through

the exercise of this practical love that the churches draw nearer together in Christian unity.⁹*LtMs, Ms 68, 1894, par. 11*

Through the love of the brethren, love to God is increased, because he has not forgotten those who were in distress, and thus thank offerings ascend to God for His care. "For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." [*Verse 12.*] The faith of the brethren is increased in God, and they are led to commit their souls and bodies unto God as a faithful Creator. "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." [*Verse 13.*]⁹*LtMs, Ms 68, 1894, par. 12*

Giving for the necessity of the saints, and for the advancement of the kingdom of God, is preaching practical sermons which testify that those who give have not received the grace of God in vain. A living example of an unselfish character which is after the example of Christ has great power upon men. Those who do not live for self will not use up every dollar in meeting their supposed wants and supplying their conveniences, but will bear in mind that they are Christ's followers, and that there are others who are in need of food and clothing. Those who live to gratify appetite and selfish desire will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let every one show his faith by his works. "Faith without works is dead, being alone." [See *James 2:17, 26.*] "Wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf." [*2 Corinthians 8:24.*]⁹*LtMs, Ms 68, 1894, par. 13*

I have given you a brief sketch of my discourse to the Sydney church. After the sermon we had a most precious social meeting. W. C. White spoke, presenting some precious thoughts, and many melting testimonies were borne. The meeting was blessed of God, and we knew that Jesus was in the midst and by His Holy Spirit was moving upon hearts. We were soon in our carriage again returning to Granville. We ate our lunch as we rode slowly homeward.⁹*LtMs,*

How is it with my brethren and sisters in America? How much do you practice self-denial in order that you may show liberality to the needy cause of God at this time? We are doing our work here under great pressure for the want of the very money that many of the members of our churches are expending upon their own fancies, in pleasing and gratifying themselves. If they had accepted the testimonies I have borne to them concerning the great want in these "regions beyond" [2 *Corinthians 10:16*], they would not be found expending one dollar in following the example of those who are multiplying pictures of themselves and their families. You would not be multiplying bicycles, which you could do without, but would be receiving the blessing of God in exercising your physical powers in a less expensive way.⁹*LtMs, Ms 68, 1894, par. 15*

Instead of investing one hundred dollars in a bicycle, you would consider the matter well, lest it might be at the price of souls for whom Christ died, and for whom He has made you responsible. Please read the *58th of Isaiah* and see what is a sure remedy for poor health. Satan will contrive to bring about many devices to absorb the means which should be devoted to the cause of God at this time. We cannot open new fields in regions beyond for the want of the very means that is used up in various ways, which might be given to destitute missions. God would have you invest in a fund to erect humble houses of worship for those who have newly come to the faith, who cannot possibly command means to do this, on account of their great poverty. Their souls are just as precious as your soul; and could you pass through the experience through which we have passed since coming to this country, you would bind about your supposed wants, and would be ready to help to build humble houses of worship in regions beyond. You would have the satisfaction of denying inclination in thus investing means in the cause of God.⁹*LtMs, Ms 68, 1894, par. 16*

Night after night, we have studied the perplexing problem of how we should obtain the means to advance the work of God. It rests with you in America to solve this puzzling question. "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down

of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” [2 *Corinthians* 10:3-5.]⁹*LtMs, Ms 68, 1894, par. 17*

Ms 69, 1894

Item in Regard to Fern Hill Farms.

NP

Late 1894

Previously unpublished.

This is called Fern Hill Farms. It is far superior to the Fairlight place. We went through the house, which was built by employed convicts, of large square blocks of stone. These stones were very nice. There were large, broad, moon-shaped piazzas, very large halls, and rooms twelve or fourteen feet high and beautifully ornamented. Two immense mirrors were built [into] the walls. There was a cellar under the whole house. Everything was built firmly, but the woodwork of the windows was rotted away and would have to be renewed. There was light in abundance.*9LtMs, Ms 69, 1894, par. 1*

The place was run down but the land was good, the location beautiful, the scenery grand. There were beautiful flowers and trees in the yard. One tree was a curiosity. It is called the red coral tree, and resembles the shape of coral in blossoms and the stems are red. The flower was small, tulip shaped, sharp red, thick, and cup-like in form. This was a most desirable place. But the money—where was it to come from? About one thousand acres were cleared, but in consequence of ignorance and laziness had been given up to pasturage for the cattle, and had not been cultivated in years. Thus it is with most of the lands in these colonies. The water supply is the rainwater from the roof.*9LtMs, Ms 69, 1894, par. 2*

Now where is the man who invested so much money in this immense building? The old gentleman who owned the place is dead. His son took possession and spent means like water, but did not manage the farm to bring in the means to keep up for the outlays. He sold his place and now lives in a hovel.*9LtMs, Ms 69, 1894, par. 3*

This is the case with very many in this country. They are too indolent to work the land, and find out that the land alone,

uncultivated, will not keep them in food and clothing. Farms everywhere are turned into paddocks for grazing and dairy purposes, and income from the dairy business is about all the income they receive. Their orange and lemon orchards are left to decay.⁹*LtMs, Ms 69, 1894, par. 4*

We rode on, doing some considerable contemplating. The climate is exceeding hot in summer and cold in winter. There are serious drawbacks to this place, and many things very desirable. But I have felt no burden to inspect new locations. I had a severe headache brought on by the heat and when we reached the depot, a commodious building, I dared not go on the cars as I came from Granville, neither did I dare to pursue my way in the platform wagon without cover. I gave my head a thorough bath from time to time for one hour, then ventured the wagon. May Lacey was with me. Willie was driving the horses. Providence was favoring us.⁹*LtMs, Ms 69, 1894, par. 5*

Ms 70, 1894

Importance of Maintaining Personal Integrity

NP

1894

Portions of this manuscript are published in *TMK 199, 248*.

If you suppose for a moment that God will treat sin lightly or make provisions or exemptions so that you can go on in committing sin, and the soul suffer no penalty for thus doing, it is a terrible delusion of Satan. Any willful violation of the righteous law of Jehovah exposes your soul to the full assaults of Satan. When you lose your conscious integrity your soul becomes a battlefield for Satan. You have doubts and fears enough to paralyze your energies and drive you to discouragement. The favor of God is gone. Some of you know that you have tried to supply its place and seek compensation for the loss of the Holy Spirit's witness that you are a child of God, in worldly excitement in the society of worldlings. In short, you have plunged deeper into sin. You have become intemperate, until every better feeling is under the control of the adversary of souls. Satanic influences are at work to make you reach a point in your sinful course where conscience will not make her voice heard. You are stupefied. Your moral sense is perverted.⁹*LtMs, Ms 70, 1894, par.*

1

This is a terrible picture, yet it is nevertheless true. Some regard sin as altogether so light a matter that you have no defense against its indulgence or consequence. You do not rise high enough in your efforts. How can you but tremble in the sight of your own inefficiency? How can you hope that a righteous God will be constantly granting you forgiveness for the offences you are constantly repeating? Why not yield your will unreservedly to the will of God?⁹*LtMs, Ms 70, 1894, par. 2*

Your spiritual sensibilities are almost completely benumbed. With some, the testimonies that I bear to you with pen and voice will not make any radical change in your life, your habits, your practices, because you do not sense sin. If once the fallow ground of the heart

would be broken up, then there would be some hope that the good seed would find lodgment and spring up and bear fruit. But I greatly fear that some of you will not do that work in repentance that needeth not to be repented of. Your will must be summoned to the conflict.*9LtMs, Ms 70, 1894, par. 3*

Remember that temptation is not sin. Remember that however trying the circumstances in which a man may be placed, nothing can really weaken his soul so long as he does not yield to temptation but maintains his own integrity. The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arrows of Satan. As long as you are firm to do right, your ruin can never take place. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint and defile you.*9LtMs, Ms 70, 1894, par. 4*

Eternal life is worth everything to us or it is worth nothing. Those only who put forth persevering effort and untiring zeal with intense desire proportionate to the object they are in pursuit of, will gain that life that measures with the life of God.*9LtMs, Ms 70, 1894, par. 5*

With some in your midst, religion is purely a thing of feeling. You will see a fair show of fervor and devotedness for a time, but soon a change comes. Their ardor is not fed, and a callous indifference takes the place of the feelings which were strongly and pleasantly affected while the love of Christ and the glories of heaven were dwelt upon. Their feelings, their experience, have no connection with the belief of the truth. Their hope is not founded on the statements of the living oracles of God, which they know to be true and which would be a firm foundation for their faith. When their experience changes, hope and faith and religion depart.*9LtMs, Ms 70, 1894, par. 6*

They made a profession of religion and were baptized, but they show they were not on solid rock but on sliding sand. They do not find all as pleasant as they anticipated. They want a sip of the pleasure of excitement—the ballroom, the dance, and the show. They have not yet tasted of the living water of the Fountain of Life, and because they have no hunger of soul for righteousness, no soul

thirst for the waters of life, they drink at broken cisterns that can hold no water. Their religion rested only on the sandy foundation of their own fluctuating feelings.*9LtMs, Ms 70, 1894, par. 7*

If you are an intelligent Christian you will maintain religious vitality and will not be deterred by difficulties which shall beset you, because your hope is wrought in God. You will work the works of God in gloom as well as in glory, in shade as well as in sunshine, in trial as well as in peace. The truth must be treasured up in your heart as well as incorporated in your being so that no temptation and no argument can induce you to yield to Satan's suggestions or devices. The truth is precious. It has wrought important changes upon the life and upon the character, exerting a masterly influence over words, deportment, thoughts and experience. The soul who appreciates the truth lives under its influence and senses the tremendous realities of eternal things. He lives not to himself, but to Jesus Christ who died for him. To him, God lives, and is very cognizant of all his words and actions.*9LtMs, Ms 70, 1894, par. 8*

Ms 71, 1894

Diary, January 1894

Brighton, Victoria, Australia

January 1-30, 1894

Previously unpublished.

January 1, 1894

Campground, Brighton, Victoria

1893 has, with its burden of record, passed into eternity. A new year opens before us. I had some special exercises during the night season which I must express with my pen. I was in an assembly listening to an address delivered for the benefit of teachers of schools.⁹*LtMs, Ms 71, 1894, par. 1*

January 11, 1894

Brighton, Victoria

Slept well at George's Terrace, St. Kilda Road. I awoke Emily early that we may ride out to camp five miles and go into the morning meeting. Emily harnessed the horse. It was a beautiful morning and we enjoyed the ride very much. We had a remnant of the social meeting. I had written a few lines in reference to the picture-taker coming on the grounds and our people getting their pictures taken. This put a stop to that business. I attended ministers' meeting and bore a very decided testimony to the ministers. See *Deuteronomy 6.9*⁹*LtMs, Ms 71, 1894, par. 2*

January 13, 1894

Brighton, Victoria

This is a most beautiful day and we praise the Lord with heart and soul and voice. At morning meeting Elder Olsen spoke to fathers and mothers in regard to the duty resting upon them to train their children in the fear and admonition of the Lord. There were on the

ground prominent men, brothers, who keep a large music store. One couple, [a] man and his wife, are deeply interested. He wished to hire a tent on the ground, that he might attend the meetings. His brother in the business also thought after visiting the grounds, he would be pleased to come, with his wife, but they had his wife's two sisters and brother who had come from a distance to visit them, and they all decided to come. They were so interested they wished to hear the discourse given by Elder Starr last evening, and with interest the two tents were prepared, and they occupied the tents during the night and attended the morning meeting. Elder Olsen has just closed a discourse two hours long. He called them forward. About forty responded, and they are still in the tent [at] twenty minutes past two. Meeting commenced at eleven a.m. *Matthew 24:25-51*. He preached fully two hours. I must speak this afternoon. *9LtMs, Ms 71, 1894, par. 3*

Monday, January 29, 1894

Brighton Campground

I cannot sleep this morning but arise before it is fully light. I see the eastern sky tinged with golden light, preparing for the sun's appearance. Oh, it is a beautiful, beautiful morning! The words of the Lord are, "Walk while ye have the light, lest darkness come upon you" [*John 12:35*]*—because you do not appreciate truth.* *9LtMs, Ms 71, 1894, par. 4*

We are now striking our tents and packing our goods for removal. We are constantly hearing of souls who acknowledge the truth and who are in the valley of decision as to whether they shall obey the truth and follow the light which shines upon their pathway. *9LtMs, Ms 71, 1894, par. 5*

We have just heard of another family—father and mother and nine children. A message came to Dr. Kellogg from the father, inviting him to sit at his table and enjoy a meal with the family. He went, and was much pleased with the family. He inquired of the mother if she enjoyed the meetings she had been attending. She said, "Oh, so much." "Do you think it is the truth which you have heard?" "Oh, more than that. I know it is the truth." "And what are you going to do about it?" "That is the matter that we want to settle; that is what

perplexes us.”*9LtMs, Ms 71, 1894, par. 6*

Wise words of counsel were given to those souls. Oh, that the Lord would help them to decide to be wholly on the Lord’s side and walk in the light as fast as they see the light, lest darkness come upon them!*9LtMs, Ms 71, 1894, par. 7*

Emily and I chose to ride in company with Elder Olsen and my son Willie to the school building, and talk of important matters. We find everything in heaps, tumbled from the moving vans, to be placed in their position.*9LtMs, Ms 71, 1894, par. 8*

Tuesday, January 30, 1894

George’s Terrace, St. Kilda Road

I have had much impressed upon my mind in reference to our school. I see and am troubled over many things.*9LtMs, Ms 71, 1894, par. 9*

Ms 72, 1894

Diary, February 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 22, 23, 1894

Previously unpublished.

Thursday, February 22, 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria

I spoke to the students in the school chapel at nine o'clock. The Lord gave me much freedom in seeking to elevate the standards in our school.*9LtMs, Ms 72, 1894, par. 1*

Friday, February 23, 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria

This morning our hearts are made to rejoice at the good news which Brother Starr has favored us with of last night's meeting in the Town Hall. The Hall was crowded and all could not obtain seats.*9LtMs, Ms 72, 1894, par. 2*

Ms 73, 1894

Diary, March 1894

Victoria, Australia

March 18, 1894

Previously unpublished.

March 18, 1894

Williamstown, Victoria

Willie accompanied me from George's Terrace to Williamstown. Brother and Sister Ebdall kindly accommodated us by taking us to the depot, about two miles, with their horse and phaeton, where we took the cars for Williamstown, twelve miles from Melbourne. We found a hack waiting for us at the station and on our way we met Elder Israel and Brother and Sister Starr who informed us that the place of meeting was Mechanics' Hall. They stepped into the carriage and gave us a good report of their meetings on the Sabbath. Eight souls have taken their position to obey the truth and keep the holy Sabbath. March 17 they kept the Bible Sabbath. The president of the Women's Christian Temperance Union, Mrs. Press, has kept her first Sabbath. Some bore a good testimony, said they were greatly blessed, that they had not had any peace for two weeks, for they knew the teachings they had been receiving were the truth, that the seventh day was the Sabbath of the Lord our God, and now they had surrendered to keep the Sabbath, they were happy. It was indeed, they testified, the happiest day of their lives.⁹*LtMs, Ms 73, 1894, par. 1*

About two hundred people were assembled in Mechanics' Hall. They were a very nice class of people. I spoke to them from *Matthew 6*. "Lay not up for yourselves treasures upon earth." [*Verse 19*.] I read the remainder of the chapter and presented to them the dangers and the unbelief of our time and the necessity of walking by faith. All listened with profound attention. God gave His Holy Spirit and I praise His holy name.⁹*LtMs, Ms 73, 1894, par. 2*

We had just time to take the five o'clock train back to Melbourne and Brother and Sister Ebdall were waiting with horse and phaeton to take us to the school building, where we were making our home. The wind blew hard. It was like a blizzard. But my wraps made me comfortable, although my clothing was wet with perspiration. Enjoyed a good bath and retired to rest. This is always my practice—a cold bath after speaking, with quick and thorough rubbing. If I neglect this a nervous chill is the sure result, and I am very particular in regard to taking this treatment. It has been a great help to me, and if I could encourage other speakers to follow this practice they might prolong their lives. I thank the Lord for this enlightenment of my mind. I practice it now as a preventive of sickness. The cold baths do not leave me debilitated. We must charge ourselves with great care, for we are doing the Lord's work and must consider we are the Lord's property.*9LtMs, Ms 73, 1894, par. 3*

Wednesday, March 21, 1894

School Building, George's Terrace, Melbourne

I am reduced in strength. My heart is weak, my soul is sad, and I am not much encouraged at some features that present themselves. When I know that things exist among the workers that are wrong and that are displeasing to the heavenly Father, then I have very feeble faith that God will visit us with His grace and His honor. There is not love and the grace of Christ in the hearts. We ought every one to be daily fitting ourselves to do the Lord's work intelligently, for we have this probationary time graciously given us to be cultivating the heavenly graces for the higher life, even the heavenly school. In doing this we have the higher education and can become more and more molded to Christ's likeness. In molding ourselves after the divine similitude we become Christlike, meek and lowly and pure and holy. Intensely are we to be seeking for the higher life. The Lord presents to the believer the higher life. The Lord would give men an object.*9LtMs, Ms 73, 1894, par. 4*

Thursday, March 22, 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria

I was invited to a seat in the phaeton of Brother and Sister Ebdall to ride out to Hawthorn, where the tent has been moved from Brighton. They commence a series of meetings next Friday. The scenery was very beautiful and to be out in the open air did me much good. The Lord gave me a decided testimony for the people. We were greatly blessed of God.*9LtMs, Ms 73, 1894, par. 5*

Ms 74, 1894

Diary, April 1894

Granville, New South Wales, Australia

April 24-30, 1894

Portions of this manuscript are published in *10MR 13*; *4Bio 144*.

Tuesday, April 24, 1894

Granville, New South Wales

I have slept until two o'clock and must relieve my mind by writing. Last night I seemed to be in an assembly where there were ministers and people. There was a discussion upon some subject, after earnest prayer, as to what plans and methods could be used to reach the people who have not yet had the light of truth presented before them. There is so little means that can be used to carry the message of mercy and truth into "regions beyond," it becomes painful to consider. [*2 Corinthians 10:16*.] When Christ would redeem the world He left His kingly crown and laid aside His royal robe and clothed His divinity with humanity and came to our world a babe in Bethlehem.*9LtMs, Ms 74, 1894, par. 1*

Wednesday, April 25, 1894

Granville, New South Wales

I thank and praise the Lord for the precious few hours sleep I have had. It is now half past one o'clock that I awake and cannot sleep. My mind is troubled. I want every day to write something on the life of Christ.*9LtMs, Ms 74, 1894, par. 2*

Friday, April 27, 1894

Granville, N. S. W.

I cannot sleep past three o'clock a.m. The subject presses upon my mind, What can we do to bring about reforms in the home life, for here the reforms must begin. How can we present in clear lines, to

impress the fathers and mothers the duty to make their homes happy? They can if they will. Oh, that all Christian women would understand that a cheerful, comfortable home is the happiest place in the world! [Continues as *Manuscript 110, 1894.*]9LtMs, Ms 74, 1894, par. 3

Sabbath, April 28, 1894

Granville

I thank the Lord that I have slept more hours the past night—until four a.m. Wednesday I could not sleep after half past one a.m. My mind was burdened and in the visions of the night subjects were pressed upon my mind and I awoke. I could not find relief until I arose and commenced to trace upon paper that which burdened me, which in object lessons was presented before me. Thursday I slept until half past two o'clock and then I arose and again relieved my mind by writing.9LtMs, Ms 74, 1894, par. 4

The neglect of the parents to their children is oppressing my soul, and the religion in the home is the subject that burdens me. There are those who have no family prayer, inviting the presence of Jesus in the home circle. The home life is a great problem, misconceived and misunderstood. It may become a place to live, but is not a home where religion is cultivated. Its sunshine, its glory, which is needed so much, is not there.9LtMs, Ms 74, 1894, par. 5

Friday I was able to sleep until three o'clock. "Praise the Lord," was the language of my soul as I awoke. Up to this time I have not written on the life of Christ. There are so many things that burden my mind. The Lord help me to present to our people the necessity of home discipline. This morning I slept until four o'clock. My mind rested and was at peace. I had written out the instruction given me, and having done what I could, I was restful.9LtMs, Ms 74, 1894, par. 6

Sunday, April 29, 1894

Granville, N. S. W.

I slept nicely until fifteen minutes of two o'clock. No more sleep

could I get. My mind was uncomfortably active for that early hour. I felt like pleading with the Lord for grace, for wisdom. Every hour I must have it, that I should glorify His holy name. I feel deeply my individual weakness and the impossibility of my accomplishing anything without the abiding presence of the Holy Spirit. I pray much for divine enlightenment, that I may diffuse light to others.*9LtMs, Ms 74, 1894, par. 7*

I wrote diligently upon important matters which the church must have. These matters so burden my mind that I cannot rest until I have traced upon paper the matters which the Spirit of God urges upon me.*9LtMs, Ms 74, 1894, par. 8*

W. C. White, Elder Starr, and Elder McCullagh went to Seven Hills to attend eleven o'clock meeting. Brother Starr speaks to the people. Brother McCullagh returns to marry a couple at his home at three p.m.*9LtMs, Ms 74, 1894, par. 9*

We see so great a work to be accomplished, and we find so few in working order. Then my prayer is ascending to God for strength to clearly present the illustrations given me in the visions of the night. We must present the matter intelligently, that no man or woman coming to the Lord in humility of mind, in truth, and unfeigned sincerity ever sought Him in vain. I am instructed to say, In all instruction we are to maintain simple language while explaining the Scriptures, that the weakest and most unlearned may be able to comprehend.*9LtMs, Ms 74, 1894, par. 10*

There will be men who are ever learning on an elevated platform of their own imagination—ever learning and never able to come to a knowledge of the genuine truth as it is in Jesus. They seldom speak of the origin of evil and the results. They tell the people, "Better let these intricate subjects alone." Do they not consider this is the very subject that will bring Christ and immortality to light? Through the giving of His own life, Christ has made possible the redemption of the fallen race. Shall any forget the charge to rightly divide the Word of truth, and that "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" (*2 Timothy 3:16, 17*)? Satan is

seeking to confuse minds and to counterwork the work of God.⁹*LtMs, Ms 74, 1894, par. 11*

Monday, April 30, 1894

Granville

I praise the Lord I slept more hours last night, and this is a victory for me to gain. I did not arise, even when the clock struck five. I was up and dressed and had my season of prayer a little past half past five o'clock a.m.⁹*LtMs, Ms 74, 1894, par. 12*

Ms 75, 1894

Diary, May 1894

Granville and Dora Creek, New South Wales, Australia

May 4-29, 1894

Previously unpublished.

Friday, May 4, 1894

Granville, New South Wales

I am not feeling well. Malaria symptoms are striving for the mastery. I have perplexities upon my mind that are difficult to solve. My American mail has brought me worriment. But the Lord is acquainted with it all. He can bring to me relief and His peace and His wisdom.*9LtMs, Ms 75, 1894, par. 1*

Sabbath, May 5, 1894

Granville, New South Wales

I have suffered with head and heart difficulty all day. Did not venture to attend meetings. My spirits are oppressed, my heart burdened.*9LtMs, Ms 75, 1894, par. 2*

Sunday, May 6, 1894

This morning my head is some better, my heart weak and heavy. Elder Starr, Willie, Brother Lawrence and wife go early to the meeting to be held at Seven Hills. Members of the Sydney, Kellyville, and Parramatta churches are to attend the meeting today. It is a question yet to be settled whether I can go later on and fill my appointment. The Lord can strengthen me and bless me.*9LtMs, Ms 75, 1894, par. 3*

Wednesday, May 23, 1894

Dora Creek

We left Granville about half past [?] o'clock for Dora Creek. In two hours and a half we were at Dora Station. We walked across a very damp piece of ground, a portion of the way across the paddock, to the temporary residence of Brother and Sister Lawrence. We found several here. Willie White and several of the brethren were already on the ground and had been examining the land several days.*9LtMs, Ms 75, 1894, par. 4*

Thursday, May 24, 1894

Dora Creek

We rode again on the rowboats on the river to view more thoroughly the tract of land upon which the school will be located if the committee [members] are pleased with the land.*9LtMs, Ms 75, 1894, par. 5*

Friday, May 25, 1894

Granville, New South Wales

We were early at work packing to return to Granville. Important meetings were to be held in Parramatta Sabbath, and Sunday important matters were to be considered and decisions made in reference to future labors. There seem at this present time to be very weighty responsibilities to be borne. The morning train is swift; running two hours and a half brings us to Granville. We passed Fountaindale farm twenty miles from Dora Creek. We arrived at home. They were not expecting us.*9LtMs, Ms 75, 1894, par. 6*

Sabbath, May 26, 1894

Granville

It is a lovely day. The Lord be praised for His goodness and mercy. We need wisdom to know our duty, that we may do it.*9LtMs, Ms 75, 1894, par. 7*

Sunday, May 27, 1894

Granville

We are having beautiful weather. I never was in any place where there was more pleasant and fine weather—clear, bright, sunshiny days. Today Elders Daniells, Starr, and McCullagh held an important missionary meeting in the church at Parramatta. In the afternoon a meeting was held in the Town Hall, upon the subject just now in agitation in this place caused by the arrest of Firth brothers for working in their fields on Sunday. The meeting was a success. The Lord has brought about the agitation of the Sunday question in this region and now, I consider, is the time to present the truth.⁹*LtMs, Ms 75, 1894, par. 8*

Monday, May 28, 1894

Granville, New South Wales

I am determined to cast all my care upon the Lord, who careth for me. He has a work for me to do and where would He have me and what would He have me to do? Is it duty for me to return to America? I sometimes think it is. May the Lord guide me in this matter. I will not plan or devise. The Lord must will and plan, and I will follow His directions. The Lord is good. The Lord is merciful, of tender lovingkindness. He knoweth all things. I leave my troubled mind and heart, and all my disappointments, and will trust in God and Him alone. He will order my way and bless my obedience in keeping the way of the Lord. I will not trust man or make flesh my arm. I am so sad that if I awake in the night season my thoughts trouble me.⁹*LtMs, Ms 75, 1894, par. 9*

Tuesday, May 29, 1894

Granville, New South Wales

I have not been able to sleep since half past three o'clock. I am relieved in my feelings. Heartsore, I dreaded the future. I could see no relief for me—nothing but perplexity and uncertainty. The Lord has revealed Himself to me in the night season. The Lord Jesus was speaking to me: "I have not been unmindful of your griefs. I have known your sorrows. Will you not lay your burdens upon Me? I have a work for you to do. I will not leave thee to the will of thine enemies."⁹*LtMs, Ms 75, 1894, par. 10*

Read *Isaiah 54:4-8*. “Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee but a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” There was an assembly and many things were presented before me in figure, which I cannot call to mind. But a great peace came to my heart in resting from my burdens in Jesus Christ.⁹*LtMs, Ms 75, 1894, par. 11*

Ms 76, 1894

Diary, June 1894

Granville, New South Wales, Australia

June 14-23, 1894

Portions of this manuscript are published in *2MR 154*.

June 14, 1894

Granville, New South Wales

We are anticipating changes. We have just returned from visiting a beautiful residence—a two-story building—standing upon a hill where we can have a fine view. The sun shines into the large windows all day. There is an upper veranda on the front of the house and extending along the west side of the house. Everything is convenient. There are ten rooms and a most beautiful garden. The front yard is laid out in flower beds, and the walk extends on either side of the garden, close by the outer edge of the large center, directly in front of the house. There is a large variety of flowers and shrubs and trees in front. A very fine entrance gate leads to the back entrance of the house, and to the barn, which is just finished, for horses and carriage house.⁹*LtMs, Ms 76, 1894, par. 1*

We pass through another gate at the left and then we see a fine garden on a small scale. There are a few carrots and cabbages about one finger high, a limited strawberry bed, and fifteen trees bearing fruit—one lemon tree with lemons, an apricot tree, a nectarine tree and several fruit trees of different kinds. We see everything nice, clean, and comfortable. We shall not have to pay quite as much rent as we now are paying for the house we have, which is low, the windows low, and the sun does not come in much into the windows. If our offer of one pound per week is received we shall be thankful.⁹*LtMs, Ms 76, 1894, par. 2*

Friday, June 15, 1894

Granville

I could not sleep past twelve o'clock. I arose and attempted to write and relieve my mind of its pressure and heaviness and distress. I wrote many pages and about five o'clock a.m. lost myself one half hour in sleep.*9LtMs, Ms 76, 1894, par. 3*

Sabbath, June 16, 1894

Granville

I thank the Lord that I can sleep at all, but I should have more strength if I could sleep until five o'clock; my mind has been so burdened of late I cannot sleep as I wish. I feel that I am pressed as a cart beneath sheaves, and decide to remain at home and rest all day, for I am troubled with heart difficulty. It is hard for me to breathe and my head is congested.*9LtMs, Ms 76, 1894, par. 4*

Willie proposed that we go to Kellyville and attend the Sabbath meeting. I decided to go. It is eleven miles to Kellyville. The day was beautiful. The singing of the birds was pleasant to hear for they were offering up their thank offering to God. The merry songsters were doing their best.*9LtMs, Ms 76, 1894, par. 5*

We had an excellent meeting. The little church was full. Brother Whiteman and Brother Radcliff, from Castle Hill—ten miles from Kellyville—were there with all their families. They had not attended church for some time until Brother and Sister Starr, Brother McCullagh, and I visited them a few weeks before. Brother Whiteman had been tempted. His financial pressure was great. He contracted a debt in building his house, and now his whole property will be swept away and himself and consumptive wife and children be left destitute.*9LtMs, Ms 76, 1894, par. 6*

We had a most precious season. I spoke upon the talents entrusted of God to be earnestly improved and [to] be doubled by putting them to use—which meant service to God. The Lord gave me strength to speak to His name's glory. Then I presented before them that the Christian life is a continual service to Jesus Christ, and when they come to meeting on the Sabbath they are under service to the Master, Jesus Christ, to do His work, act their part,

and exercise their God-given abilities in bearing testimony for Jesus Christ. "Ye are my witnesses, saith the Lord." [*Isaiah 43:10.*]*9LtMs, Ms 76, 1894, par. 7*

We had a good social meeting. Fifteen testimonies were borne. The two Firth brothers bore their testimony in the little church for the first time. This was a victory gained. Brother Whiteman bore a good, earnest testimony. Some are yet too timid to say a word. Religious work is new and strange to quite a number. After the meeting we rode home and ate our lunch while riding homeward.*9LtMs, Ms 76, 1894, par. 8*

Sunday, June 17, 1894

Granville

I was unable to sleep past two o'clock. When will these burdens leave my soul? I have such a weight resting upon me. I am worried and grieved in spirit much of the time. Oh, I do look to God for help and strength and light. He can roll back the cloud and let peace and rest come to my soul.*9LtMs, Ms 76, 1894, par. 9*

I spoke in Masonic Hall at three p.m. on temperance. We had a very good congregation. I had freedom in speaking.*9LtMs, Ms 76, 1894, par. 10*

Monday, June 18, 1894

Granville

I arose at three o'clock. Today is mail day, for American mail to be sent. It is the most taxing burden I have to bear to get all the letters off that I should, and after all I think too late of some things that I wish I had sent and did not.*9LtMs, Ms 76, 1894, par. 11*

Tuesday, June 19, 1894

Granville

Slept until half past two o'clock, then arose and wrote important matters. My health is improving.*9LtMs, Ms 76, 1894, par. 12*

We are searching for a house to rent. We went to Mrs. _____ to ascertain if the large house upon the hill can be rented on reasonable terms. We fear the house being low, I shall have the rheumatism. This house Willie looked at and it was his choice before he decided to take this house; but the rent was eighty pounds per year. We could not consent to pay so high rent, and decided to take the one-story cottage at sixty-five pounds per year. Here we have lived three months. But Elder Corliss, in searching for a house, made an offer of sixty pounds per year for the two-story house upon the hill and informed me that we could get the house; a new stable had been built for horses and carriage. There is not much more house room than in the house we now occupy, but the rooms are more sunny and the chambers will be better for me than the lower rooms. We were much pleased to receive the use of the house for twenty-three dollars per month—two dollars less per month than the cottage we now occupy.⁹*LtMs, Ms 76, 1894, par. 13*

We see some articles of furniture we would need, and there are some articles of furniture we would be inclined to purchase, but we have not money to invest. There is a hat rack for the hall—a very handy thing, but not wanted enough to invest fifteen dollars (three pounds) for it. Then I have been tempted to invest in some things that seem needful but which we can do without. We must give twenty pounds to build a little church at Seven Hills. This they must have. Brother McKenzie's family must be looked after. He is away trying to canvass and Sister McKenzie has been quite destitute of food at times. I have helped them some and must help them more. Every dollar I have is the Lord's, to be used to His glory. I explained to the parties who own the house that we were pilgrims and strangers and we were seeking a better country, even an heavenly, and God hath builded for us a city.⁹*LtMs, Ms 76, 1894, par. 14*

Wednesday, June 20, 1894

Granville

I was able to sleep until half past two o'clock. Rose and dressed at three, and in my usual morning supplications I felt more than usual the need of guidance from heaven. I want light from above. In every purchase I shall make, I want to move to the glory of God. He is

good and He is precious to my soul, and I want ever to keep a single eye to His glory in every move I make. I must use the means entrusted to me of my heavenly Father to help the needy, to help build meetinghouses, to send youth to our college, and to lift up and relieve the oppressed.*9LtMs, Ms 76, 1894, par. 15*

We believe the Lord has opened the way before us to secure a good house upon a hill at reasonable terms. Rents are very high in Parramatta, Granville and localities in even country places and suburban towns. Land is held very high and houses rent very high.*9LtMs, Ms 76, 1894, par. 16*

Had some very important conversation with Willie in regard to his children coming to this country. He has been absent from them two years and a half, and they are very sorrowful at times because they cannot see their dear father. We want to move as God would have us. We do not want to make any mistake in our decisions. We ask wisdom of God and we believe we shall have it, for has He not promised? Have we not faith that we shall receive wisdom when we ask, when we have His pledged word? We do believe. We do trust in God, and He will be our Counselor.*9LtMs, Ms 76, 1894, par. 17*

Yesterday Elder Corliss and Willie and his mother rode out in our phaeton to find a brother who had solicited that Willie should visit him, give him counsel, and teach him the best methods of canvassing. We rode out about two miles and inquired the way to Brother Buland's house. We were directed and went through a woods and found a clearing. A little bit of a cottage was built on the grounds of an allotment. This little bit of a farm was well cultivated. Grapes and trees were set out and the whole arrangement was very tidy and showed industry. While some men will do but little, this man had made the most of the little he possessed. He had several children. God bless him! We left Willie to visit and do his duty in the line of instruction.*9LtMs, Ms 76, 1894, par. 18*

Thursday, June 21, 1894

Granville

I have, through the blessing of God, slept well during the night until quarter to three. I am thankful to my heavenly Father for this

blessing of sleep. I have neglected my diary and must now try to be more faithful.*9LtMs, Ms 76, 1894, par. 19*

Last night Elder Corliss was contemplating what he should do to find a place for his family over the Sabbath. They would arrive on the boat that comes to Sydney tonight. I invited them all to make my house their home, until the house they have engaged near Sydney is prepared for their moving into it. This will, of course, necessitate some crowding, but if they will be content with the best we can render them we will be only too glad to help a little in their emergency. Elder Corliss was relieved at once, and we were thankful to act some little part in making it as favorable for them as possible.*9LtMs, Ms 76, 1894, par. 20*

Brother Hickox has presented the subject of a meetinghouse being built at Seven Hills. All are poor and have nothing to depend on to support their families but what little they can earn with their hands in turning off a little produce, fruit, etc. Brother Pond has recently been converted to the truth. He has a very few acres set out to orange trees and mandarins. He sent them to Sydney to the market and could not get one shilling a case. The outlook is that he will have to pay the commissions and will be left in debt. How he can pay anything I cannot see. The poor man's faith is being tested and tried. I first pledged five pounds, and when I saw how little the poor people could do at Seven Hills I doubled my gift to ten pounds, and now I have made it twenty pounds, and I fear it will have to be increased still. Oh, I am so anxious for the little flock to have a small house of worship! But money matters are fearful, the pressure terrible. The banks have speculated on the money entrusted to them by the people and are ruined, shut down, or facing failure as the result, and this has brought distress on the rich and on the poor. We scarcely can get money to use in new fields.*9LtMs, Ms 76, 1894, par. 21*

Friday, June 22, 1894

Burnett Cottage, Granville

I could not sleep later than half past two. I left my bed and prepared for writing. I have need of much grace, and I seek for this most earnestly. I cannot keep myself, and as I am now trying to write on

the life of Christ, the enemy will work to hinder me in every way possible. The Lord alone can keep me. Shall I become discouraged? Shall I fail of doing all that I possibly can do? Oh, what can we do, my Lord? The work must go forward, but we are hedged about for want of means. We have never done enough so long as there remains anything to be done. God has a work for all—the aged, the youth, the afflicted, the poor, the rich. The Saviour is our dependence. One who was a man of sorrow and acquainted with grief, One who for our sake became poor that we through His poverty might be made rich, was the greatest Teacher the world ever knew. There is so much poverty among our people. There is a meetinghouse to be built at Seven Hills.*9LtMs, Ms 76, 1894, par. 22*

Sabbath, June 23, 1894

Burnett Cottage, Granville

I could not sleep after one o'clock a.m. I felt that I must pray. My heart yearned after the peace of Christ and for the Holy Spirit to abide upon me, that I should not make any mistake in any decision or in any plans. The Lord has promised wisdom to all that ask Him, and ask in faith. I want to be an efficient co-worker with God.*9LtMs, Ms 76, 1894, par. 23*

It is the holy Sabbath, the Sabbath of the fourth commandment, instituted in Eden when the morning stars sang together and all the sons of God shouted for joy. This very morning I am in need of the blessing from God which He has given to His holy day, and sanctified it. I long to receive from God His blessing. My prayer is, Lord increase our faith.*9LtMs, Ms 76, 1894, par. 24*

I spoke to the meeting at Parramatta in the afternoon. It was cloudy and misting, but there was no downpour of rain. There were sixty present besides the children. Willie took up some little time speaking on the same subject—the necessity of the church being faithful to make the social meetings interesting, doing service to God. Each member of the church should have something to say on Sabbath in relating his experience and in testifying to the goodness and love of God. This will encourage and help all.*9LtMs, Ms 76, 1894, par. 25*

I tried to present before them that to be a Christian means service, earnest work for the Master. There must be no idlers in His vineyard. The church must be co-laborers with Jesus Christ. Then the church will be a living church. Their light will be well borne and will shine. Everyone must bear his share of responsibility. They have heard much preaching, and when there shall be no minister they need not feel that they must have someone preach. They may select one of their number to preach. Let everyone have something to say for Jesus Christ and have in mind the words in (*Malachi 3:16, 17*), "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."*9LtMs, Ms 76, 1894, par. 26*

Ms 77, 1894

Diary, August 1894

Granville, Norfolk Villa, Prospect Street, New South Wales, Australia

August 30, 31, 1894

Portions of this manuscript are published in *8MR 361-362*; *4Bio 160-161*.

Thursday Eve, August 30, 1894

Granville, Norfolk Villa, Prospect Street, New South Wales,

Home again much improved in health. We are pleased to be in our own hired house. The family were rejoiced to have us back again. This day has been an eventful day to us. We left for the station in the morning about a quarter before nine o'clock. Arrived twelve minutes before the arrival of the train. There were only two gentlemen in the compartment, and Emily made a bed for me on the seat and I rested nicely.*9LtMs, Ms 77, 1894, par. 1*

We arrived in Sydney about twelve o'clock. Found W. C. White and Brethren Daniells, Reekie, and Rousseau at the station ready to help us. We took a tram for Glebe Point where Brother Reekie is stationed at the mission.*9LtMs, Ms 77, 1894, par. 2*

After partaking of refreshments we heard the reasons why we were called by telegram from _____. Brethren Rousseau and Daniells had propositions to lay before us that land selected for the locating of the school was not as good land as we should have on which to erect buildings; we should be disappointed in the cultivation of the land; it was not rich enough to produce good crops, etc., etc. This was surprising intelligence to us and we could not view the matter in the same light. We knew we had evidence that the Lord had directed in the purchase of the land. They proposed searching still for land.*9LtMs, Ms 77, 1894, par. 3*

Already much money and much time and anxiety had been

expended in searching for suitable land and there were objectionable features in all places they investigated. The land purchased was the best, as far as advantages were concerned. To go back on this and begin another search meant loss of time, expense in outlay of means, great anxiety and uneasiness, and delay in locating the school, putting us back one year. We could not see light in this. We thought of the children of Israel who inquired, Can God set a table in the wilderness? He did do this, and with God's blessing resting upon the school the land will be blessed and will produce good crops.*9LtMs, Ms 77, 1894, par. 4*

We talked the matter over some time, and we found these two brethren very firm and decided. I knew that anything I might say would make no change in their ideas. They left for Melbourne about five o'clock, and we left for Granville at the same time. But a weight was upon my soul. I felt dazed and too amazed to sleep. I knew from light given me we had made no mistake.*9LtMs, Ms 77, 1894, par. 5*

Friday, August 31, 1894

Granville

We were very much pressed with writing for the American mail. Matter must be prepared. All day we labored most earnestly, but a weight was upon me. I could not possibly explain matters. I was confused and thus thrown into uncertainty and could not see anything that had the appearance of the wisdom of God's work in the ideas presented by our brethren. It looked to me very much like the work of the great adversary to block the way of advance, and to give to brethren easily tempted and critical the impression that God was not leading in the school enterprise. I believe this to be a hindrance that the Lord has nothing to do with.*9LtMs, Ms 77, 1894, par. 6*

Oh, how my heart aches! I do not know what to do but to just rest in the Lord and wait patiently for Him. He will bring matters to pass to His own name's glory. But how careful should we individually be lest we shall hinder the precious work of God, that should advance. We have no time to lose. I am impressed by representations that we have made no mistake in the place we have selected. I see that

place before me, and buildings and orchards and produce from the grounds and property. I see success and rejoicing. Then I awake with the impression our brethren Rousseau and Daniells are keeping in their minds the rich lands they have worked in Iowa, and that they will not trust the Lord to make a home for us in the wilderness. But I shall hold right on and believe and trust and wait.⁹*LtMs, Ms 77, 1894, par. 7*

Ms 78, 1894

Diary, September 1894

Norfolk Villa, Granville, New South Wales, Australia

September 9, 1894

Previously unpublished.

Sunday, September 9, 1894

Norfolk Villa, Granville, New South Wales

Sabbath, September 8, Brother Belden, W. C. White and his mother rode out to Seven Hills, or properly named Prospect Hill. The roads were very muddy and with one horse we should have made slow progress, but with Maggie and our new horse Jessie we were enabled to go right along. Riding in the open air did me good.*9LtMs, Ms 78, 1894, par. 1*

W. C. White reviewed the lesson for Sabbath [school] and then I spoke to the little flock for about three quarters of an hour. I then read to them important testimony which I send to America by the next mail. We think the meeting will encourage them.*9LtMs, Ms 78, 1894, par. 2*

We spoke with them all, parents and children. Several were not present. Sister Thomson has been sick six weeks with influenza and is now able to sit up a part of the time. We feel grateful that the Lord has graciously spared the mother to her children. Sister Johnson's [family] were not present.*9LtMs, Ms 78, 1894, par. 3*

Next Sabbath the little church they have been building will be finished. The dedication will be next Sabbath day. Thank the Lord for His goodness and mercy to the children of men! This little church has been raised up since the camp meeting held in Melbourne, and a meetinghouse—a small and plain building—has been erected on high ground for worship. We all feel very thankful to our heavenly Father that the Holy Spirit has wrought upon human hearts and about twenty-five souls are now keeping the Sabbath.

Meetings have been held in a private house since the tent was taken down. Brother Hickox labored here faithfully under many discouragements and his labors have not been in vain in the Lord. It will be much more convenient and appropriate to meet in the neat little church for their services, and we rejoice in the Lord in their behalf.*9LtMs, Ms 78, 1894, par. 4*

We rode home, eight miles, eating our lunch as we rode to the church in Parramatta. The house where we meet for our church meetings was full, and I read to them important communications which I had sent to America a few weeks since. All listened with deep interest and then we enjoyed a social meeting. All responded in testimony to the words that had been read. The standard was placed high, and yet they expressed their determination to make efforts to reach it. They said the deficiency in their Christian lives had been opened before them and they confessed they had not done their duty to meet the approval of God. They would henceforth strive more earnestly to obtain the faith that works by love and purifies the soul.*9LtMs, Ms 78, 1894, par. 5*

Brother and Sister Price and daughter had come six miles over a very muddy, bad road to give expression to their thankfulness for the blessing they had received. We felt thankful to see them. The daughter had a severe experience of sickness at the camp meeting at Brighton, and her life has been oft despaired of; but she lives and is improving and bore an excellent testimony.*9LtMs, Ms 78, 1894, par. 6*

Brother McCullagh has been holding meetings the past week for the benefit of the church and old and young have been benefited. Since I last met with them one member of the church sleeps in Jesus—"blessed sleep, from which none ever wakes to weep." While mortality has been sweeping off many, only one of our number is missing, and he died in full faith in Jesus. We need to consider the shortness of time and not allow Satan to practice upon ourselves delusions that will ruin our souls. It is not safe to become so absorbed in providing for the temporal future as to make secondary the all-important preparation for eternity. Jesus was ever giving lessons that would raise up the standard and extend the light of the blessed truth to many. In all His lessons He does not forget we are

mortal and must prepare to meet the consequence of sin, which is death.⁹*LtMs, Ms 78, 1894, par. 7*

This morning—Sunday, September 9, 1894—the comforting assurance from the Lord has encouraged my heart. After seeking the Lord in earnest prayer, and presenting to Him my thank offering for the rest and freedom from pain through the past night, these words of comfort came to me with great force: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.” [*Psalm 91:1-4.*]⁹*LtMs, Ms 78, 1894, par. 8*

We need to drink deep at the fountain of the water of life. Then we shall have messages of peace, comfort, and hope to impart to others. We need to take a deeper interest in all souls unsaved, and to praise the Lord and glorify His name. There are opportunities we can improve to see and to converse and pray with those who have not a Christian experience and who need help. We do not all carry as we should the burden of the needy souls of poor sinners out of Christ. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” [*1 Timothy 1:15.*] He is able to save to the uttermost all who come unto Him.⁹*LtMs, Ms 78, 1894, par. 9*

Ms 79, 1894

Diary, October 1894

Ashfield, New South Wales, Australia

October 19-31, 1894

Portions excerpted from *Ms 41, 1894*. Previously unpublished.

October 19, 1894

Campground, Ashfield

I was present in morning meeting, and united in prayer. I then bore my testimony to the people. God let His blessing rest upon me. This was the first meeting of the camp meeting proper. *9LtMs, Ms 79, 1894, par. 1*

October 20, 1894

Campground, Ashfield, N. S. W.

Our camp meeting commenced with morning meeting before breakfast. We had a better attendance than I anticipated. After the meeting opened with prayer many good testimonies were borne. I spoke a short time upon the necessity of every soul representing the truth correctly, in words and actions saying, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] This is our first camp meeting. We must have it correctly represented. *9LtMs, Ms 79, 1894, par. 2*

October 20, 1894

I attended morning meeting, and my soul was drawn out in humble, earnest prayer to my heavenly Father that His grace may be imparted to ministers and people. There is a coldness of heart, an absence of love for God and for those who are of the same faith. There is not the sweet communion and fellowship of the Spirit that there should be. ... *9LtMs, Ms 79, 1894, par. 3*

The Lord gave me the spirit of supplication. I believed that the Lord

would answer my prayer and verify His promises to us. I have faith in the promise that the Lord will reveal Himself to us at this meeting. In the afternoon far more were out than I expected, and a deep, earnest interest was shown by some, while others seemed to be astonished at the word spoken. The truth seemed to be to them as a new revelation, which amazed them.*9LtMs, Ms 79, 1894, par. 4*

I spoke from *John 13:34, 35*. "A new commandment I give 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." The Lord gave me great freedom, and His Holy Spirit rested upon me. These are the words of truth and, if practiced, are full of present and eternal results. How essential that we cultivate love to God and love to our fellow men. Let all remember that upon these two principles hang all the law and the prophets. The Lord will cooperate with the human agent, but He does not crush the human agent or compel the will. Grace and truth are victorious. Faith works by love and purifies the soul.*9LtMs, Ms 79, 1894, par. 5*

October 21, 1894

Meetings were held in the large tent through the day. I spoke in the early morning meeting. There is a weight resting upon my soul that at times makes me very sorrowful. I cannot understand what will be the result of this matter. I am sure that the Lord will not reveal His power in our midst unless there is a decided change in the sentiments and feelings that are controlling our ministering brethren. In the night season I am laboring for them, speaking to them under the influence of the Spirit of God, and pointing out the necessity of earnest work in our own individual cases if we would have the deep moving of the Spirit of God in our midst. ...*9LtMs, Ms 79, 1894, par. 6*

October 26, 1894

I went into the morning meeting under a great burden. I bore a very decided testimony to the ministers in regard to the little faith, love, or confidence that is expressed by them toward each other. The Lord helped me to talk. I told them that it was not possible for the work of God to bear His own signature unless His servants expressed a regard in every line and in every way for each other.

There is need of kindness, deference, courtesy, Christian politeness, fervent love for each other. We are far behind on this point.*9LtMs, Ms 79, 1894, par. 7*

After breakfast I met with the ministers in the reception tent, and bore them a decided testimony, addressing them by name. I spoke to Brother Hare in regard to his treatment of his brother ministers. Brother Hare confessed in a very tender spirit to Brother Daniells, and Brother Daniells confessed that he had not had that love and tender regard for his brethren that he should have had. Confessions were made by others. With tears they clasped each other's hands. The Spirit of the Lord came into the meeting, and the hearts of all were melted down. From this time there was altogether a different, purer, and a more holy atmosphere in our meetings. After this work had been done, the Lord put His own signature on our meetings, and love and tenderness for one another was expressed. Selfish exhibitions of distrust, the constant fear, expressed in attitude if not in words, of seeking the supremacy, is an offense to God, and brings great weakness to the church.*9LtMs, Ms 79, 1894, par. 8*

I attended the meeting held especially for young people, and bore my testimony to about forty assembled. The Lord gave me words to speak which I am sure will benefit those who not only hear but practice them. Then we had a testimony meeting. Many testimonies were given which were precious and encouraging. I then spoke in the large tent to the people assembled. Many testimonies were borne in regard to an earnest desire for the salvation of friends and relatives. Prayers were requested in their behalf. The Spirit of the Lord was in the meeting.*9LtMs, Ms 79, 1894, par. 9*

I spoke in the afternoon from *John 3:1-4*. The Spirit of the Lord was upon me. The meeting was large, and many unbelievers were present. They listened with great attention, and impressions were made upon many minds.*9LtMs, Ms 79, 1894, par. 10*

In the afternoon Elder Corliss spoke with great power, and called the people forward. Seventy-five responded, and when the meeting closed they went into my large tent, and twelve decided to be baptized. This was a most precious day to the whole encampment.*9LtMs, Ms 79, 1894, par. 11*

October 28, 1894

Elder Corliss gave a discourse in the forenoon upon the subject of baptism. It was a most powerful sermon. Expressions were made regarding it, such as, He outdid himself. Surely this is what always should be—out of self in Jesus Christ. “Without me, ye can do nothing.” [*John 15:5.*] Out of self in Christ; He speaks through the human agent. Those newly come to the faith were fully settled in regard to their duty.*9LtMs, Ms 79, 1894, par. 12*

At three p.m. in the afternoon I spoke to a crowded tent from *John 15*. “I am the vine, ye are the branches.” [*Verse 5.*] The Lord gave me much freedom. I dwelt particularly upon the duty of parents to educate and train their children, not only for this life, but for the future immortal life, that all their powers and capabilities entrusted to them by God should be employed in such a way that they will be a blessing to humanity. ...*9LtMs, Ms 79, 1894, par. 13*

Monday, October 28, 1894

The work of God is going on. Brother Martin’s wife has been a most bitter opponent of her husband, because he became a Seventh-day Adventist. She allowed one of her children to come on the campground. There was no place for her to sleep, and Sister Davis took her into her tent. Sister Davis had in her tent still another young girl, Flora Bellamy, who was keeping the Sabbath, but whose mother had given up the Sabbath, and opposed her. Brother Martin took another child from school and brought her to the camp, and Marian Davis took her in for a few nights. Thus we all hoped to reach the mother at last, and our hopes were not in vain. She came to the camp meeting last Sunday, and Sister Davis took her in while the children returned home. She listened to the discourses in the afternoon and evening. The conviction of the power of God was upon her. She was overwhelmed with deep conviction. In the meeting she cried out aloud in soul-agony. She was helped out of the tent into Sister Davis’ tent. She solicited her to pray, and she prayed most earnestly for her. After a severe struggle, she found rest and peace in Christ by an entire surrender to Him.*9LtMs, Ms 79, 1894, par. 14*

October 29, 1894

We have been very busy getting off American mail. Yesterday, Monday, the steamer left for America. This was a severe tax on me. Tuesday the steamer left for Capetown, Africa, direct. We made every effort to get off all the manuscript we could on this steamer, and I became very nervous. For several nights I was not able to sleep because of the mosquitoes. Emily and I went to Granville to get more bedding, mattresses, and quilts, for many people could not be accommodated. The ride rested me, and I was able to sleep in my own hired house.*9LtMs, Ms 79, 1894, par. 15*

Wednesday, October 31, 1894

In the morning we were surprised to see Willie. He came up on the cars to Granville for some of his papers. On our return to the camp he rode in the carriage with us, and we had opportunity to devise and plan with reference to the interest which is constantly growing. It is a sure thing that Sydney must be worked now, while the interest is awake. We decided to appropriate one hundred dollars to getting out circulars of the discourses preached, and send them to every house.*9LtMs, Ms 79, 1894, par. 16*

We see that it would not be our duty to go to South Africa now, for this field needs to be worked. A mission home and meeting house will have to be built in Sydney. God will give us many to help if we will work in harmony with His will. I am willing to work decidedly in this vicinity, and appropriate means here as God shall put it into our hands.*9LtMs, Ms 79, 1894, par. 17*

There is necessity for much prayer that God will teach us how to work, and how to present the truth, not in a controversial way, but as it is in Jesus. The path of the just shineth more and more unto the perfect day. In our weakness God will make known His strength.*9LtMs, Ms 79, 1894, par. 18*

October 31, 1894

This afternoon I spoke from "Ye are the light of the world." [*Matthew 5:14.*] The congregation was composed mostly of outsiders. This was the best representation we have had of noble women. Not a few, but many, were present. They listened with deep interest, and God gave me freedom in speaking upon experimental godliness.

Then Elder Corliss told them he would give a Bible reading, and many remained and asked questions. His subject was the coming of the Lord. The people seemed anxious to continue the service. He asked if they would be pleased to have another Bible reading the next day, and all hands were immediately raised.⁹*LtMs, Ms 79, 1894, par. 19*

October 31

I rose at three, and after dressing, had a precious season of prayer, and then commenced to write. The day is pleasant, and we hope for growth in the interest of the meeting. Oh, we must have Jesus today. We hope that many souls will be able to truly say, "The darkness is past, and the true light now shineth." [¹ *John 2:8.*]⁹*LtMs, Ms 79, 1894, par. 20*

Sister Daniells came into my room with a letter she had received from Sister Hanna, of Williamstown. I will copy a few lines from her letter. "Now a word about your meetings. We have heard reports about the success attending your camp meeting. We do praise the Lord for it, and may many more souls that attend out of curiosity be brought into the acceptance of the truth as I have been. I never was so happy in my life as I am now, and I do pray the dear Lord to make me strong in Him, and keep me faithful, that when He comes, I may be found an overcomer. I do wish I was with her, especially to hear Sister White. I do think it is my privilege to call her my spiritual mother. If I had not gone out of curiosity, I would not have been the happy woman I am today. I often feel that I would like to see Sister White and speak to her. I may have an opportunity some day."⁹*LtMs, Ms 79, 1894, par. 21*

"We are increasing slowly in numbers. Our church numbers thirty-eight, Sabbath school sixty-nine. I pray God to bring more brethren to help us. We are thankful to have such a good elder as we have. He is excellent and energetic. We have missionary meetings on Tuesday night now, and they are very profitable. My dear husband likes them. I am surely blessed with a husband so kind and good. I pray daily that the Lord will bless him, and bring him into the fold before it is too late."⁹*LtMs, Ms 79, 1894, par. 22*

When I was in Melbourne, I spoke several times in Williamstown,

where Elder Canright's book of misrepresentation and falsehood had been circulated. The Lord always gave me perfect liberty, and His power sustained me. The last Sunday afternoon the meeting was held in a large tent, and it was well filled with interested hearers. That was the first time Sister Hanna was out. It was at that meeting that she was convicted, and surrendered all to God. She is a tall, noble-looking woman, with a very pretty face. She has a clear white complexion and red cheeks. She was a very proud woman, fond of fashion and display, loving amusement, and giving herself to its attractions. Her mother had received the truth, but this daughter could not be prevailed upon to attend the meetings. Finally, out of curiosity to see and hear Mrs. White, she came, and the Holy Spirit made the word effective to reach her heart, and draw her to the Saviour. The decided change that the truth has wrought in her is a miracle of God's mercy. The vanity, pride, selfish indulgence and extravagance have gone. She has been born again, and her life in Christ has commenced. Oh how happy the mother is because of this change! The daughter and mother are now united. Sister Hanna's husband is a noble man. He does not oppose her attendance at the meetings, and it is hoped that he will be converted to the truth.⁹*LtMs, Ms 79, 1894, par. 23*

We have just read the painful news of the railroad accident which occurred between Parramatta and Sydney. One car collided with another. Twenty were wounded and one killed. This is a warning for all to be sure that they have a good hope in Christ. With our life hid with Christ in God, we shall not be surprised, unready.⁹*LtMs, Ms 79, 1894, par. 24*

In the morning papers we read the sad news of the wreck of the *Wairarapa*. This steamer left Sydney for New Zealand October 24, with a large passenger list, and under ordinary circumstances she should have reached Auckland on Monday. But the following cable was received: "The *Wairarapa* became a total wreck on Sunday night. One hundred and eleven passengers, with twenty-three of the crew and Captain McIntosh were drowned." I have traveled on this steamer several times. I was acquainted with the Captain and especially with the stewardess, Mrs. MacDonald, both of whom are lost. There is no safety only in God. Disasters by sea and by land closely follow one another.⁹*LtMs, Ms 79, 1894, par. 25*

Ms 80, 1894

Diary, November 1894

Ashfield, New South Wales, Australia

November 2-4, 1894

Extracts from *Ms 41, 1894*.

November 2, 1894

Campground, Ashfield, New South Wales

I thank my heavenly Father that I have slept better through the night. I rose this morning at four o'clock. We are favored with another pleasant day. For this we thank our heavenly Father. The Lord can give us success in these meetings, and He has done this. Many souls are deeply interested in the truth. It is thought best to close these meetings next Sunday night, and pitch the tent in another locality, a few miles from this place. God has given us His Holy Spirit on this encampment, and we praise His holy name. My heart is filled with thanksgiving for that which we have seen of the working of His Holy Spirit. Last evening Elder Corliss, W. C. White, Sister Campbell, and myself rode out to view several locations, and we found one really desirable, if we can obtain it.⁹*LtMs, Ms 80, 1894, par. 1*

The holy hours of the Sabbath have commenced. I thank my heavenly Father for the peace and rest of spirit I have had in Him. I can trust in His love. I am thankful for the meeting we have had and for the interest awakened in many minds. Two have taken their stand on the Sabbath. The conversion of Sister Martin is a miracle of grace. She came like a lion in opposition, but the Spirit of the Lord convicted her. The struggle was severe, but she surrendered. She is as meek as a lamb. This lost sheep found gives me great joy.⁹*LtMs, Ms 80, 1894, par. 2*

November 3, 1894

This Sabbath morning I woke at half past two with decided

impressions on my mind that there is danger before us if we do not seek the Lord in earnest prayer when we rise up and when we sit down, when we go out and when we come in. I attended the morning meeting, and spoke to a goodly number. The blessing of the Lord rested upon me as I tried to present to all present the necessity of each having a living experience in the things of God. I felt relieved of a burden. Willie visited me, and we had a precious season of counsel together in reference to important matters relative to our work. It is seldom we can find time to have a genuine talk. We both felt better after this conversation. *9LtMs, Ms 80, 1894, par. 3*

The forenoon meeting was conducted by Elder Corliss. After his discourse, a revival effort was made. Many came forward for prayer. The meetings all through the day have been excellent. After the discourse in the afternoon, we had a testimony meeting and many excellent testimonies were borne. One precious soul was keeping her first Sabbath. One intelligent looking man who is an outsider said that he had learned more of Jesus in this one meeting than in all the church services he had ever attended. This day has been precious to my soul. ...*9LtMs, Ms 80, 1894, par. 4*

This afternoon I spoke to a well-filled tent of believers from our churches. Many unbelievers were present. My text was *2 Peter 1*. The Lord gave me His Holy Spirit with which to address the people with earnestness, and to present Jesus Christ as our only hope and entire dependence. We must come to Him with all our little trials and large perplexities, and tell it all to Jesus, believing that He will be our Helper and our Strength, our sympathizing Friend. He is touched with the feelings of our infirmities. ...*9LtMs, Ms 80, 1894, par. 5*

As I awoke this morning, I was repeating these words to my son Willie: Be careful that you do not show distrust of God in making decisions as to where our school shall be located. ...*9LtMs, Ms 80, 1894, par. 6*

November 4, 1894

Since one o'clock my mind has been on a train of thought. The Lord has wrought in this camp meeting. But there were greater blessings

for the whole encampment. The work that ought to have been deep and thorough for our ministers has been left as a more surface work. ...*9LtMs, Ms 80, 1894, par. 7*

Ms 81, 1894

Intelligence in the Practice of Health Reform

NP

1894

Portions of this manuscript are published in *ML 132*; *ST 09/30/1897*.

There is need of reform in what are thought to be health reform ideas and practices. The wretched feelings supposed to result from eating an insufficient amount of food have often a far different cause. There is much to learn in this line. The feeling is generally due not to a lack of food, but to the fact that the food is not of the right quality or has not been properly prepared. Every person needs to become intelligent on this subject. Some have had their appetites indulged from childhood so that they think it essential to have the things that taste good to them. In many cases a perverted taste is cultivated, which makes a perverted stomach. The digestive organs are abused and overtaxed in eating that which "I love." Very many who think they are patterns of health reform and strict propriety in eating really are not intelligent health reformers. They do not know what health reform is. They have educated the taste in a wrong direction and will have to change their practices and unlearn and learn anew what constitutes health reform. Health reform is an intelligent selection of the most healthful articles of food, prepared in the most healthful, simplest form.⁹*LtMs, Ms 81, 1894, par. 1*

It is customary to provide at dinner a variety of vegetables and other articles, and then fashion requires a dessert in the form of pudding or custard prepared with eggs and milk and sweets combined. These, introduced into the stomach after a meal of vegetables, will create disturbance; and the recipes for concocting the endless variety of mixtures called healthful are anything but healthful. The grains, vegetables, and fruits are all that the wants of the stomach demand; and the extra dish prepared for dessert might better never have taxed time and ingenuity to invent, for it creates great difficulty in disagreement with that which has been eaten.⁹*LtMs, Ms 81, 1894, par. 2*

What kind of health reformers are we? I think we need to consider this question more, much more, critically. We do not need a large variety of dishes on the table at the same meal. We might better dispense with the sweet puddings and concentrated jellies, jams or marmalade which set up a fermentation in the stomach. When these are banished forever from our table it will be made easier to live a Christian life, for there will be sweeter stomachs and the result will be sweeter tempers.*9LtMs, Ms 81, 1894, par. 3*

It is within the power of every family to become intelligent in regard to eating and drinking and dressing, the hours of rising, the hours of retiring. In regard to all these things it is in the power of all so to educate and train themselves that they may retain health and physical strength. The Lord does not propose to work a miracle to keep our stomachs in healthful working order when, through willful ignorance and carelessness, we are treating ourselves unwisely.*9LtMs, Ms 81, 1894, par. 4*

Sedentary habits for those who can exercise the physical organs God has given them is sin. Those who will not exercise their reason, but work some part of the human machinery while other organs are left to rust from inaction give to God a lame, crippled offering. The mind can do only a limited amount of work compared with that which it is capable of doing when every part of the working machinery is in good working order.*9LtMs, Ms 81, 1894, par. 5*

Ms 82, 1894

Fanaticism and Side Issues

NP

January 14, 1894

Formerly Undated Ms 111. This manuscript is published in entirety in *3MR 25-36*.

The Lord is soon to work among us in greater power, but there is danger of allowing our impulses to carry us where He does not want us to go. We must not take one step that we shall have to retrace. We must move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly, and work without excitement, for there will be those who become easily wrought up who will catch up unguarded expressions and make use of extreme utterances to create excitement, and thus counteract the very work that God desires us to do.⁹*LtMs, Ms 82, 1894, par. 1*

There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God desires us all to move calmly, considerately, choosing our words in harmony with the solid truth for this time. The truth should be presented to the mind as free as possible from that which is emotional, while still bearing the intensity and solemnity befitting its character. We must guard against encouraging extremists, those who would be either in the fire or in the water.⁹*LtMs, Ms 82, 1894, par. 2*

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds, and those who are inexperienced, will catch up, and which will lead them to make wild, immature movements. It is necessary for you to cultivate caution in every statement, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength of the laborers into lines which God does not design shall be entered. One manifestation of fanaticism among us will close many doors against the soundest principles of

truth.*9Lts, Ms 82, 1894, par. 3*

Oh how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which would have to be retracted! We must move discreetly, sensibly, for this is our strength; then God will work with us, and by us, and for us.*9Lts, Ms 82, 1894, par. 4*

Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God. We want to hold the lines evenly, that there may be no breaking down of the system of regulation and order. In this way license will not be given to disorderly elements to control the work.*9Lts, Ms 82, 1894, par. 5*

We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle.*9Lts, Ms 82, 1894, par. 6*

My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim [it] as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it

may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.*9LtMs, Ms 82, 1894, par. 7*

In the work of ministers and laymen who have not a daily connection with God there is not that which will stand the test of storm and tempest. A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.*9LtMs, Ms 82, 1894, par. 8*

The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, [repent,] was the message rung out by John the Baptist in the wilderness. Christ's message to the people was, "Except ye repent, ye shall all likewise perish." *Luke 13:5*. And the apostles were commanded to preach everywhere that men should repent.*9LtMs, Ms 82, 1894, par. 9*

The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, that taketh away the sin of the world. Christ will accept the soul that comes to Him in true repentance. A broken and contrite heart He will not

despise.*9LtMs, Ms 82, 1894, par. 10*

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 they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. 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 are not essential to salvation. 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 of the church.*9LtMs, Ms 82, 1894, par. 11*

Unbelievers are critical, and they seek 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." Thus the ungodly take advantage of the divisions and controversies among Christians.*9LtMs, Ms 82, 1894, par. 12*

We are to pray for divine enlightenment, and at the same time we should be careful about receiving everything termed new light. We must beware, lest, under cover of searching for new truth, we allow Satan to 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 divert men's minds to some obscure or unimportant point, something that is not fully revealed or is not essential to salvation. This is made the absorbing theme, the "present truth" [*2 Peter 1:12*], when all the investigations and suppositions only serve to make matters more obscure and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.*9LtMs, Ms 82, 1894, par. 13*

All must be careful what they present to the people as truth. Do not present your own imaginations. The enemy tries to warp and twist human minds. To the one who will listen to him, he will present

ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds running in wrong channels, diverting them from the genuine tests which God has presented in His Word.*9LtMs, Ms 82, 1894, par. 14*

There is no need of entering into controversy with the poor souls who think they are doing God's service when they are believing fables. When our young ministers hurt themselves and bring reproach upon God's cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God's Word. "What is the chaff to the wheat?" *Jeremiah 23:28.9LtMs, Ms 82, 1894, par. 15*

In this age of error, of daydreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."*2 Peter 1:16.* The Lord calls upon us to follow high and noble principles. We must let the principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.*9LtMs, Ms 82, 1894, par. 16*

Young men must be educated to keep within the bounds of "It is written." Paul writes, "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 longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." That time has come. I present the word of warning: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." *2 Timothy 4:1-5.9LtMs, Ms 82, 1894, par. 17*

No one is to put truth to the torture by placing a forced, mythical construction upon the Word. Thus some are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and all connected with this great memorial is to be kept before the people.*9LtMs, Ms 82, 1894, par. 18*

I have words to speak to the young men who have been teaching the truth. Preach the Word. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, "In vain do they worship me, teaching for doctrines the commandments of men." *Matthew 15:9*. They presented to the people traditions, suppositions, and fables of all kinds. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the traditions of men.*9LtMs, Ms 82, 1894, par. 19*

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God's Word, they will be as those represented in the *last chapter of Revelation*.*9LtMs, Ms 82, 1894, par. 20*

Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the mines of heavenly truth, and secure the riches which mean life eternal to the receiver. Precious treasure will be secured by those who study God's Word with earnestness, for heavenly angels will direct the search.*9LtMs, Ms 82, 1894, par. 21*

Our ministers must cease to dwell upon their peculiar ideas, with the feeling, "You must see the point as I do, or you cannot be saved." Away with this egotism! The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross; they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, "My flesh is

meat indeed.” “The words that I speak unto you, they are spirit, and they are life.” [*John 6:55, 63.*] The soul that accepts Jesus places himself under the care of the Great Physician, and let men be careful how they come between the patient and the Physician who discerns all the needs of the soul.*9LtMs, Ms 82, 1894, par. 22*

Christ, the Physician of the soul, understands its defects and its maladies, and knows how to deal with the purchase of His own blood. What the soul lacks, He can best supply. But men are so officious, they want to do so much, that they overdo the matter, leaving Christ no room to work. Whatever molding and fashioning needs to be wrought in the soul, Christ can best do. The conviction may not be deep, but if the sinner comes to Christ, viewing Him upon the cross, the Just dying for the unjust, the sight will break every barrier down.*9LtMs, Ms 82, 1894, par. 23*

Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. “Him that cometh to me,” He says, “I will in no wise cast out.” [*Verse 37.*] Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome, not only the sinner but the prodigal. His love, manifested on Calvary, is the sinner’s assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary.*9LtMs, Ms 82, 1894, par. 24*

Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured and tells but little on the Lord’s side. Let every minister make earnest efforts to ascertain what is the mind of Christ.*9LtMs, Ms 82, 1894, par. 25*

There are those who pick out from the Word of God, and also from the *Testimonies*, detached paragraphs or sentences that may be

interpreted to suit their ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy.*9LtMs, Ms 82, 1894, par. 26*

We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension. There are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation.*9LtMs, Ms 82, 1894, par. 27*

There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people; but this is not the present truth to carry to the churches; it will be the result of refusing the truth presented.*9LtMs, Ms 82, 1894, par. 28*

The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks.*9LtMs, Ms 82, 1894, par. 29*

Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing, before the people, something that they think others do not comprehend; but often they do not themselves know what they are talking about. They speculate upon God's Word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being, they may excite the imagination; but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their

views may bias the mind in the wrong direction. Let the plain, simple statements of the Word of God be food for the mind; this speculating upon ideas that are not clearly presented there, is dangerous business.*9LtMs, Ms 82, 1894, par. 30*

Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness. In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren, and to speak the same things. This talking about divisions, because all do not have the same ideas as present themselves to your mind, is not the work of God but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden.*9LtMs, Ms 82, 1894, par. 31*

Christ does not weigh character in the scales of human judgment. He says, "I, if I be lifted up from the earth, will draw all men unto me." *John 12:32*. Every soul who responds to this drawing will turn from iniquity. Christ is able to save to the uttermost all who come unto Him. He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. Teach it by pen, by voice, that God is above the ladder; the bright rays of His glory are shining upon every round. He is looking graciously upon all who are climbing painfully upward, that He may send them help, divine help, when the hand seems to be relaxing and the foot trembling. Yes, tell it, tell it in words that will melt the heart, that not one who will perseveringly climb the ladder will fail of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; those who believe in Christ shall never perish, neither shall any pluck them out of His hand.*9LtMs, Ms 82, 1894, par. 32*

Tell the people in clear, hopeful language how they may escape the heritage of shame which is our deserved portion. But for Christ's

sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. While we must often impress the mind with the fact that the Christian life is a life of warfare, that we must watch and pray and toil, that there is peril to the soul in relaxing spiritual vigilance for one moment, the completeness of the salvation proffered us by Jesus, who loved us and gave Himself that we should not perish but have everlasting life, is to be our theme.*9LtMs, Ms 82, 1894, par. 33*

Day by day we must talk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding our souls to the Mediator, becoming partakers of the divine nature. Leaning on Christ, your life being hid with Christ in God, is your trust. And led by His Spirit, you have the genuine faith. Believing fully in the efficacy of His atoning sacrifice, we shall be laborers together with God. Trusting in His merits we are to work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure.*9LtMs, Ms 82, 1894, par. 34*

Always keeping hold of Christ, we are coming nearer and nearer to God. Jesus desires us to keep this always prominent. Do not arouse your combative spirit; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits.*9LtMs, Ms 82, 1894, par. 35*

Ms 83, 1894

Marriage and Unselfishness

Extract from *Lt 76, 1894*.

Ms 84, 1894

Christ the Center of the Message

NP

1894

This manuscript is published in entirety in *RH 03/20/1894 (1SM 383-388)*.

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [*Exodus 33:19; 34:6, 7.*]*9LtMs, Ms 84, 1894, par. 1*

A veil has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look to Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy.*9LtMs, Ms 84, 1894, par. 2*

Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept of Christ as our personal Saviour, and He imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has

portrayed: "Herein is love, not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins." [1 *John* 4:10.]*9LtMs, Ms 84, 1894, par. 3*

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John* 3:16.] What love is this, what marvelous, unfathomable love, that would lead Christ to die for us while we were yet sinners! What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound!*9LtMs, Ms 84, 1894, par. 4*

It is true that the law of God reveals the love of God when it is preached as the truth in Jesus, for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in His relation to the law of God. How often should they have assured the people that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [*Romans* 8:32.]*9LtMs, Ms 84, 1894, par. 5*

Satan is determined that men shall not see the love of God, which led Him to give His only begotten Son to save a lost race, for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it except by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" [1 *John* 3:1.] Let us say to sinners, "Behold the Lamb of God, which taketh away the sins of the world!" [*John* 1:29.] By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and inexpressible love of God as manifested in Jesus Christ.*9LtMs, Ms 84, 1894, par. 6*

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy of the heavenly Father. Oh, that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will not more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that His disciples shall be one, even as He and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul.⁹*LtMs, Ms 84, 1894, par. 7*

The love of Christ will be the theme of every tongue, and it will no more be said by the True Witness, "I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4.*] The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing in the image of Christ, fashioning all hearts alike. As living branches of the True Vine, all will be united to Christ the living Head. Christ will abide in every heart, guiding, comforting, sanctifying and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent His only begotten Son into the world.⁹*LtMs, Ms 84, 1894, par. 8*

When the church of God are one in the unity of the Spirit, all of Pharisaism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of His body, and His people will be new bottles into which He can pour His new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the "riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily." [*Colossians 1:27-29.*]⁹*LtMs, Ms 84, 1894, par. 9*

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles.*9LtMs, Ms 84, 1894, par. 10*

The gospel of Christ could not be placed in their hearts for there was no room to contain it. They could not be the new bottles into which He could pour His new wine. Christ was obliged to seek elsewhere than among the scribes and Pharisees for bottles for His doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart will I give thee." [*Ezekiel 36:26.*] But the self-righteous of that day and this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, because they felt no need of a Saviour. They were wedded to forms and ceremonies.*9LtMs, Ms 84, 1894, par. 11*

These very services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and had clung to the dead forms, after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost by multiplying their own requirements, and making more rigorous demands than had God, and the more rigid they grew, the less of the love and spirit of God they manifested.*9LtMs, Ms 84, 1894, par. 12*

Christ said of the scribes and Pharisees: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their phylacteries, and

enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. ... Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” [Matthew 23:2-7, 23.] *9LtMs, Ms 84, 1894, par. 13*

The remnant church are called to go through an experience similar to that of the Jews, and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to His people. He says, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:4, 5.] The love of God has been waning in the church, and as a result the love of self has sprung up into new activity. With the loss of love for God, there has come the loss of love for the brethren. *9LtMs, Ms 84, 1894, par. 14*

The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, “I know thy works, and thy labor and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love.” [Verses 2-4.] *9LtMs, Ms 84, 1894, par. 15*

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ, for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice—all proclaim to the world the testimony that the doer of these things considers himself as

righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe.*9LtMs, Ms 84, 1894, par. 16*

The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the Author and Finisher of his faith. Look up to God; look not to men. God is your heavenly Father who is willing to patiently bear with your infirmities, to forgive and heal them. "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*]*9LtMs, Ms 84, 1894, par. 17*

By beholding Christ you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy.*9LtMs, Ms 84, 1894, par. 18*

Ms 85, 1894

Thoughts on *2 Corinthians 9:6-15*

Granville, New South Wales, Australia

April 22, 1894

Portions of this manuscript are published in *UL 126*. +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.

On Sabbath Willie accompanied me to Sydney, and I spoke to the people from *2 Corinthians 9:6-15*. I had a message from the Lord for the people, and God gave me freedom in speaking.⁹*LtMs, Ms 85, 1894, par. 1*

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” [*Verses 6, 7.*]⁹*LtMs, Ms 85, 1894, par. 2*

In these words the duty of every one is plainly outlined. All are to do their best. God has given rich promises to those who will reveal by good works in the daily life the virtue and power of their faith and self-denial.⁹*LtMs, Ms 85, 1894, par. 3*

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.” [*Verses 8, 9.*]⁹*LtMs, Ms 85, 1894, par. 4*

This promise is made to all who reveal a working faith, a faith that prompts the receiver to do good actions, to relieve the necessities of his fellow men. This is a faith that works by love and purifies the soul. But faith without works is dead, being alone.⁹*LtMs, Ms 85, 1894, par. 5*

We have the Word of God as our assurance and comfort, to inspire us with hope and comfort. God declares that He will not be unmindful of our labors of love in carrying out His will in behalf of our fellow men. God has made those who believe in Him stewards in trust. They are to live the law of God, showing the world by their good works that this law is perfect, converting the soul, uprooting from the heart all selfishness and covetousness, and planting there the precepts of righteousness.*9LtMs, Ms 85, 1894, par. 6*

The law of God is the transcript of His character. Those who profess to keep this law, but who fail to show that they love God with heart, mind, and strength, who do not devote themselves unreservedly to His service, neither keep the first four commandments, which enjoin supreme love for God, nor the last six, which enjoin unselfish love for one another. "By their fruits ye shall know them." [*Matthew 7:20.*]*9LtMs, Ms 85, 1894, par. 7*

True love for God will always manifest itself. It cannot be hidden. Those who keep God's commandments in truth will reveal the same love that Christ revealed for His Father and for His fellow men. He in whose heart Christ abides will reveal Christ in the character, in his work in behalf of those of the household of faith, and in behalf of those who need to be brought to a knowledge of the truth. He is ever to show by good works the fruit of his faith, revealing Christ by loving words and deeds of mercy. He is to show that he believes that the law of God is not only to be believed in a theoretical way, but is to be acted out in the life as a living, vital principle. He is to show by his life that the law of God is written in his heart. Thus we may all represent Christ. Thus we may show that we have the mind of Christ and are doing the works of Christ.*9LtMs, Ms 85, 1894, par. 8*

By diffusing light, those who claim to have the light of present truth are to manifest to the world the influence and power that the truth has upon the character. If the truth of God makes no decided change in us, it is of no value to us. We are like salt which has lost its savor, which is good for nothing. We do not reveal to the world any saving, redeeming qualities.*9LtMs, Ms 85, 1894, par. 9*

Mark carefully the following words: "Now he that ministereth seed to

the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God”—thanksgiving offered by those we have helped from love for God. [2 *Corinthians* 9:10, 11.]*9LtMs, Ms 85, 1894, par. 10*

The doing of the law of God is the fruit of His grace in the heart. Obeying this law, we daily remember that God is the giver of all that we hold in trust. He provides us with all we have. It is because of His mercy and love that we have strength to labor. He opens ways by which we may gain earthly treasure, not that self may be exalted, not that the treasure obtained may be hoarded up, but that God's name may be glorified, that the needy may be helped, that God's treasury may be provided with that which he claims in gifts and offerings, that the work of raising the standard of truth in the "regions beyond" may not languish, but move forward and upward. [2 *Corinthians* 10:16.]*9LtMs, Ms 85, 1894, par. 11*

Upon all who consecrate themselves to God as laborers together with Him is laid the responsibility of guarding the interests of His cause and work. They are to live the truth which they claim to believe. They are to keep Christ constantly before them as their Pattern, and by their good works cause praise to flow forth from hearts hungering and thirsting for the Bread of Life. Not only are they to minister to the spiritual need of those they are seeking to win for Christ, [but] they are to supply their temporal necessities. This work of mercy and love is ever presenting itself, and by faithfully doing it, God's servants are to show what the truth has done for them. They are to be faithful stewards, not only of gospel truth, but of all the blessings God has given them. Not only are they to speak words of sympathy, [but] by their deeds they are to demonstrate the reality of their sympathy and love.*9LtMs, Ms 85, 1894, par. 12*

"For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God." It warms the heart and awakens the soul, filling it with gratitude to God. "By the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for

your liberal distribution unto them and to all men; and by their prayer for you, which long after you for the exceeding grace of God in you.” [2 *Corinthians* 9:12-14.] *9LtMs, Ms 85, 1894, par. 13*

This work is a savor of life unto life. It is an “experiment” which will always produce the very best kind of fruit, not only in the receiver, but in the giver. *9LtMs, Ms 85, 1894, par. 14*

“He that receiveth the seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, and some thirty.” [*Matthew* 13:23.] Shall the expectation of the sower of the seed be disappointed? God forbid, for it is for the present and eternal good of the receiver that the seed sown be received into good ground. When it is received in faith, it springs up and bears fruit. *9LtMs, Ms 85, 1894, par. 15*

What does it mean to receive into the heart the good seed? It means to receive the words of Christ. This is a remedy for sinsick souls. Some give the truth a partial reception, a half sympathy, wishing at the same time that they had never heard the word of truth. In such soil Satan sows his seed, and soon there is a growth of the thorns which chokes and destroys the good seed. But when the gospel seed is sown in soil which welcomes it, when it is incorporated with the life, direct and glorious results are seen, results which testify to the infinite love of God and the transforming power of the gospel. *9LtMs, Ms 85, 1894, par. 16*

It means much to receive the good seed. In Luke we read, “That on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” [*Luke* 8:15.] An honest heart is a heart which, when the light shines into it, acknowledges that sin is the transgression of the law. “Take heed how ye hear,” said the great Teacher. [*Verse* 18.] What will it avail to spend the life deceiving one’s self and revealing this deception in the character? When truth is received into the heart, the tares growing there are uprooted. The appeals of God to the conscience are no longer turned aside as of no consequence. *9LtMs, Ms 85, 1894, par. 17*

Ms 86, 1894

Sermon/Christ's Mission of Love

Camp ground, Ashfield, Australia

October 21, 1894

Formerly Undated Ms 29. This manuscript is published in entirety in *BEcho* 11/12/1894, 11/19/1894.

First John, the third chapter, commencing at the first verse: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are 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." [*Verses 1, 2.*]9LtMs, Ms 86, 1894, par. 1

How many today see Jesus Christ, the Saviour of the world, as He is! How few know Him! How few know the Father! Everyone that knows Christ has a knowledge of the Father. To see Christ as He is is one of the greatest blessings that can ever come to fallen humanity; the precious Saviour, to see Him as He is! How many have partial views of Jesus Christ. How many acknowledge Him as the world's Redeemer, but they know Him not as a personal Saviour; and this is essential, the knowledge of God in Jesus Christ. Here we read in the *seventeenth chapter of John*, "As thou hast given him power over all flesh, that he should give"—what? What should He give? "Eternal life to as many as thou hast given him." And now I want to know what this is. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [*Verses 2, 3.*]9LtMs, Ms 86, 1894, par. 2

We turn again to the *third chapter of 1 John*, and read the *third verse*. "And every man that hath this hope in him purifieth himself." What hope? Why, of seeing Jesus as He is, the living faith that lays hold of the arm of the infinite God, the living faith that takes Christ as our personal Saviour. Who knows Him as thus? All your casual views of Christ will not save a single soul. Do you know Him by the living connection of faith? He came to our world that He might bring

man, by taking human nature upon Himself, in close connection with the living God. No angel could do this work; had an angel come from glory, from the heaven above, who could have endured the light of that angel?*9LtMs, Ms 86, 1894, par. 3*

We read that after Christ was crucified and laid in Joseph's new tomb, that a great stone was rolled before the opening of that tomb and a seal put upon it so that no one should steal away His body, and say that He had risen. But lo, a mighty angel leaves the heavenly courts, and is commissioned to come down to that sepulcher and roll away the stone. Clothed with the panoply of heaven, the light, the brightness parched the darkness from his track, and that light as it falls upon the Roman guards, where are they? Oh, they are fallen as dead men to the earth! They beheld the light of the glory, but they could not endure it.*9LtMs, Ms 86, 1894, par. 4*

Had Christ come with even the glory of the angels attending Him, He would have extinguished humanity. They could not have endured His glory. [Then] what? He laid aside the royal crown; He laid aside the royal robe; He clothed His divinity with humanity; that is the reason that Christ humiliated Himself to humanity, that humanity might touch humanity. There was a wondrous work for Him to perform here when He came to our earth. Satan was having things about as he pleased. He claimed this earth's territory as his, the prince of the world. Christ came to dispute his power and his claim. Christ came to rescue the human race from his oppressive power. He declares that He came to break every yoke, to let the oppressed go free, to heal the wounds that sin had made. This was the work of the only begotten of the Father.*9LtMs, Ms 86, 1894, par. 5*

Here was humanity possessed with the power of demons; here was Christ sent into the world to demonstrate before the world; yes, the battlefield was right here in this little world, the conflict went on between the prince of life and the powers of darkness. Which shall triumph? All the heavenly universe was looking upon Christ, the heavenly intelligences, and taking cognizance of the battle. Here was Christ disputing the authority of Satan, and Satan was following Him at every step, determined to overthrow Him with his

temptations, determined that he would weary and exhaust the patience and forbearance of God for the human family, that he should be able to ruin every one of them.*9LtMs, Ms 86, 1894, par. 6*

Christ comes here, and John the forerunner proclaims Him just as He is. He commences, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] That is His work, taking away the sins of men. Will you let Him have them, or will you cling to them as a precious acquisition? Will you hold them fast as precious jewels? Will you transgress the commandments of God? Will you trample them under feet and publish as Satan has done that God has no law? He has a law to govern the heavenly intelligences; He has a law to govern this kingdom upon the earth which Christ came to wrest from the hands of Satan.*9LtMs, Ms 86, 1894, par. 7*

When John proclaimed and prepared the way for the Messiah, his voice was lifted up in the wilderness. Why there? Why did he not go to men where they were? For the very reason that it is next to an impossibility to reach people that are wrapped up in the delusive enchantments of this life. He calls them away from scenes of a temporal character, the hurry, and the bustle, and the confusion that are seen in our cities, He brings them into the wilderness, standing under heaven's canopy, and where they can behold the things of God in nature, and there the God of nature imbues John with His Holy Spirit to give the message of warning to prepare the way for the coming Messiah, to bear a message of mercy to our world.*9LtMs, Ms 86, 1894, par. 8*

Christ was baptized of him [John] in Jordan, and after His baptism He came up out of the water, and then what? The heavens were opened, and the glory of God symbolized by a dove of burnished gold encircled the Son of God, and from the highest heaven were heard the words, "This is my beloved Son in whom I am well pleased." [*Matthew 3:16, 17.*] This representation was an assurance to John that he was not mistaken in his idea that Christ was the Son of God. And what do these words say to us, to every member of the human family, whatever your position, whatever your country, what does it say to us? Through faith in the provision God has made in behalf of man, you are accepted in the beloved, not outside of Him,

in, in, through the merits of Jesus Christ.*9LtMs, Ms 86, 1894, par. 9*

Now how many pass over this. They read it, but they do not take in its significance. It means everything to us; it means that the prayer of Christ should cleave its way through the hellish shadow of Satan, and reach to the very sanctuary, the very throne of God. That prayer was for us. That answer was for us, that you are accepted in the Beloved. That very prayer that entered heaven, it carries your prayers, my prayers, the prayers of every soul that ascend to God with a hungering and a thirsting after spirituality and righteousness: This prayer ascends, and the merits of Jesus Christ, His righteousness, gives fragrance to that prayer as holy incense that ascends to God. This is the very work that has been going on all through from that time to the present. The weakest child of God, the most oppressed, the most suffering, why [he] [has] in Jesus Christ hope. The faith of Christ bringeth infinite power. They may lay hold upon the divine nature, having escaped the corruption that is in the world through lust; so not a soul needs to faint, not a soul needs to be discouraged.*9LtMs, Ms 86, 1894, par. 10*

Whatever may be your weakness, [however] compassed with infirmities, there is hope for you in God. Now, our precious Saviour came to save to the utmost every soul that will come unto Him. He descended to the very depths of humanity for our sakes; He became poor that we through His poverty might be made rich, rich in earthly treasure? no. He made the world, and He placed it in its proper position as subordinate, and God and eternity elevated, exalted, supreme. To those who have their minds engrossed with earthly pleasures, He comes and lifts the voice of warning, and He presents eternity to your view; He there opens before you heaven, the threshold lightened and brightened with His glory, and the glory streams through the open door; the door is ajar, thank God.*9LtMs, Ms 86, 1894, par. 11*

Mothers that have the care of children, train them for Jesus, the gates are ajar. Every mother's prayer, every mother's tears, every mother's entreaty for her children, God hears. Why, they are, the younger members of the Lord's family. What is the work that is resting upon mothers? It is to fashion these children after the similitude of the divine Pattern, it is to leave the impress of God

upon the character. In the place of taking them to the horse race, in the place of taking them to the theaters, give them to the One who gave His life for them, that He might bring them to the heavenly courts and crown them with glory, with honor, and with eternal life.⁹*LtMs, Ms 86, 1894, par. 12*

Who, I ask you, as parents, can neglect the solemn responsibility that is resting upon you? What is the matter with our world? It is because fathers and mothers have thought more of reaching the standard of the world than God's moral standard of righteousness. Will it pay? "What will it profit a man, though he should gain the whole world, and lose his own soul, or what will a man give in exchange for his soul?" [*Mark 8:36, 37.*] You can't afford to sin. We read here in John that sin is the transgression of the law. Third verse. "And every man that hath this hope in him purifieth himself, even as he is pure." [*1 John 3:3, 4.*] [There is] something for us to do, to prepare for the future immortal life. Christ has gone that He may prepare mansions for you. Make Him your dependence and your trust. Fathers and mothers, are you purifying your soul in your sphere as God is pure in His sphere? We lift the standard, we point you to it. We say, "I see the battlements of heaven, but how am I to reach it? I see the glory that floods the threshold, but how am I to pass over the threshold? What shall I do that I may win eternal life?"⁹*LtMs, Ms 86, 1894, par. 13*

Well, when Jacob was a wanderer from his father's house, poor, discouraged, disconsolate man, as sinners are indeed when they see themselves as they are, Jacob saw himself as he was. "Oh," said he, "I love God, but I have cut Him off from me, no hope now of my having the inheritance of the firstborn." He lays his head upon a rock for a pillow, and in the night season, lo, an angel comes to the discouraged man, and opens before him, what? The only provision He [God] has made whereby man can enter into the portals of bliss and have everlasting life. He sees a ladder, the [foot] of it is planted firmly upon the earth, its topmost round reaches unto the highest heaven, and God over it, flashing the light of His glory the whole length of that ladder, and [on] that ladder angels of God were descending and ascending.⁹*LtMs, Ms 86, 1894, par. 14*

There was the connection, there was the ladder, the representation

of Jesus Christ, that He comes to our earth, He takes men where they are, He saves them by His own merits, He hangs helpless man upon the infinite God, and through the sacrifice that He makes, He brings them back to Him, places upon them His divine nature, giving [man] moral power and moral qualifications that man may honor his Creator upon the earth, that he may climb every round of this ladder into the portals of glory.*9LtMs, Ms 86, 1894, par. 15*

Well, this Jacob saw, and when he woke, he [said], "Why, this is as the gate of heaven. God was in this place and I knew it not." [See *Genesis 28:17.*] What a happy man he was! He knew that he had had a communication from God. And any one of us who has received light from the throne of God, can but have a heart filled with praise, and thanksgiving, and honor to the Lord God of heaven. Well, this is the very ladder that reaches to the battlements of heaven, to the very threshold of glory. Now the question is, Will you climb? The question is, Will you follow the leader? Jesus Christ is our Pattern, the great Standard of moral character. Will [we] take Christ's example and follow it, or shall we take the example and practices and customs of the world?*9LtMs, Ms 86, 1894, par. 16*

Fathers and mothers, what are you going to do about it? [What] do you expect that after you let your children go into all the amusements, the sightseeing? The enemy will bring all the attractions that amount to nothing, the weariness of the flesh, [but there is] no satisfaction in it. Will you place their hands into the hands of the world, to dress after its fashion, to pattern after its customs, or will you educate them to know God, the only true God and Jesus Christ whom He has sent? Shall Christ [have] died for your children in vain?*9LtMs, Ms 86, 1894, par. 17*

Is there not enough in nature that you can see of God's handiwork? Look at the lofty trees; look at the spires of grass that clothe our earth with verdure, the green velvet carpet; look at the various flowers which our God has provided for us because He is a lover of the beautiful; the beautiful tints and coloring that He has given to some of these simple flowers. Who can copy it?*9LtMs, Ms 86, 1894, par. 18*

As I was in Colorado, they wished me to visit the art gallery; and

there so many would stand before the pictures entranced, praising the human artist, extolling the human artist. I was walking through the street, and I saw the glory of the sunset. There were the bright beams shining upon the snowcapped mountains, and there it looked as though the portals of heaven were open, and its glory was shining through. One after another were passing along never looking at the sight. My companion and myself were standing there in rapture. I could see God in it; I could see heaven's beauty; I could see heaven's glory shining forth, that we might take in the beautiful picture of what was within. They never looked. Well, that is the way God is treated.*9LtMs, Ms 86, 1894, par. 19*

How many go out in their gardens, and point their children to the beautiful flowers, and tell their children, "This is an expression of the love of God to you," pointing them to the tints, pointing them to the beautiful colors of the lovely flowers, and then pointing them up from nature to nature's God, the great Master Artist that has created the beauties in nature. Would not this be more profitable to your children than carrying them to all the shows and to everything which will have a demoralizing nature, and absorbing their attention so that they forget they have a God? Is that your work, fathers and mothers?*9LtMs, Ms 86, 1894, par. 20*

I was passing down on the cars in the streets of Maine, and I heard quite an ado of a little company there, and I wondered what it could be. My husband and myself were thinking about the matter. What was it? A little girl was just coming out. Her dress was five hundred dollars in our American money. I looked, and there was a wee little mite of a girl, seven years old, and she was coming out this way, a soul for whom Christ the Son of the infinite God had died. And that was the way the mother was treating the property of God, in the place of educating and training that child, that all its mind, all its powers, might be devoted to Jesus Christ, our Advocate, our Surety, our Substitute, the Lamb of God who taketh away the sins of the world. Instead of doing this, she was putting the little tiny mite of humanity right into the arms of Satan. We have another work to do, mothers. We have another work to do, fathers.*9LtMs, Ms 86, 1894, par. 21*

A solemn responsibility is upon you who have brought children into

the world, to educate, and train, and discipline them, to show them how they should stand in this world to make the world noble and better, to elevate, to ennoble, in the place of running right into all their amusements and selfishness and expenditure, of what? My money, you may say. It is not your money at all. It is God's money. It is lent you in trust, and what for? that you should elevate humanity, that you should feed the hungry, that you should clothe the naked, that you should teach, teach, educate, line upon line, precept upon precept, here a little, and there a little, patiently, perseveringly, tenderly, kindly, with the love of Christ in your hearts. Teach them in the home true courtesy, teach them in their homes true politeness, teach them how to be helpful and to keep busy.*9LtMs, Ms 86, 1894, par. 22*

Teach them they are not in this world as mere butterflies, that they are here that they may form a character after the pattern of Jesus Christ, and that they may have that life which measures with the life of God, that life which runs parallel with Jehovah's, an immortal inheritance, incorruptible, undefiled, and that fadeth not away. Suppose you balance that child in the ways, the practices, and the customs of the world. Christ told you not to do it. "Whose adorning, let it not be the plaiting of the hair, the putting on of gold, and of jewelry, but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [*1 Peter 3:3, 4.*]*9LtMs, Ms 86, 1894, par. 23*

We want a life after this life of sin and sorrow and affliction shall close. I point you to Jesus; I point you to His Word. I will say to you that if you will educate and train your children here for the future immortal life, who do you have to help you? Jesus Christ. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [*Matthew 19:14.*] This is our work, and then what, fathers and mothers? You have the children entrusted to your God to help you in the missionary efforts. Every soul that has tasted of the love of God, every soul that has given their life to Jesus Christ, everyone of these souls, why they are to be prepared with refinement of character, they are to be refined to holiness, to purity.*9LtMs, Ms 86, 1894, par. 24*

Fathers and mothers are the teachers of their children, and while they shall feel the responsibility, they will be in the position to be learners. Where? In the school of Christ, to be educated in the home life, and they can take their children into the church, and there they can hear the living testimony borne of the Spirit of God that is fitting and preparing them for the future immortal life. They are soldiers, but not to be swayed independent of God, they stand in moral power not influenced by the iniquity and the sins that abound in this degenerate age.*9LtMs, Ms 86, 1894, par. 25*

It is high time that we begin to inquire, "Will my work bear the benediction of God: '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.*] What is that? "Who for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of God." [*Hebrews 12:2.*] We want to be with Christ at the right hand of God. We want that joy that was Christ's joy of being a blessing to humanity. We must be uplifters; we must not be destroyers. We must not be of that character which will destroy the property for which Christ has given His life. He wants us to be what? Counteractors of His work? Co-laborers with Jesus Christ. "Ye are laborers together with Christ." [See *1 Corinthians 3:9.*] How? when you walk in Christ's lines. When? when you separate your children from the contaminating and poisonous influence of this corrupt age, when you separate them from society which will talk infidelity, which will talk pleasure. But where is the Christ, where is His light and example?*9LtMs, Ms 86, 1894, par. 26*

God help the fathers, God help the mothers, and He is ready to do it, He is willing to do it, He wants to do it. Will you come to Him? God has placed His cross between the world and heaven. Look and behold the God of heaven with angels, with archangels, with cherubim and seraphim; behold them in solemn track as they march to the cross of Calvary, and the Father bows in recognition. Here mercy and truth have met together, and righteousness and peace have kissed each other. Here is the salvation of the human race. It is here you are to bring the sins across the gulf. Sinners, roll them into the sepulchre. Sinners, come to Jesus Christ in repentance, and find pardon, and mercy, and forgiveness. Let your name be

traced here in honor of the world, and it soon will be effaced; put it into the book of life, and it is to be immortalized to live among the heavenly angels.*9LtMs, Ms 86, 1894, par. 27*

It becomes us to consider the road we are traveling. Is it the road that leads heavenward, or the road that leads to perdition? And now I will not detain this congregation, but I want to say that the gift of God is eternal life, and we want you should have life, we want you should have happiness, we want you should have peace; and we ask you to consider which road you are traveling. There is a crown of immortal glory that is presented to every one who will overcome the world, the flesh, and the devil. This is the warfare. Christ will stand to help you at every step. Angels of God will be around about you; the heavenly instrumentalities are working with man; Jesus Christ has given His divine nature to man if they lay hold upon it by faith, that through the merits of Jesus Christ, every soul may win immortal life. Will you have it?*9LtMs, Ms 86, 1894, par. 28*

I see matchless charms in Jesus. I see that which my soul desires; it is immortal glory, and we want you should have it, we want that you should dwell in His presence, we want you to see the king in His beauty, we want you to behold His matchless charms, and we ask you to give to Jesus your mental, your moral, your physical powers, and this is all we ask of you; lay them at His feet, and use them in His service. Win souls to Jesus Christ, and this is all that He asks of you. What has He given? His life. What will you give to Him? Your life. Give it to Him; and let Him use it as shall be for His name's glory. You will have peace here, He will be formed within the hope of glory, and you will have an eternal reward when this life shall close in the morning of the resurrection.*9LtMs, Ms 86, 1894, par. 29*

When the dead shall come forth, then you can cry a victory over death and the grave, and the gates of heaven will be open before you, and the eternal reward will be yours. Is it not enough? It is enough. Christ shall not have died for me in vain. Can you say this, that Christ shall not die for me in vain? Let every one be able to say, "I want to praise Him, and I will praise Him with an immortal tongue."*9LtMs, Ms 86, 1894, par. 30*

Ms 87, 1894

Our Duty to the Poor and Afflicted

NP

1894

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“Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he has promised to them that love him? ... If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?”
[*James 2:5, 15, 16.*]9LtMs, Ms 87, 1894, par. 1

I make an appeal to my brethren in the faith, and urge them to cultivate tenderness of heart. Whatever may be your calling or position, if you cherish selfishness and covetousness, the displeasure of the Lord will be upon you. Do not make the work and cause of God an excuse for dealing closely and selfishly with any one, even if transacting business that has do to with His work. God will accept nothing in the line of gain that is brought into His treasury through selfish transaction. Every act in connection with His work is to bear divine inspection. Every sharp transaction, every attempt to take advantage of a man who is under pressure of circumstances, every plan to purchase his land or property for a sum beneath its value, will not be acceptable to God, even though the money gained is made an offering to His cause. The price of the blood of the only begotten Son of God has been paid for every man, and it is necessary to deal honestly, to deal with equity with every man in order to carry out the principles of the law of God.9LtMs, Ms 87, 1894, par. 2

The great principles contained in the law of God enjoin upon us the duty of loving God supremely and our neighbors as ourselves. Those who love God will keep the first four precepts of the Decalogue, which define the duty of man to his Creator. But in

carrying out this principle through the grace of Christ, we shall express in our characters the divine attributes, and will work out the love of God in all our dealing with our fellow men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] God gave His best gift to the world, and whosoever has the attributes of God will love his fellow men with the same love wherewith God has loved him. The Spirit of God dwelling in the heart, will be manifested in love to others.*9LtMs, Ms 87, 1894, par. 3*

In keeping the first four commandments, which reveal the duty of man to his God, the worshiper of God will find that he cannot cherish one fiber of the root of selfishness. He cannot do his duty to his God and practice oppression toward his fellow men. The second principle of the law is like unto the first, "Thou shalt love thy neighbor as thyself." "This do, and thou shalt live." [*Luke 10:27, 28.*] These are the words of Jesus Christ, from which there can be no departure on the part of any man, woman, or youth who would be a true Christian. It is obedience to the principles of the commandments of God that molds the character after the divine similitude. Those who render this obedience through the grace of Christ possess the attributes of the Saviour's character, and are partakers of the divine nature having escaped the corruption that is in the world through lust. [*2 Peter 1:4.*] The word "lust" here includes not only licentiousness, but covetousness, desire for position, love of money, and that which leads to false dealings and unjust practices.*9LtMs, Ms 87, 1894, par. 4*

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure enlightening the eyes. The fear of the Lord is clean, enduring forever, the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." [*Psalms 19:7-11.*] The people who keep God's commandments are to bring the law of God into their lives, and reveal its value in their characters; they are to be Christlike and show forth true charity.*9LtMs, Ms 87, 1894, par. 5*

“Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.” [*Deuteronomy 24:14, 15.*] “Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.” [*Leviticus 19:13.*] “Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth.” [*James 5:4.*]*9LtMs, Ms 87, 1894, par. 6*

The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications, for in so doing we fulfill the specifications of the law of God. If a brother who has labored disinterestedly for the cause of God becomes enfeebled in body, and is unable to do his work, let him not be dismissed and be obliged to get along the best way he can. Give him wages sufficient to support him, for remember he belongs to God’s family, and that ye are all brethren.*9LtMs, Ms 87, 1894, par. 7*

In the New Testament the world’s Redeemer has specified what constitutes pure religion in our dealings with our fellow men. Obeying the first four commandments with the whole soul causes us to render supreme love to God, and to become co-workers with God in carrying out the will of God toward our fellow men keeping the first four commandments makes us one with Christ, who gave His life as a ransom to deliver all from the thralldom of sin, and to make us free men and women in Him. The value of man is to be estimated at the price paid for his redemption.*9LtMs, Ms 87, 1894, par. 8*

The last six precepts of the Decalogue reveal the duty of man to his fellow men, and those who render obedience to the first four commandments will also carry out the injunctions of the last six. We are commanded to love our neighbors as ourselves. This command is not that we shall simply love those who think and believe exactly

as we think and believe. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow men, and lift up their souls unto vanity.⁹*LtMs, Ms 87, 1894, par. 9*

Men glory in themselves, and exalt themselves above their brethren. "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 exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [*Jeremiah 9:23, 24.*] "Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [*Isaiah 1:16, 17.*]⁹*LtMs, Ms 87, 1894, par. 10*

Can we wonder that the curse of God is upon the earth, upon man and beast, when His law is set aside as a thing of naught, and men are following the imagination of their own hearts as did the inhabitants of the world before the flood? All this foretells the coming of Christ and the end of all things. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:37-39.*]⁹*LtMs, Ms 87, 1894, par. 11*

Through selfish pride, through selfish gratification, the blessing of God has been shut away from men, and from His professed people, because they have despised His words, and have failed to relieve the sufferings of humanity. "Ye shall not therefore oppress one another but thou shalt fear thy God, for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety." [*Leviticus 25:17-19.*]⁹*LtMs, Ms 87, 1894, par. 12*

To those who are doers of the words of Christ, prosperity is insured. In obeying His words, you become workers together with God in uplifting, in blessing and strengthening the sons of men, cultivating good impulses, and uprooting that which is evil. Christ said, "Make the tree good, and its fruit good." [*Matthew 12:33.*] It is only practical piety that is of value. No spurious religionist will enter into the kingdom of heaven, and those who are genuine will bring forth the fruit that is found upon the Christian tree. The fruit found upon a tree is in harmony with its nature. This law prevails throughout the natural kingdom, and illustrates the truth found in the spiritual kingdom. When there is a decided change from a life of sin to one of purity, there will be a corresponding change in words and actions. Those who exercise faith, dwell in the presence of purity, and are one with Christ. Their life is hid with Christ in God.⁹*LtMs, Ms 87, 1894, par. 13*

"Blessed are the pure in heart; for they shall see God." [*Matthew 5:8.*] The pure in heart ever keep before them their invisible Lord, and they catch His Spirit; they love their Lord with all the heart, and exercise in their life the love that God has manifested toward all human beings. But "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 so to walk, even as he walked." [*1 John 2:4-6.*]⁹*LtMs, Ms 87, 1894, par. 14*

Let all read and understand the words of John in order that they may make no mistake. To what commandments is John referring? He says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 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." [*Verses 7-10.*]⁹*LtMs, Ms 87, 1894, par. 15*

"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 thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.” [*Leviticus 25:35, 36.*] How tenderly the Lord regards all who are suffering and in want! They are to be helped, not to be oppressed. “Thou shalt not give him thy money upon usury, nor lend him thine victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.” [*Verses 37, 38.*]*9LtMs, Ms 87, 1894, par. 16*

It would be well if every church would read in their assemblies in the Old Testament the lessons which Christ gave to the people. The Spirit and character of our Heavenly Father in His dealings with men [are] revealed through [these] lessons.*9LtMs, Ms 87, 1894, par. 17*

“If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shall surely lend him sufficient for his need, in that which he wanted. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou giveth him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine 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 that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I commend thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.” [*Deuteronomy 15:7-11.*]*9LtMs, Ms 87, 1894, par. 18*

In the Old Testament the very same principles were revealed as those which Christ gave in His sermon of the mount. The scribes and Pharisees knew so little of these principles through everyday practice that Christ’s sermon on the mount was as a new revelation to them, and sounded like heresy to their ears. They had misinterpreted the Scripture, and regarded the maxims and sayings of men that had passed to them from rabbi to rabbi, as having the

sanctity of inspiration. But the commands of men were not like the divine command, and better suited their carnal hearts. Jesus, who had instituted the law, knew just how far those professedly pious teachers had departed from the law, and how far they had made it void by the traditions. They had worshipped God in vain “teaching for doctrines the commandments of men.” [*Matthew 15:9.*]*9LtMs, Ms 87, 1894, par. 19*

Jesus revealed to them the far-reaching principles of the law of God. That which had been said by the rabbis of old time, though it had been oft repeated, and was hoary with age, though it was regarded by men as on a par with divine authority, [was] put in contrast with His own divine principles. The lessons He had taught to Israel in the Old Testament, He repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all to whom they came in contact. Had the Israelites practiced the lessons which Christ spoke from the pillar of cloud, there would have been no oppression of man toward his fellow men.*9LtMs, Ms 87, 1894, par. 20*

Jesus had said in the Old Testament, “Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow’s raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes in thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.” [*Deuteronomy 24:17-22.*]*9LtMs, Ms 87, 1894, par. 21*

If Israel had carried out the will of God that had been made known unto them, they would have had resting upon them the blessing promised to the pure in heart. They would have seen God, and by

beholding Him would have become like Him in character. The ever-working principle and power of the Holy Spirit would have wrought upon human nature, till the heart was changed and the character conformed to the likeness of Christ's character. In daily doing the words of Christ, it becomes a pleasure to do His will. Christ came to our world to live out the law of God, to be our Pattern in all things. He placed Himself between the mercyseat, and the vast number of heartless worshippers who were full of ostentation, pride, and vanity, and by His lessons of truth, which were eloquent with simplicity, He impressed the people with the necessity of spiritual worship.⁹*LtMs, Ms 87, 1894, par. 22*

His lessons were impressive, beautiful, and weighty with importance, and yet so simple that a child could understand them. The truth He presented was so deep that the wisest and most accomplished teacher could never exhaust it. Those who work as seeing the invisible will always preserve simplicity, charging the simplest words with the power of the grandest truths. It was with this kind of teaching that the Lord Jesus exposed and brought to confusion the theories of the most learned. The spotlessness of His character, untainted with sin, unmarred by a wrinkle, revealed the marked contrast there was between His religion and the pious pretensions of the Pharisees. They could not tolerate Jesus.⁹*LtMs, Ms 87, 1894, par. 23*

Though no fault could be found with Christ, He was rejected of men. With all his accusing power, Satan assaulted Him, and could find nothing in Him to condemn. Judas, who betrayed Him was constrained to own that he had betrayed innocent blood. Pilate, though he passed the [sentence] of condemnation upon Him, declared that he found no fault in Him. Pilate's wife sent word to the Roman governor, saying, "Have nothing to do with that just man: for I have suffered many things this day [in a dream] because of him." [*Matthew 27:19.*] This was the character of the great Teacher who has commanded us to treat our brethren with tenderness and compassion. Shall we disregard His words, and choosing impurity of heart, fail to see God? In failing to obey the words of Christ we become hardhearted, insensible to the woe of our fellow men and lack tenderness and love.⁹*LtMs, Ms 87, 1894, par. 24*

I address those who are [in] responsible positions. How stands your record when compared with the Scripture of the Old and New Testament? None of your excuses for neglect of obeying the Word of God just as it reads, will stand before heaven. When you employ a man in any branch of the work, and he does his best, and still falls into decay, and his wife and children are caused to suffer, you may pass judgment upon him because he is not successful in his work, and you may allow the cry of this brother and his family to come up against you into the ears of God; but remember that as you judge, you shall be judged, and as you measure unto others, it shall be measured unto you again.*9LtMs, Ms 87, 1894, par. 25*

Are you not afraid that the Lord will bring you over the very same ground upon which your brother has fallen? Your brother was of just as much value in the sight of God as you were yourself, for there is no respect of persons with God. He strips off the tinsel, the glitter, and the show with which men have clothed themselves, and beholds them in their true character. He allows those who boast themselves to pass through the strait places in which others have fallen, that they may be tested and tried upon the very points in which others have failed, that they may understand what it is to be regarded with indifference, contempt, and scorn. When others failed in the same place, they did not help, strengthen, and bless; but turned from them in heart, and regarded not their situation.*9LtMs, Ms 87, 1894, par. 26*

The Lord has represented Himself as an householder who left his goods with his servants, instructing them to trade upon them for his advantage. "He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come ... And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." [*Luke 19:13, 15.*] The Lord has given talents to His servants according to their several ability, and He means that they shall be good stewards of their Lord's goods. In carrying out the principles of the law of His government, they will put their talents to good use in distributing to the poor, in manifesting the compassion and love of Christ to their fellow men. Those who do this will hear from His lips the benediction, "Well done, thou good

and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.” [*Matthew 25:21.*]9LtMs, Ms 87, 1894, par. 27

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” [*Luke 10:25.*] Here is a plain, decided question, asked before a large company, among whom were those who were watching to catch any word from the lips of Christ that they might turn against Him. Jesus understood just how to adapt Himself to the situation, and He asked a question of the lawyer, that will place upon him the responsibility of answering his own inquiry.9LtMs, Ms 87, 1894, par. 28

“And he said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy might; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, passed by on the other side.9LtMs, Ms 87, 1894, par. 29

“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will pay you. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” [*Verses 26-37.*]9LtMs, Ms 87, 1894, par. 30

Christ gave this lesson to those who claim to be expositors of the

law of God. From His explanation it was evident that conformity to their rigorous ceremonies, the outward show of religion, would not make them fit subjects for the kingdom of heaven. The principles which must be wrought out in the life [are] supreme love to God and impartial love to men. The lawyer answered his own question by declaring that the law must be practiced. But did Christ say to him, "This preach, and thou shalt live"? no; "This do and thou shalt live." [Verse 28.] The lawyer found himself a law-breaker, and was convicted under the searching lesson that Christ gave them; for while he understood the righteousness of the law he failed to show the mercy that the law enjoined. While he understood the letter of the law, he had not been of doer of its precepts. Convicted of his sin, repentance was demanded; but instead of repenting he sought to justify his course by asking Christ, "Who is my neighbor?" [Verse 29.] *9LtMs, Ms 87, 1894, par. 31*

The Lord presented a case of a poor man who had actually been wounded and left of robbers to die by the wayside. The priest and the Levite who had passed by on the other side were in that very company who listened to the words of Christ, and their actions were presented before them in their true colors. The priest and the Levite were passing along the road from Jerusalem to Jericho, and by chance they came upon this poor wounded man; but the Lord took occasion by this circumstance to test and prove them. *9LtMs, Ms 87, 1894, par. 32*

The Lord saw the man had been assailed by the robbers, who, being possessed with satanic attributes, had wounded and bruised and robbed their fellow man, and had left him helpless and dying, caring not what became of him. They would have killed him had they not feared that they would be discovered, so they hurried away with their spoil. Christ says that not a sparrow falls to the ground without our heavenly Father's notice; but here was a man who had been greatly injured by his fellow men, and would God not look upon his affliction? Had those who injured him respected and obeyed the laws of God, they would have loved their neighbor as themselves. They would have treated their neighbor as they desired to be treated. But acting out the impulses of their sinful, corrupt nature, acting as though there were no law to forbid their cruelty, they cared neither for God or their neighbor, and left the wounded

man by the wayside to die.⁹*LtMs, Ms 87, 1894, par. 33*

In His providence the Lord brings a priest, to whom is committed the work of ministering in behalf of the people, over the same road where the sick and suffering men lay in a dying condition. A faithful priest is to be pitiful, to be imbued with the Spirit of God, filled with mercy, compassion, and love toward all. There is no one to witness his actions, and put to the test, he will reveal the true nature of his character, and make it manifest before the universe of heaven whether he is fit for the sacred office. The angels look upon the distress of God's family upon the earth, and they are prepared to co-operate with human agents in relieving oppression and suffering. They will co-operate with those, who "break every yoke," who "bring the poor that are cast out into thine house," who, "when they see the naked, that thou cover him; and hide not thyself from thine own flesh." [*Isaiah 58:6, 7.*]⁹*LtMs, Ms 87, 1894, par. 34*

To leave a suffering neighbor unrelieved is a breach of the law of God. God brought that priest along that way, in order that with his own eye he might see a case that needed mercy and help; but the priest, though given a holy office, whose work it was to bestow mercy and do good, passes by on the other side. His character was developed in its true nature before the angels of God. For a pretense he could make long prayers, but he could not keep the principles of the law of God in loving God with all his heart and his neighbor as himself. The Levite was of the same tribe as was the wounded, bruised sufferer.⁹*LtMs, Ms 87, 1894, par. 35*

All heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wishes he had not come that way, so that he need not have seen this man who was wounded and bruised, naked and perishing, and in want of help from his fellow men. He passed on his way persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side.⁹*LtMs, Ms 87, 1894, par. 36*

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward men and beast. While the law of God requires supreme love to God and impartial love to our neighbors, yet its far-reaching requirements also take in the dumb creature [that] cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again." [*Deuteronomy 22:4.*] He who loves God will not only love his fellow men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering.*9LtMs, Ms 87, 1894, par. 37*

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellow man, he introduced the good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him, for he was a doer of the law. This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves. As a teacher of the law who had not practiced the principles of the law, the lawyer stood self-convicted while hearing of the exercise of mercy on the part of a Samaritan whom they despised.*9LtMs, Ms 87, 1894, par. 38*

The Samaritans had been excommunicated from the church, and the Jews were educated to cast contempt upon them, and yet it was one of this hated people, who had acted out the principles of the law. Christ laid open before them their cruel selfishness and hardheartedness, for while teaching the precepts of the law of God, they were not obeying the invisible Leader and Instructor of the hosts of Israel as they journeyed in the wilderness. But the Samaritan, who was one of the despised people, cared for his suffering brother, and did not pass by on the other side. He treated his neighbor as he would want to be treated were he in a similar condition.*9LtMs, Ms 87, 1894, par. 39*

By this parable the duty of man to his fellow man is forever settled. We are to care for every case of suffering, and to look upon ourselves as God's agents to relieve the needy to the very

uttermost of our ability. We are to be laborers together with God. There are some who manifest great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love.*9LtMs, Ms 87, 1894, par. 40*

With earnest hearts, let us inquire, Who is my neighbor? Our neighbors are not merely our neighbors and special friends, [they] are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely, and our neighbors as ourselves.*9LtMs, Ms 87, 1894, par. 41*

Ms 88, 1894

Words to the Young

NP

1894

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“For ye are the temples 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; and I will receive you; and be a father unto you ... saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 *Corinthians 6:16-7:1*.] What large and comprehensive promises God has given us in His Word. Because of the great goodness of God to us, we can say with Paul, “I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.” [*Romans 1:14*.] *9LtMs, Ms 88, 1894, par. 1*

I wish to impress upon the youth the fact that God has claims upon you, and has made provision so that you need not fail nor be discouraged. Many fail to recognize the claims that God has upon them. They profess to be sons and daughters of God, but they do not behave as children of God. They argue that their evil habits and customs, which they followed when they served under the black banner of the prince of darkness, must be excused on the ground of their weakness, while they claim that “it is their way.” Their natural irreverence and lack of respect for those in positions of trust, their objectionable hereditary traits of character, they choose to retain as idols. *9LtMs, Ms 88, 1894, par. 2*

When a soul is truly converted, old habits and natural evil besetments are done away in Christ Jesus, and all things become new. Among those who profess to be servants of Christ, an earnest purpose should be cultivated, such as Daniel manifested in the

courts of Babylon. He knew that God was his strength and his shield, his front guard and his rear guard. Amid the corruptions that surrounded him in the courts of Babylon, he kept himself free from those sights and sounds which would allure him, and draw him into temptation. When his duties required that he be present at scenes of revelry, intemperance, and basest idolatry, he cultivated the habit of silent prayer, and thus he was kept by the power of God.⁹*LtMs, Ms 88, 1894, par. 3*

To have the mind uplifted to God will be a benefit in all times and in all places. In place of permitting the imagination to fill the mind with daydreams and aircastles, let the soul cultivate the habit of contemplating the world's Redeemer. When the mind is thus filled, the soul will thus continue in prayer, and watch unto the same with thanksgiving; and the believer in Christ will be able to bring forth good things from the treasure of the heart, speaking of Christ, His mercy, His love, and compassion. God will give wisdom to such a soul, as He gave it to Daniel, making manifest to him how he ought to speak, and how he ought to walk in wisdom toward them that are without, redeeming the time. He will see meaning in the apostle's injunction, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." [*Colossians 4:6.*] "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. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." [*1 Peter 3:15, 16.*]⁹*LtMs, Ms 88, 1894, par. 4*

Hold the truth firmly by the hand of faith in righteousness, for the great need at this time among those who profess to know the truth is an individual application of the truth to the experience. The question you should put to your soul is, "Is Christ my Saviour? Is the sanctification of the Spirit in [my] life? Do I by faith behold Christ Jesus as my atoning Sacrifice, my only hope?" Help has been laid upon One that is mighty. Jesus has given His life that every soul might have abundant help in Him. Provision has been made whereby every soul that is struggling under sinful practices, may be made free from sin. "Behold the Lamb of God, which taketh away

the sin of the world.” [*John 1:29.*]*9LtMs, Ms 88, 1894, par. 5*

The Christian is not to retain his sinful habits and cherish his defects of character; but he is to be renewed in the spirit of his mind after the divine similitude. Whatever may be the nature of your defects, the Spirit of the Lord will enable you to discern them, and grace will be given you whereby they may be overcome. Through the merits of the blood of Christ, you may be a conqueror, yes more than a conqueror.*9LtMs, Ms 88, 1894, par. 6*

Will you who read these words resolve that you will never again seek to excuse your defects of character by saying, “It is my way”? Let no one declare, “I cannot change my natural habits and tendencies.” The truth must be admitted into the soul, and it will work the sanctification of the character. It will refine and elevate the life, and fit you for an entrance into the mansions which Jesus has gone to prepare for those who love Him.*9LtMs, Ms 88, 1894, par. 7*

Heaven is worth everything to us, and if we lose heaven, we lose all. Then let no deception take possession of your mind, and hold you in bondage to any sinful practice, for in so doing you will have a spurious kind of religion.*9LtMs, Ms 88, 1894, par. 8*

The heart in which Jesus makes His abode will be quickened, purified, guided and ruled by the Holy Spirit, and the human agent will make strenuous efforts to bring his character into harmony with God. He will avoid everything that is contrary to the revealed will and mind of God. The Lord says to us, “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. If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? 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 11:9-13.*]*9LtMs, Ms 88, 1894, par. 9*

How much better it is for poor souls to give up their idols, and to bring themselves to the light. Let those who profess to know the truth plead with God, and instead of talking to no profit, ask the Lord

to reveal to you yourself; place your life under His searching eye, and when He lays hold upon your case, you will see that you have made grievous mistakes, and what you suppose was of little importance was offensive in the sight of Heaven. You will see that there is a decided need of thorough transformation of character. You will realize that you must put away the evil of your doings, and co-operate with God, and heavenly angels who are sent to minister unto those who shall be heirs of salvation.⁹*LtMs, Ms 88, 1894, par. 10*

The apostle says of those who profess to serve Jesus, “Ye are laborers together with God.” [*1 Corinthians 3:9.*] All our ability, all our talents are to be brought into working order in union with divine agencies, or we shall never be overcomers, and inherit eternal life. Self must die. Every practice, every habit, that has a harmful tendency, however innocent it may be regarded by the world, must be battled with until overcome, that the human agent may perfect a character after the divine Pattern. The apostle says, “Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless (you must be blameless in order to be harmless), the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [*Philippians 2:12-16.*]⁹*LtMs, Ms 88, 1894, par. 11*

The crooked ways, the perverse doings of those around us, are not to dim the luster of our piety, or to lead us to conform our habits to, and assimilate our customs and practices with, the world’s. Let the prayer go forth from the lips of those who claim to be the sons and daughters of God, “Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” [*Psalms 139:23, 24.*]⁹*LtMs, Ms 88, 1894, par. 12*

“Search me, O God! my actions try,
And let my life appear,
As seen by thine all-searching eye

To mine my ways make clear.
Search all my [ways], and know my heart,
Who only canst make known,
And let the deep, the hidden part
To me be fully known.
Throw light within the darkened cells,
Where passion reigns within,
Quicken my conscience till it feels
The loathsomeness of sin.
Search all my thoughts, the secret springs,
The motives that control,
The chamber where polluted things
Hold empire o'er my soul.
Search, till thy fiery glance has cast
Its holy light through all,
And I by grace at last am brought
Before thy face to fall.
Thus prostrate I shall learn of thee
What now I feebly prove,
That God alone in Christ can be
Unutterable love." *9LtMs, Ms 88, 1894, par. 13*

Ms 89, 1894

Self-Discipline Necessary to Parents

NP

1894

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It is the work of parents to educate and discipline themselves, in order that they may educate and discipline their children. Let parents remember that they have transmitted to their children their own hereditary tendencies. Let them deal sharply with themselves as they see themselves mirrored in the dispositions of their children. Let parents open the door of their own hearts to Jesus, that His love and grace may take possession of the soul, and bring their will and ways into conformity to Christ's will and ways; then they will be able to impart divine instruction to their children.*9LtMs, Ms 89, 1894, par.*

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It is a mistake for parents to notice every little defect in the manners of their children. They should not criticize them continually, but when they see wrong traits of character developing, they should make most strenuous efforts to correct the wrong by strengthening traits of an opposite nature. If you roughly lay hold on these disagreeable developments, and battle with them concerning their objectionable traits, you will be in danger of causing two evils to exist in trying to eradicate one. When children are inclined toward evil, seek to draw their minds away from the things that will mar them, and turn their attention in a different channel.*9LtMs, Ms 89, 1894, par. 2*

If you would train a precious pink, or rose, or lily, how would you minister to it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the boughs, but by little attentions oft repeated. He moistened the soil and protected [the plants] from the fierce blasts and from the scorching sun, and by

His miraculous power, God caused the plants to flourish and to blossom into loveliness. Parents should follow the method of the gardener in dealing with their children, and if the grace of Christ is in the heart, parents will seek in various ways to educate and train their children, to fashion their characters after the divine model. Parents should not be satisfied until they see the image of the divine in the characters of their children. They may give God all the glory for their success, because it has been the grace of Jesus Christ that has made the fathers and mothers wise to train their children.*9LtMs, Ms 89, 1894, par. 3*

That cannot be a happy home where love is not cultivated between husband and wife, between parents and children. If parents have been self-centered, and have trained their children in an atmosphere where love was not manifested in affectionate words and actions, then change the atmosphere of your home as quickly as possible. Let husbands love their wives, and let the wives see that they reverence their husbands. The plan of salvation was devised in order to transform the natural character, and fashion it after the divine image. When the grace of Christ is received in the heart, it will soften whatever is harsh, and subdue that which is coarse and unkind. Courtesy will be expressed in the affairs of home life. Let father and mother remember that they themselves are but grown up children. Though great light has shown upon their pathway, and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil surmisings! Because of their own mistakes and errors they should learn to deal gently with their erring children.*9LtMs, Ms 89, 1894, par. 4*

Just as you conduct yourself in your home life, you are registered in the books of heaven. He who would become a saint in heaven must first become a saint in his own family. If fathers and mothers are true Christians in the family, they will be useful members of the church, and be able to conduct affairs in the church and in society after the same manner in which they conduct their family concerns. Parents let not your religion be simply a profession, but let it become a reality.*9LtMs, Ms 89, 1894, par. 5*

When truth is brought into the inner sanctuary of the soul, it has a wonderful and powerful effect upon the life. It will expel love of self,

indulgence of self, hastiness and petulance of temper, sensitiveness and pride. These are the things that drive Christ from the heart, and when they are manifested in the life, the professors of religion cannot experience that noble joy that makes the servant of Christ free. He who professes to love the truth, and yet does not bring it into practical life, is bearing a heavy yoke. He admits the principles of truth to be right, and yet fails to carry them out in his actions, and thus cuts off his influence. He is subject to various caprices of his own natural character, and robs God of the service for which he was purchased by the precious blood of Christ.⁹*LtMs, Ms 89, 1894, par. 6*

Until Christianity is planted in the heart, it cannot control the life, for it is the evil in the heart that must be corrected. It is not enough to have a form of Godliness without holiness to the Lord, for it is like cleansing the outside of the cup while impurities remain within. A mere belief of doctrines will not save a soul from death, however pure they may be, unless they are brought into contact with the life. The heart must be purified through obedience to the truth.⁹*LtMs, Ms 89, 1894, par. 7*

Parents, you need to study your Bibles in order to know how to bring up your children in the nurture and admonition of the Lord. You cannot continue to indulge in your fitful manner of managing your children, and yet be accounted as true and faithful to God. You must watch for the souls of your children as those that must give an account. You should consider it your duty before God to educate your children in some useful employment. They cannot be permitted to spend their lives in amusing themselves simply, without being exposed to temptation. You should train your children to orderly habits, teaching them to bear responsibilities according to their years. You should train them also in habits of economy, instructing them to bind about their wants and restrict their desires for indulgence in dress and holiday pleasures.⁹*LtMs, Ms 89, 1894, par. 8*

Parents who profess to believe the truth should earnestly strive for the salvation of their children, teaching them both by precept and example that “the fear of the Lord is the beginning of wisdom.” [*Proverbs 9:10.*] It is with God, who looks upon the heart, that we

have to do. Have the parents given their whole hearts to God? Have parents appreciated the countless blessings He has bestowed? Have they educated themselves in presenting gratitude offerings to God in response for all His blessings until their affections are set on things above, and not on things on the earth. The heart is the citadel of the whole man, and until the heart is wholly on the Lord's side, the enemy will find his strong hold there, and no human power can dislodge him. The Lord alone can do this work.*9LtMs, Ms 89, 1894, par. 9*

There are many professed Christian parents whose souls are preoccupied with so many other things that there is no room in the soul temple for the presence of Jesus. They have given to their idols the devotion that is due alone to God. The door of the heart is closed against the truth, and Christ is misrepresented in spirit, in character, and in actions. Their children are unconverted, wayward, and pleasure loving, and no recommendation to the truth. Should some of these youth be cut down with disease and have no opportunity to repent, they would be lost, forever lost. Their indulging in worldly follies and pleasures will not give their souls a fitness for the society of heavenly angels.*9LtMs, Ms 89, 1894, par. 10*

Souls are perishing because they have not an experimental knowledge of God and of Jesus Christ whom He has sent. Many sit under the sound of the gospel, but they do not take it as the truth, because parents keep practical religion apart from their lives. The glad tidings that should awaken every soul is of none effect to them. They are pointed to the Lamb of God who taketh away the sins of the world, but they say, There will be time enough tomorrow, and the bewitching power of sin holds them firmly in its grasp. As they cannot serve Christ and the world at the same time, they choose the service of sin and receive its wages.*9LtMs, Ms 89, 1894, par. 11*

My brethren and sisters, will you not face heavenward? Will you not open the chambers of the mind to the bright beams of the Sun of Righteousness? Will you not open the door of the heart and welcome Jesus in? There is healing in His wings. He will create the kindness and love in your heart that should be cherished and

exhibited in your family, and this love will not only embrace your own household, but will flow out to those around you in the church and the world. We do not plead for a manifestation of what the world calls courtesy, but for that courtesy which every one will take with [him] to the mansions of the blessed.*9LtMs, Ms 89, 1894, par. 12*

O what rays of softness and beauty shone forth in the daily life of our Saviour, and were revealed in all the associations which He cherished! There never was so perfect an illustration of genuine courtesy as that which was exemplified in the life of Jesus. He bids parents to come unto Him, and learn of Him; for He is meek and lowly of heart. He says to the children, "Suffer the little children to come unto me and forbid them not, for such is the kingdom of heaven." [*Matthew 19:14.*] Send them not to the rabbis, send them not to the Pharisees, but take the little children to Jesus for instruction and discipline.*9LtMs, Ms 89, 1894, par. 13*

Ms 90, 1894

Sustainers of the Liquor Traffic Responsible for its Results

NP

1894

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“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.*] Calvary is the estimate that heaven has placed upon the human soul. God gave Jesus, the richest gift of heaven, to pay the ransom price for the human family. If the veil could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see that there is no heavenly being indifferent to the joys and woes of any one of the human family.⁹*LtMs, Ms 90, 1894, par. 1*

The angels of God are commissioned to go through the length and breadth of the earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. But with what astonishment and horror do the angels look upon those who wear religion as a mask, and who would not put themselves to the trouble of contemplating the character of God or of understanding or obeying His will. They look with wonder upon those who will do as they please, following the imaginations of their own evil hearts; and it is registered that they lived and died, and had no regard for their human brotherhood, but supposed that God was like unto themselves, and would honor the rich, and esteem those who held high positions of trust; and they had little regard for those who were poor, ignorant, and afflicted. They did not wish to retain God in their knowledge, and they placed little restraint upon themselves in their unrighteous business and social relations. They gave no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and

substantial help. Thus it is that many live and die.⁹*LtMs, Ms 90, 1894, par. 2*

But how different is the action of the heavenly intelligences. The angels of God are sent to be in active communication with every part of the universe. They visit every part of the vast dominions of God, and work through a variety of channels for the blessing of every creature. He who gave His life for man is stooping down from His throne to catch every sound coming up from the human race, His purchased possession; and He approves or condemns every action according to its good or evil nature. He sends His angels to raise up the fallen and oppressed children of earth. They even visit those who aid the evil one in bringing degradation upon their fellow creatures, who act as if there were no God, no heaven, no hell. If these do not repent and reform, they will receive according to their evil works.⁹*LtMs, Ms 90, 1894, par. 3*

Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of His providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord. Although men have practiced injustice and cruelty, and have stirred up in their fellow men the worst passions of the human heart, although they have rejected and scoffed at the mercy of heaven, yet not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world.⁹*LtMs, Ms 90, 1894, par. 4*

I call upon the church and the world to say how God could have done more for the world than He has done. He “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*Verse 16.*] He has poured forth upon the world a flood of heavenly grace. The Lord gave the best gift of heaven, in which all heaven was contained. God so loved the world that he would not suffer it to be possible that the infinite One could do more than has been done. He bestowed a gift that was past all computation, a gift that aroused in Satan the demon spirit of jealousy, and settled him in his determination to make that gift of God of no avail to man through his

misrepresentation of the divine character. The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the image of Him who abides in the heart by faith.*9LtMs, Ms 90, 1894, par. 5*

In view of what God has done for the world in giving His beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellow man in originating and preserving the liquor traffic? Do those who are acting a leading part in making men drunkards realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus?*9LtMs, Ms 90, 1894, par. 6*

The world's Redeemer estimates the value of the human soul by the price which He has paid for it on Calvary's cross. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbor, he will be held accountable in the sight of heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation.*9LtMs, Ms 90, 1894, par. 7*

In enticing men to educate themselves in the liquor habit, the rumseller is effectually taking away the righteousness of the soul, and leading men to become the abject slaves of Satan. The Lord Jesus, the Prince of Life, is in controversy with Satan, the prince of darkness. Christ declares that His mission is to lift men up. He says, "I am not come to call the righteous, but sinners to repentance." [*Matthew 9:13.*] He healed the sick, and cleansed the leper, and cast out demons, "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." [*Luke 6:19.*]*9LtMs, Ms 90, 1894, par. 8*

Jesus left the royal courts of heaven, and laid aside His own glory, and clothed His divinity with humanity, that He might come into close connection with humanity, and by precept and example uplift and ennoble humanity, and restore in the human soul the lost

image of God. This is the work of Christ; but what is the influence of those who legalize the liquor traffic? What is the influence of those who put the bottle to their neighbor's lips? Contrast the work of the rumseller with the work of Jesus Christ, and you will be forced to admit that those who deal in liquor, and those who sustain the traffic, are working in copartnership with Satan. Through this business they are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. They will realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] They will realize that the Son of God submitted to a life of shame, contempt, and poverty, and for our sake became poor, that we through His poverty might be rich, might possess eternal riches; and knowing this, they will regard themselves as their brothers' keepers. *9LtMs, Ms 90, 1894, par. 9*

The rumseller takes the same position as did Cain, and says, "Am I my brother's keeper?" and God says to him, as He said to Cain, "The voice of thy brother's blood crieth unto me from the ground." [Genesis 4:9, 10.] Rumsellers will be held accountable for the wretchedness that has been brought into the homes of those who were weak in moral power, and who fall through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy. *9LtMs, Ms 90, 1894, par. 10*

He who has a care for the sparrow and notes it fall to the ground, who clothes the grass of the field, which today is, and tomorrow is cast into the oven, will not pass by those who have been formed in His own image, purchased with His own blood, and pay no heed to their suffering cries. God cares for all this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul. *9LtMs, Ms 90, 1894, par. 11*

The drunkard is capable of better things. God has intrusted to him talents with which to glorify God; but his fellow men have laid a snare for his soul, and built themselves up out of his property. They have lived in luxury while their poor brethren whom they have robbed, lived in poverty and degradation. But God will require for all this at the hand of him who has helped to speed the drunkard on the way to ruin. O, how many pleasure-lovers there are who spend their thousands of dollars to please and amuse themselves, and to gratify their fancies, while the world is full of distress and poverty.*9LtMs, Ms 90, 1894, par. 12*

The prophet describes these co-laborers with Satan, who are degrading those whom God is seeking to uplift. He says, "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore are they become great and waxen rich. They are waxen fat, they shine: yea, overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof." [*Jeremiah 5:25-31.*]*9LtMs, Ms 90, 1894, par. 13*

"Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape gatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the world of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord: I am weary of holding in: I will pour it out upon the children abroad, and upon the assembly of the young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to

covetousness; and from the prophet even unto the priest every one dealeth falsely.” [*Jeremiah 6:9-13.*]9*LtMs, Ms 90, 1894, par. 14*

The warnings and reproofs of the Word of God are fearfully applicable to the people of these last days, and every one will be judged by the light and privileges of the gospel. The advantages of this age are far greater than were the advantages of peoples that for ages have been an astonishment and a reproach before all heaven. Yet had these nations been privileged to have the light that shines upon us, they would have remained unto this day.9*LtMs, Ms 90, 1894, par. 15*

“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. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shall 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. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.” [*Matthew 11:21-24.*]9*LtMs, Ms 90, 1894, par. 16*

Ms 91, 1894

A Perpetual Memorial

NP

1894

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The law of God is immutable in its character, for "it is easier for heaven and earth to pass, than for one tittle of the law to fail." [*Luke 16:17*.] The law of God is a revelation of the divine will, a transcript of the divine character, and must forever endure. Not one command has been annulled; not a jot or a tittle of the law has been changed. The Psalmist says, "Forever, O Lord, thy word is settled in heaven." "All his commandments are sure. They stand fast forever and ever." [*Psalm 119:89; 111:7, 8*.] In the very bosom of the Decalogue is the fourth commandment, as it was proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [*Exodus 20:8-11*.] *9LtMs, Ms 91, 1894, par. 1*

The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In the sermon on the mount He said: "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*.] *9LtMs, Ms 91, 1894, par. 2*

Both by precept and example the Saviour taught the sacred

obligations of the Sabbath commandment. Throughout His ministry upon earth, no small share of His teaching was directed toward instructing men as to what was lawful to do upon the Sabbath day. He set aside the traditions of men, and because He did not concede to the perverted customs of the Jews, by which they heaped exactions upon the people in regard to the Sabbath, He was accused of Sabbath breaking. But this was a false charge for He declared that the works of mercy and necessity which He had done, were lawful works and in harmony with Sabbath keeping. In their ignorance and superstition, the Jews had condemned the guiltless. Are there not others who have followed this course and have charged Christ with Sabbath breaking, with violation of the law of God?⁹*LtMs, Ms 91, 1894, par. 3*

Jesus said at the close of His earthy ministry, "I have kept my Father's commandments, and abide in his love." [*John 15:10.*] Neither the Saviour nor His followers ever broke the law of the Sabbath. Had the Jews been able to sustain their charge against Christ as a Sabbath breaker, as they tried to do, they would have had no need of bringing false witnesses in order that they might secure His condemnation and death. But because no fault could be found with Him, in order to secure His death, it was necessary that men should perjure their souls by testifying to a lie.⁹*LtMs, Ms 91, 1894, par. 4*

Christ not only honored the Sabbath throughout His life upon the earth, but He provided that its sacred claims should be remembered and honored after His death and resurrection. When warning His disciples of the destruction of Jerusalem, which did not take place until forty years after His ascension, He said, "But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation, such as was not from the beginning of the world to this time." [*Matthew 24:20, 21.*] In accordance with His instruction, the followers of Christ were enabled to depart from the besieged city, and escape to the mountains, not taking their flight either in the winter, or upon the Sabbath day. After the death of Christ the disciples "rested the sabbath day according to the commandment." [*Luke 23:56.*] After the ascension of Christ, Paul the great apostle to the Gentiles preached to both Jews and Gentiles "on the sabbath day." [*Acts 13:14, 42, 44.*]⁹*LtMs, Ms 91,*

Then how can we account for the observance of the first day of the week by the majority of professed Christians, when the Bible presented no authority for this change either in the precepts or in the example of Christ or His followers? We can account for it in the fact that the world has followed the traditions of men instead of a "Thus saith the Lord." This has been the work that Satan has always sought to accomplish—to lead men away from the commandments of God to the veneration and obedience of the traditions of the world.*9LtMs, Ms 91, 1894, par. 6*

Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as "the old Jewish Sabbath." Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of His truth, the keepers of His law, the depository of His sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the Word of God, has come through the Jewish nation.*9LtMs, Ms 91, 1894, par. 7*

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law and the thunders of Sinai to the Jews, and when He appeared on earth as a man among men, He came and a descendent of Abraham. Shall we use the name argument concerning the Bible and Christ, and reject them as Jewish, as men do in rejecting the Sabbath of the Lord [our] God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one, as of the other.*9LtMs, Ms 91, 1894, par. 8*

But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "My holy day." [*Isaiah 58:13.*] Christ announced Himself as "the Lord of the Sabbath." [*Matthew 12:8.*]

Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; but Adam fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.*9LtMs, Ms 91, 1894, par. 9*

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Christ has given no hint that the seventh-day Sabbath has ever [been], or ever could be changed, and no apostolic example for the change from the seventh to the first day of the week can be cited. The custom of observing the first day of the week instead of the seventh day of divine appointment has no authority save that of tradition, popular custom, and the command of the Church of Rome. The Church of Rome has been the agent by which Satan has made this breach in the law of God, and turned the professed Christian world away from the precepts of Jehovah.*9LtMs, Ms 91, 1894, par. 10*

Through his insinuation men made the claim that because Christ rose from the dead on the first day of the week, therefore the first day of the week should be celebrated as the Christian Sabbath, but the Scriptures give no authority for this manner of reasoning. The prince of evil well knew that could he set aside the true foundation for Sabbath observance, he could make the fourth commandment of no significance in the minds of men. Thus under the pretence of honoring Christ, Satan succeeds in tearing down God's great memorial, turning the minds of men away from their Creator in a false zeal for a spurious institution. He led the Jews to have a false zeal for the Sabbath, and then induced them to reject Christ the Lord of the Sabbath.*9LtMs, Ms 91, 1894, par. 11*

Satan's chief agent in bringing about the rejection of the fourth commandment, and the [instituting of] the first day of the week as a

day of rest, has been the Roman Catholic Church. The Roman Catholic Church does not deny the part she has acted in this change, but makes a boast of her power as shown in the change which she has brought about in the world. Papists acknowledge that the Bible gives no sanction to this change, and that Protestants have no Scriptural authority for Sunday worship. The Catholic Church changed the day of rest from the seventh to the first day, and without the shadow of divine sanction it has been accepted by almost all the Protestant churches, and Rome, pointing to the adherents of her doctrines, claims the supremacy.*9LtMs, Ms 91, 1894, par. 12*

In changing the fourth precept of God's law, the papal power has thoughtfully able to exalt itself "above all that is called God, or that is worshipped." [2 *Thessalonians 2:4*.] This was the very work that the prophesy foretold would be done by this power. In trampling upon the fourth commandment, the first commandment is broken. Their idolatry is similar to that of Israel's when she substitute that which her own had made for the living and true God, and followed after the example of Egypt; for when the Catholics substitute a sabbath of their own making for that which God commanded, they too worship that which their own hands have made, and follow the example of the heathen who worshipped the Sun on the first day of the week.*9LtMs, Ms 91, 1894, par. 13*

Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course, and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, "I will give you better laws than those of Jehovah." What an insult is this to the God of heaven!*9LtMs, Ms 91, 1894, par. 14*

Many thousands who have accepted the change made in the day of

rest have done so ignorantly, and unwittingly have placed themselves under the banner of the prince of darkness. The Christian church has accepted the false sabbath, but the day of light has dawned, and though the times of this ignorance God winked at, He now commandeth men every where to repent. It is demonstrated that no change is necessary in the law of God. Were there a change needed in the law of God, and could such a change be made, the rebellion of Satan would be justified, and the universe would have to concerned that satan was wiser than God, and had a right to supreme authority. But Jesus came to magnify the law and to make it honorable, and his death on Calvary in the sinner's behalf proves the immutability of the law of heaven.⁹*LtMs, Ms 91, 1894, par. 15*

The work of the papal church was to be exactly of an opposite character to that of Christ. Daniel in holy vision saw that he "would think to change times and laws." [*Daniel 7:25.*] The laws of God and the time of God were to be changed by this antichristian power. The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophecy it is plainly shown that this papal power would with deliberate intention change the law of God.⁹*LtMs, Ms 91, 1894, par. 16*

In the Catholic catechisms the second commandment is not taught as obligatory, but for this change they do not hold themselves responsible of intention to change the law, as they declare that the whole significance of the precept is all contained in the first commandment. But the change of the fourth commandment, the instigation of the first day of the week as the Sabbath instead of the seventh day, is a change for which she holds herself responsible of intention to change, and makes a boast of her power, because the whole professed Christian world acknowledges her mandate in this particular. It is by thus trampling upon God's commandments (sin is the transgression of the law) that the Roman church has proved his right to the title given in prophesy to one who shall be the "mystery of lawlessness." [*2 Thessalonians 2:7.*]⁹*LtMs, Ms 91, 1894, par. 17*

The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday

institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven—prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver. God instituted the Sabbath as a sign of His authority and power, and the papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction.⁹*LtMs, Ms 91, 1894, par. 18*

The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshippers even in the Catholic Church, and while this ignorance and integrity remains, God accepts their sincerity, but when light shall fall upon their pathway, God requires them to come into harmony with His law, and to observe the sabbath of His appointing.⁹*LtMs, Ms 91, 1894, par. 19*

The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with His glory. The cry is sounding to the honest in heart to “come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.” [*2 Corinthians 6:17, 18.*] “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.” [*Revelation 18:4, 5.*] “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” [*Revelation 14:12.*]⁹*LtMs, Ms 91, 1894, par. 20*

Ms 92, 1894

Delusions of the Last Days

NP

1894

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“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.” [1 Timothy 4:1, 2.] Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [1 Timothy 3:16.] There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made. *9LtMs, Ms 92, 1894, par.*

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In denying the miraculous incarnation of Christ, many turn from other truths of heavenly origin, and accept fables of Satan's invention. They lose spiritual discernment, and practice that which is brought to them and impressed upon their minds through the agency of Satan. As the convict is branded and defaced by a hot iron, so their consciences are seared and marred by sin. They proclaim their own righteousness, and exalt themselves before the people in order to gain confidence and to draw to their side those who have not received the love of the truth. *9LtMs, Ms 92, 1894, par. 2*

“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 longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.” [2 Timothy 4:1-4.]*9LtMs, Ms 92, 1894, par. 3*

Spiritualism is about to take the world captive. There are many who think that spiritualism is upheld through trickery and imposture; but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of spiritualism in the future. The foundation for the success of spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed, as Bible doctrines, falsehoods that have originated from the arch deceiver. The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet these theory is affirmed as truth. Through this false doctrine, the way has been opened for the spirits of devils to deceive the people is representing themselves as the dead. Satanic agencies personate the dead, and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees, he uses all manner of deception.*9LtMs, Ms 92, 1894, par. 4*

The signs and wonders of spiritualism will become more and more pronounced as the professed Christian world rejects the plainly revealed truth of the Word of God, and refuse to be guided by a plain “Thus saith the Lord,” accepting instead the doctrines and the commandments of men. Through rejecting light and truth, many are deciding their destiny for eternal death; and as men reject truth, the Spirit of God will gradually withdraw itself from the earth, and the prince of this earth will have more and more control over his subjects. He will show great signs and wonders as credentials of his divine claims, and through spiritualism will work against Christ and His agencies.*9LtMs, Ms 92, 1894, par. 5*

The Scriptures positively forbid intercourse with evil angels on the supposition of communion with the dead. Through this deception

Satan can educate souls in his school of falsehood, and make of none effect the lessons that Christ could teach which, if practiced, would result in the eternal life of those who obey. Satan is seeking to form a great confederacy of evil by uniting fallen men and fallen angels. But the Lord says, “when they shall say unto you, seek unto them that have familiar spirits and unto wizards, and that matter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony, if they speak not according to his word, it is because there is no light in them.” [*Isaiah 8:19, 20.*] “And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among the people.” “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God.” [*Leviticus 20:6; 19:31.*]*9LtMs, Ms 92, 1894, par. 6*

The great power that attends spiritualism has its origin in the great leading rebel, Satan, the prince of devils. It is through his artifice that evil angels have been able to substitute themselves for the dead, and through lying hypocrisy, they have led men to have intercourse with devils. Those who commune with the supposed spirits of the dead are communing with those who will have a corrupting, demoralizing power upon the mind. Christ commanded that we should have no intercourse with sorcerers and with those who have familiar spirits. This class are represented in the Gospel as among those who shall perish in their iniquity—“the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.” [*Revelation 21:8.*]*9LtMs, Ms 92, 1894, par. 7*

For years spiritualism has been growing in strength and gaining in popularity by advocating a certain kind of faith in Christ, and thus many Protestants are becoming infatuated with this mystery of iniquity. It is little wonder that they are deluded when they persistently retain the error that, as soon as the breath leaves the body, the spirit goes immediately to heaven or hell. Through the hold this doctrine has upon them the way is prepared for the delusive working of the prince of the power of the air.*9LtMs, Ms 92, 1894, par. 8*

Satan personated the serpent in Eden, regarding this creature as best adapted for his line of temptations. Satan has been increasing in skillful methods of constantly practicing upon the human mind. It is his one purpose to complete the work which he began in Eden, and work the ruin of mankind. Through his mysterious workings he can insinuate himself into the circles of the most educated and refined; for he was once an exalted being, in a high position of responsibility among the heavenly hosts. It is a mistake to represent him as a monstrous being with hoofs and horns, for he is still a fallen angel. He is capable of mingling the highest intellectual greatness with the basest cruelty and the most degrading corruption. If he had not this power, many would escape his snares, who are now charmed with his attractive representations and taken captive by his delusions.*9LtMs, Ms 92, 1894, par. 9*

As the Spirit of God shall be withdrawn from the earth, his [Satan's] power will be more and more manifest. The knowledge that he had through being in connection with God as a covering cherub, he will now use to subordinate his subjects who fell from their high estate. He will use every power of his exalted intellect to misrepresent God and to instigate rebellion against Jesus Christ, the Commander of heaven.*9LtMs, Ms 92, 1894, par. 10*

In the synagogue of Satan, he brings under his scepter, and into his councils those agents whom he can use to promote his worship. It is not a strange matter to find a species of refinement, and a manifestation of intellectual greatness, in the lives and characters of those who are inspired by fallen angels. Satan can impart scientific knowledge, and give men chapters upon philosophy. He is conversant with history and versed in worldly wisdom.*9LtMs, Ms 92, 1894, par. 11*

Almost every phase of talent is now being brought into captivity to the prince of the power of darkness. Worldly minded men, because they wish to exalt themselves, and have separated from God, do not love to retain God in their knowledge, for they claim to possess a higher, grander intellect than that of Jesus Christ. Satan envies Christ, and makes the claim that he is entitled to a higher position than the Commander of heaven. His self-exaltation led him to despise the law of God, and resulted in his expulsion from

heaven.⁹*LtMs, Ms 92, 1894, par. 12*

Through the papacy he has manifested his character, and brought out the principles of his government. Of this power the apostle Paul says, "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. ... For the mystery of iniquity doeth already work. ... That Wicked shall 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, 4, 7-12.]⁹*LtMs, Ms 92, 1894, par. 13*

The confederacy of evil will not stand. The Lord says, "Associate yourselves, Oh ye people, and ye shall be broken in pieces; and give ear all ye of far countries, gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread: and he shall be for a sanctuary." [*Isaiah* 8:9-14.]⁹*LtMs, Ms 92, 1894, par. 14*

Satan will use his agencies to carry out diabolical devices, to overpower the saints of God, as in times past he used the Roman power to stay the course of Protestantism; yet the people of God can look calmly at the whole array of evil and come to the triumphant conclusion that because Christ lives we shall live also. The people of God are to advance in the same spirit in which Jesus

met the assaults of the prince of darkness in the past. The evil confederacy can advance only in the course which Jesus has marked out before them; every step of their advance brings the saints of God nearer the great white throne, nearer the successful termination of their warfare. The confederacy of evil will finally be destroyed, for the prophet says "Behold, the day cometh, that shall burn as an oven; and all that proud, yea, and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." [*Malachi 4:1.*]9LtMs, Ms 92, 1894, par. 15

Even of him whose heart was lifted up because of his beauty, who corrupted his wisdom by reason of his brightness, the Lord says, "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." [*Ezekiel 28:18, 19.*]9LtMs, Ms 92, 1894, par. 16

Ms 93, 1894

Uphold Ministers

NP

1894

Formerly Undated Ms 98. Portions of this manuscript are published in *RH 07/17/1894*.

I would have you all realize that each one of us is responsible for making the best use of our time, for improving our opportunities to their utmost, and for being helpful in every way possible, that we may be laborers together with God. How much we lose by shirking responsibilities! What makes the blacksmith's arm so strong?—It is the wielding of the heavy sledge. It is by exercise that the muscles become strong. All who have enlisted under the banner of Jesus Christ are reckoned as soldiers of the cross of Christ. They have a part to act in the daily warfare against sin and Satan, against unrighteousness and selfishness.⁹*LtMs, Ms 93, 1894, par. 1*

Selfishness and slothfulness creep upon us before we are aware, and we are led to forget that we individually have a part to act as Christ's true-hearted soldiers in obeying every order of the Captain of our salvation. We may daily receive aid and comfort in the warfare in which we are called to engage. But many are in a sleepy spiritual condition, and do not realize that they have a part to act in the work of the Lord. While some have been privileged to eat of the bread of life and drink of the living waters, others have been pressed with the responsibility of considering weighty questions that involve the planning for the work of the future. Ministers and responsible men have had the burden of the responsibility upon them of devising ways and finding methods whereby the work of the future may be assured of prosperity and advancement. This is no trifling matter, and a heavy burden of responsibility should not be dropped upon the shoulders of a few workers, while others carry no burden except that of criticizing the plans that are devised by those at the head of the work. What is the part that you who profess to believe the truth should act in reference to those who carry the burden of the work? It is your part to hold up the hands of the

burden-bearers, even as Hur and [Aaron] held up the hands of Moses.*9LtMs, Ms 93, 1894, par. 2*

Night after night, when the congregation are at liberty to go to their rest, our responsible brethren are held in council meetings till after midnight in order that plans may be devised, and methods suggested, whereby the work that needs to be done may be accomplished. The weaknesses of humanity are upon us all, and no one is able of himself to lay hold of the great responsibilities of the Lord's work unless he is sustained by divine power. Without wisdom from God, grave blunders and mistakes will be made that will greatly retard the work of God.*9LtMs, Ms 93, 1894, par. 3*

It is the duty of every one who believes the truth to seek most earnestly to God in prayer, asking that those who are called to fill important positions of trust, who are called to engage in committee work, and to give counsel concerning plans for the advancement of the truth for this time, may be greatly blessed of God. All should pray that there may be unity of action in arriving at the best methods for pushing on the work, and that those who plan may be able to secure the hearty cooperation of the members of the church in carrying out the plans that have been devised for the upbuilding of the cause of God in this country.*9LtMs, Ms 93, 1894, par. 4*

Let the people pray for the men whom their votes have placed in office. Let them ask God to grant them wisdom from heaven in order that they may do their work wisely and well, and be enabled to plan with the wisdom that God has promised to give to those that ask Him for wisdom. The question with each one of those who have received the truth for this time should be, What can I individually do to advance the message? Ask God to open the way, that you may have a share in the work that Jesus is doing, that you may labor with Him for the salvation of perishing souls. The Lord Jesus came in person to this world in order to represent to His workers the spirit that should actuate them, and to teach them the best methods by which to accomplish His work.*9LtMs, Ms 93, 1894, par. 5*

Those who would have spiritual power must be doers of the Word of God. God has a plan for training His people for a pure and holy heaven. Ministers can act their part in doing their part in a way that

will be in harmony with the greatness of the truth that they believe. If they believe in Christ as their personal Saviour, they have come unto Him for rest and peace. They wear Christ's yoke, and are in partnership with Him. They are junior partners in the divine firm, and as such are to manifest an intense interest in everything that pertains to the salvation of souls. "We are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] *9LtMs, Ms 93, 1894, par. 6*

We are in a world where temptation to evil is on every hand. Satan is ruler in his kingdom of darkness. In the world is oppression, want, hunger, and woe. The street children, who are pinched with hunger, shivering with cold, and who are neglected, have a most pitiful history. Many in our world know nothing save hard work and poverty, and yet this class are not the most unhappy. The greatest unhappiness exists among those who are supposed to have every want supplied, who are living useless, selfish lives, whose souls are stained with sin. Yet because of their circumstances, it is hard to reach them. Through selfishness, through the vanity of riches, the higher, nobler qualities of the soul have been paralyzed, and they have become calloused and hardened to the woes and wretchedness of the world, and their sinful indifference testifies that they are not co-laborers with Christ, not junior partners with Him in His great enterprise of redeeming the lost race from its wretchedness and despair. *9LtMs, Ms 93, 1894, par. 7*

God has given to men the privilege of becoming His instrumentalities by cooperating with divine agencies in the work of redeeming the lost from oppression, degradation, and sin. He will accept warm hearts and willing hands to be laborers together with God. Men, women, and children are wanted to enlist in this army of Christian endeavor. The Lord calls for soldiers who will not fail or be discouraged, but who will accept the work with all its disagreeable features. He would have us all take Christ as our pattern. *9LtMs, Ms 93, 1894, par. 8*

Jesus calls for rich and poor to unite in service together. What transformation of character would be seen upon those who have lived simply to please themselves, were their hearts touched with the love of Christ! What a change would be wrought in the life and

actions of the wealthy who have consulted but their own ease, should they feel the power of redeeming love! They would then minister to those who need their help. They would then see the necessity of creating a fund for the purpose of helping the youth to obtain an education so that they might be fitted for missionary work, to go forth and labor for those who are near and those who are far off. But the selfish, pampered, spoiled children of fashion are miserably unhappy. Their lives are unsatisfactory, because they are depressed with a sense of their uselessness. Had it been their lot to have been poor, and to have been under necessity of earning their own livelihood, they would have been far happier. God has given to rich and poor a work to do in blessing others.*9LtMs, Ms 93, 1894, par. 9*

After the fall of man, it cost our heavenly Father an infinite price in order to provide a way by which the defaced image of God in man might not be wholly obliterated, but restored to the soul. "For God so love the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Then will you neglect your God-given capabilities? Will you fail to improve upon the talents that have been bestowed upon you by heaven? Will you lightly regard the advantages of another trial, another probation, in which it is to be decided whether or not you shall have eternal life? Will you trample under foot the great privileges that have been secured to you at infinite cost?*9LtMs, Ms 93, 1894, par. 10*

You will meet with strong temptations that will solicit your feet to take a downward course; but there are also the strongest inducements set forth to inspire you to be strong, and to quit you like men. Soldiers are not trained for the parade, but for the battlefield. Men of value are those who have encountered and overcome difficulties. Let no one think to attain to high position, to possess estimable traits of character, without making daily upward progress.*9LtMs, Ms 93, 1894, par. 11*

To reach the high standard that is placed before you will call for the taxation of your highest powers, and will require persevering, untiring energy. To become a man after God's order it is necessary to lay the foundation in a virtuous character, to "add to your faith

virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brother kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [2 *Peter* 1:5-8.]⁹*LtMs, Ms 93, 1894, par. 12*

Ms 94, 1894

Experience with Fannie Bolton

NP

1894

This manuscript is published in entirety in *FBS 123-124*.

[First part missing.] Before a large family at the table, questions were asked in reference to my work. She stated that she was preparing all the manuscripts for Mrs. White and it went under her name, but it was her production. Mrs. White was a very ignorant woman. She could not write and could not put two sentences together; but she made the articles, and Mrs. White had the credit of doing them.⁹*LtMs, Ms 94, 1894, par. 1*

This was the most wicked falsehood that could be invented. I did not learn what she was about, undermining the confidence of the people in me, until our meeting in Cooranbong that lasted three or four weeks. I had all my manuscript of very precious matter that our brethren solicited me to read before the meetings assembled. Every day I read long articles from my own pen that I could not get copied, because I had refused to have any connection with Fannie Bolton. Not any correction had been made in them, by any person. But remarks were made concerning the precious matter, so rich in ideas and instruction.⁹*LtMs, Ms 94, 1894, par. 2*

Near the close of the meeting two ladies, sisters, came. [They said] they were glad I made the statement that I made in the meeting. Had I any objection to their seeing these articles? I told them no, but as they were unacquainted with my writing, they might not be able to read them readily. They returned them to me with an apology.⁹*LtMs, Ms 94, 1894, par. 3*

They said, "I must see you and talk with you." I set a time and then they explained that Fannie Bolton had sat at their table when they first embraced the truth and there, before this large family, made the statement I have written. They said they asked her what she did to my writings. She answered that she made them all over. She

said they were, much of them, her own writings, not mine, but I got the credit for them. "Now," said they, "we have seen; we have heard you read these manuscript articles. We have tested the matter by reading your writings quite readily. Her words were untrue." They had made so great an impression upon them, and many others that she had conversed with, that they had no confidence in me or my work and would not read my books.⁹*LtMs, Ms 94, 1894, par. 4*

I was bemoaning to Brother Starr that the matter I was reading had never had anything done to it. With much firmness he said, "Sister White, if you knew all that I know you would understand that the Lord's hand has planned this whole matter. If ever I was thankful for anything, I thank God for this providence." At the close of the meeting, Sisters Malcom came to me and said, "I am so glad to be here in this meeting. I knew comparatively nothing of your work until I came. And I wish to say I am glad you read those articles just as you had them without going through anyone's hands. I have something to say now, fearing I shall not see you again." [Unfinished.]⁹*LtMs, Ms 94, 1894, par. 5*

Ms 95, 1894

Presenting Truth in New Areas

NP

1894

Formerly Undated Ms 79. Portions of this manuscript are published in *Ev* 227-228; *RH* 10/14/1902, 10/21/1902.

Christ said to His disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." [*Matthew 10:16.*] *9LtMs, Ms 95, 1894, par. 1*

Satan's efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against Him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth. *9LtMs, Ms 95, 1894, par. 2*

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit. *9LtMs, Ms 95, 1894, par. 3*

As a people we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misrepresent everything that was done by Jesus; and the Saviour

would give him no occasion, not the semblance of an excuse. He would not turn from His straightforward course of truth in order to follow the wanderings and twistings and turnings, and prevarications, of Satan.⁹*LtMs, Ms 95, 1894, par. 4*

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, “the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?” [*Zechariah 3:1, 2.*]⁹*LtMs, Ms 95, 1894, par. 5*

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves.⁹*LtMs, Ms 95, 1894, par. 6*

Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have hear from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus, will have a telling influence upon many minds.⁹*LtMs, Ms 95, 1894, par. 7*

Many souls are hungering for the Bread of Life. Their cry is, “Give me bread; do not give me a stone. It is bread that I want.” [See *Matthew 7:9.*] Feed these perishing, starving souls. Let our

ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to received them now.*9LtMs, Ms 95, 1894, par. 8*

When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true character, [and] the people [would] have an opportunity of knowing just what the minister said. Those who introduce the leaven of truth amid the mass of false theories and doctrines may expect opposition. Satan's batteries will be opened upon those who advocate the truth, and the standard-bearers must expect to meet many sneers and much reviling that is hard to bear.*9LtMs, Ms 95, 1894, par. 9*

The message of warning is to be given in all the highways and byways. The cities are to be worked, not merely preached to; there must be house-to-house labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and His precious name is to receive all the glory. Let self be hid in Jesus.*9LtMs, Ms 95, 1894, par. 10*

There is danger of indulging a controversial spirit. But those who really love the truth, who have received it into the heart as a living principle, will have the greatest desire to reveal in words and

actions the sanctifying power of truth upon the life. They will be representatives of the truth, showing its transforming power upon their own character. When opposed, they will not retaliate. Children and youth cannot, unless they are under the direct influence of the Spirit of God, correctly represent the sanctifying power of truth upon mind and character.*9LtMs, Ms 95, 1894, par. 11*

There are many grown-up persons who need to enter the school of Christ and learn His meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongues' end. There are many fathers and mothers who would today engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home.*9LtMs, Ms 95, 1894, par. 12*

Christ represented His Father; He knew how the Father would do under any and every circumstance, and He did just as the Father would do. He made manifest in His work the ways of God. The living God was working through His Son. Jesus, when He was found in fashion as a man, had a realizing sense of the world's needs, and He employed His human, God-given powers for the benefits of men, while in every act of mercy and healing He drew upon the divine power, even the power that made the worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to His service, who feel the need of the impartation of His grace. To all who desire to be recipients of His Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world. The human agent is complete in Christ. Learning in the school of Christ, daily studying His life, we become one with Him, and reflect the virtues of His character.*9LtMs, Ms 95, 1894, par. 13*

He who is daily a learner in the school of Christ can say, "As the Father gave me commandment, so I do." [*John 14:31.*] Thus did the Son of God in His human life leave us an example of perfect obedience, prefacing every deed with such words as these: That which the Son seeth the Father do, he doeth also. "This

commandment have I received of my Father.” [John 10:18.] The history of Christ’s human life in our world is the record of His purpose toward us for the manifestation of His divine perfection. He was the light shining in darkness, and what is the record? “And the darkness comprehended it not.” [John 1:5.] The standard is high, for Christ is our Standard, and He could justly claim perfection in all His works. But how few, in their practice, will follow the Lamb of God whithersoever He goeth. Following Jesus, imbued with His Spirit moment by moment, the human agent would represent Christ, as Christ represented the Father. *9LtMs, Ms 95, 1894, par. 14*

Jesus has revealed to men that while the hatred of God against sin is strong as death, His love to the sinner is stronger than death. Christ, in His life and His death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan’s alienation from God. The change or abolition of the laws of His government in the heavenly courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of His holy law. *9LtMs, Ms 95, 1894, par. 15*

The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish His love for man, and bring condemnation upon the whole human family. *9LtMs, Ms 95, 1894, par. 16*

God has given all heaven in the gift of Christ to our world; but the great gift is so interpreted as to work in behalf of Satan’s scheme to annul the law of God, the very work that Satan began in heaven. God has given Christ to take the penalty of transgression, and die to ransom the world. This, His heaven-sent reconciliation, is to be proclaimed, and the conditions of eternal life, that men obey the

laws of the divine government. But when this message of mercy is proclaimed, Satan inspired men to scowl back in defiance, and exclaim, "Depart from us; we desire not the knowledge of thy ways, O God." [*Job 21:14.*] Nevertheless God sends his delegated messengers to entreat attention. But too often their message is not respected.*9LtMs, Ms 95, 1894, par. 17*

The hatred against the law of God has continued to increase in intensity. Men have beaten one of the messengers of God, and killed another, and stoned another. New methods are constantly devised to turn them away from the truth. The materials for the last great warfare are collecting; already the conflict has reached large proportions. And as iniquity abounds, the love of many waxes cold. As the occasion requires, the Lord giveth more grace to His chosen, tempted, tried ones. Jesus knows the strength of Satan's temptations, and with every temptation He makes a way of escape.*9LtMs, Ms 95, 1894, par. 18*

Just prior to the crucifixion of Christ, the whole universe of heaven was with intense interest watching every move of Satan and his evil confederacy. They were watching to see what move would next be made against Jesus, and what would be His action under the circumstances. He had carried the human nature triumphantly through every period of test and trial, assailed by the whole confederacy of fallen angels leagued with evil men. He finished His mission by committing His work to the human agents who were to carry it forward in His name. The message of repentance toward God, and faith toward our Lord Jesus Christ was to be given to a fallen world. Beginning at Jerusalem, it was to go to all nations, tongues, and peoples.*9LtMs, Ms 95, 1894, par. 19*

Christ has demonstrated that through His grace humanity can keep the law of God. He has demonstrated to the universe of heaven, and to the fallen world, that by the invitation of our gracious Sovereign, all who will believe on Him may receive pardon, and may be restored to the favor of God. He would take those whose course had been the most offensive to God, impart to them His divine power, place them in the highest positions of trust, and send them forth into the camp of the disloyal to proclaim His grace and offer a full pardon to all who will turn from sin unto God. "Ye have

not chosen me,” He says; “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.*]*9LtMs, Ms 95, 1894, par. 20*

Some of the very ones that were brought into closest connection with the work of Christ had not only felt, but said, “Come, let us kill him,” [*Matthew 21:38*] and had thought that in this act they were doing God service. Our Saviour redeemed them, loaded them with divine favor, and sent them forth as changed as lambs in the midst of wolves. He made them one with Himself, and declared that those who refused to accept them and to hear the heaven-sent message, rejected the Lord Jesus Himself. “If the world hate you,” He said, “ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord; if they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me.” [*John 15:18-21.*]*9LtMs, Ms 95, 1894, par. 21*

But let every one bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way. Do nothing before the time. When God gives a close, cutting message it will be His work, not prompted by the impulse of finite beings. Man’s cutting and slashing with the two-edged sword will hedge up our way, so that we shall find doors closed and locked against us.*9LtMs, Ms 95, 1894, par. 22*

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the

message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people.*9LtMs, Ms 95, 1894, par. 23*

We should not by our example encourage the inexperienced to be rash in words or deportment. Our American laborers in Australia should remember that they are in a country differing widely from America. The education and training of the people has been very different from that of the people in America. The message of truth is new and startling to the people of this country. The Bible doctrines presented are as a new revelation, and they really look upon the sentiments advanced as infidelity. In presenting the Sunday question, or the union of church and state, handle it carefully. It will not answer to present the strong positions that have been and will of necessity be presented in America. These subjects must be broached guardedly.*9LtMs, Ms 95, 1894, par. 24*

We have not as yet obtained standing place in this country. The enemy of all righteousness has been and still is working by every device he can invent to hinder the work that ought to be done in enlightening and educating the people; his forces are increasing. Delays have been giving Satan advantage of the situation, and these delays have caused the loss of many souls. The Lord is not pleased with the retarding of the work. Every delay renders more difficult the work that must be done, because advantage is given for Satan to preoccupy the field, and prepare for determined resistance. The tardy movements of our people in raising the standard in our large cities are not in harmony with the light given of God.*9LtMs, Ms 95, 1894, par. 25*

A glimmering of light has been shining in the cities, but just enough to make the false shepherds feel that it is time for them to be actively at work in presenting fables and falsehoods to turn the people away from the message of truth. Some little effort has been made, but men and money are not furnished to do the work. Satan has worked and will work with his lying wonders, and strong delusions will be accepted where the banner of truth should have been uplifted. Now the fact that God's people that know the truth have failed to do their duty according to the light given in the Word of God makes it necessary for us to be more guarded, lest we

offend unbelievers before they have heard the reasons of our faith in regard to the Sabbath and Sunday.*9LtMs, Ms 95, 1894, par. 26*

It is our own people who have not felt the responsibility and lifted the burdens and done the work appointed them to do. Love of self, want of love for God and the truth, have kept them silent. Their light has not been shining to the world in clear, steady rays, and we are far behind because the truth is not sanctifying the souls of those who profess to believe it. Not diffusing light, they do not receive increased light, and when darkness and error come in all their deceptive forms, some will accept error, and yield up the truth. The true, earnest worker is obtaining an education and training, learning how to work successfully under varied circumstances. When Satan shall make his assaults these souls will have gained an experience, so that they will understand his manner of warfare, and can guard the little flock against his devices.*9LtMs, Ms 95, 1894, par. 27*

There is need now to give to the people patient, kind instruction; the education of a lifetime is not to be readily counteracted; great tact and patient effort are needed by those who shall present the truth in any manner.*9LtMs, Ms 95, 1894, par. 28*

Ms 96, 1894

Tact Needed in Meeting Strangers at Camp Meeting

NP

1894

Formerly Undated Ms 46. Previously unpublished.

I want to say a few words to our brethren and sisters who will meet with strangers on the campground. I may not have an opportunity to say it before this day shall close unless I say it now; and it is important that we realize how new and strange our ideas are to the people. If every one that believes the present truth had done their duty, if every one had done it, these cities might have a better knowledge of what we believe, but they don't know. And why? It is because the people of God have not stood in their lot and in their place. They seem to feel, excepting the ministers there is nothing special for them to do.*9LtMs, Ms 96, 1894, par. 1*

Why, every one of us have a light, and that light must shine; not in the desk, [but] it is in words, in our families, in our deportment, in our attitude toward the world. Now, here is the influence that is to go forth from us as a light that burneth. Then it [does not] become us—after we have been recreant to duty—it does not become any one of us, as we see blindness that is upon the people, to be sharp and to be critical, and to throw back upon them as though they were ignorant. How long has it taken many of us to learn? And yet we have not learned our lessons. We are grown up children, wanting our own way, our own will, our own ideas, and we don't seem to feel our characters must be reshaped in order for the Holy Spirit to communicate [through] us to those who are in the very depths of darkness and of sin. We don't seem to feel that.*9LtMs, Ms 96, 1894, par. 2*

Now, let every soul teach every other soul, those that I speak to this morning, that whatever you have to do with the unbelieving element, it is best for your words not to cut, but remember that Michael when disputing with the devil in regard to the body of Moses, (now, [let] all hear the words) durst not bring against him a

railing accusation. Why? Because Satan in a moment would say, "That is the way I was; he is railing right out;" and he would tell all his synagogue, and all his evil angels all about it, and he would proclaim it to every one.*9LtMs, Ms 96, 1894, par. 3*

Now you can't afford to be working with the devil's weapons. You let the truth of God cut, and hide yourself right in Jesus. Don't try to say some sharp thing or smart thing; you must meet the people where they are. Satan is working in every line that he can to keep back the truth. We ought to be years in advance of what we are; and as long as there has been a neglect of the people to do their duty, it becomes us to be very humble as we see the dense darkness that covers the mind. It is like the pall of death over the people; and if you expect that some words of yours shall strip away that blindness, you will be greatly disappointed.*9LtMs, Ms 96, 1894, par. 4*

You are to work patiently; you are to work kindly; you are to show that Jesus Christ is formed within, the hope of glory. You are not even to tell all the truth. Christ did not tell it even to His disciples after they have been with Him a long time. He said, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] How do you expect that those who are standing under the black banner of the forces of darkness, how do you expect that they can bear the clean and cutting truth that is so different from everything that they have heard from priests and ministers and educators?*9LtMs, Ms 96, 1894, par. 5*

Ms 97, 1894

Diary Material

Cooranbong, Australia

August 28, 1894

Previously unpublished.

Emily and I rode about three miles to see if we could obtain any vegetables before starting on this route. She thought best to inquire in regard to the probability of finding vegetables in any place. The store keeper, Mr. Russel, said he could not tell her, surely, where she could find vegetables, but the nearest information he could give was that he heard someone say that they designed [to] raise some vegetables. The police officer courteously gave information of a certain woman living about three miles eastward, that raised peas last year and brought them in to sell.⁹*LtMs, Ms 97, 1894, par. 1*

With this indefinite information we started on our way and found a small cottage upon a rise of ground. A very humble house. In the paddock we could see one solitary orange tree, but a good, thorough fence guarded that tree from the cattle. Emily walked up to the little cottage and she was some time in conversation with a woman who lived in the house. After a while Emily and the woman came down to the gate and out into the road.⁹*LtMs, Ms 97, 1894, par. 2*

She was not an aged woman but a woman of middle age with an intelligent face and a clear expressive eye. After exchanging a few words, I asked if she loved the Lord. She answered quickly, "Oh, yes. What could I do in all my trials and struggling with poverty if it was not for the comfort and the grace the Lord gives me?"⁹*LtMs, Ms 97, 1894, par. 3*

She then gave a little history of herself, stating she had had eleven children, only six of them she had raised. Her husband was a flagman at some distant station. He was not strong, and it was a great privilege to have that work to do.⁹*LtMs, Ms 97, 1894, par. 4*

But as her family of children was growing up around them, she saw the father's earnings could not maintain the children, and as they were growing in years they must have employment. She said to her husband, "Father, we must lay some plans to get a home. You remain at your position, and I will go with my boys upon a piece of land."*9LtMs, Ms 97, 1894, par. 5*

"I found this land of 150 acres and purchased it for one pound per acre, and we commenced to work clearing and putting in crops, the boys helping me. I have an orchard of above 100 peach trees in bearing. This land is fruit land—yields fruit well. I have had no teams with which to work. Every dollar must go into the home. The boys and I bring all our provisions from the grocery on my back. I brought my pig up on my back."*9LtMs, Ms 97, 1894, par. 6*

"We put in a crop [of] pumpkins and how we watched those pumpkins, and the day was set for gathering them; but the night before, every pumpkin was stolen. How bad we all felt. I told the police. He said, I will attend to that business, and he was as good as his word. There has nothing been taken from my place since, and I have lived here eight years."*9LtMs, Ms 97, 1894, par. 7*

"I went to purchase a door for my house and [the man] charged me one pound for a door. He overcharged a poor woman struggling to obtain a humble home. Well, we were poor, very poor, but we are not so poor as we have been."*9LtMs, Ms 97, 1894, par. 8*

"I have an 11-year-old daughter that lives with her father. I go to the station every two weeks, and remain a week with my husband and cook up food for him, and then return to my little farm. But we are poor and no one assists us. I am longing to see someone to speak with."*9LtMs, Ms 97, 1894, par. 9*

"Do you attend meetings?" I asked.*9LtMs, Ms 97, 1894, par. 10*

"Once in a great while I attend the Methodist meeting. I am a Presbyterian and shall always be a Presbyterian. But I am not bigoted. I am so hungry for religious privileges I would even attend the Catholic meetings, but we seldom have meetings anywhere near enough to attend. I wish we could have meetings. Sunday is a very long day to my boys. I wish they had some place where they

could go to meetings.”*9LtMs, Ms 97, 1894, par. 11*

We took her address and promised to send her papers and pamphlets. We have sent her *Steps to Christ* and *Bible Echoes*. We thought, Soon you will have meetings which you can attend. We thought with pleasure of the scattered, hungry sheep without a shepherd, and, oh, how satisfying to call these scattered sheep and feed them with the truth, Bible truth. We heard of quite a number scattered around everywhere who could be [taught]. Certainly the message must go to all who are in the highways and byways of life—out into the highways and hedges, with the gospel message, compelling them to come in.*9LtMs, Ms 97, 1894, par. 12*

Ms 98, 1894

Diary Material

Norfolk Villa, Prospect Street, Granville, Australia

September 3, 1894

Previously unpublished.

This day [at] noon we parted with May Walling. She takes the steamer for America at four p.m. I shall miss May very much, but it was essential that she should go, for her father has instituted a suit against me for setting his children against him, which is entirely false.*9LtMs, Ms 98, 1894, par. 1*

Addie and May Walling must be witnesses in court, to give testimony against the charges as entirely untrue. Now it seems as though someone were dead. May the Lord keep May on the long passage upon the Pacific Ocean, that she shall reach her destination in safety is my prayer.*9LtMs, Ms 98, 1894, par. 2*

Ms 99, 1894

For Zion's Sake

NP

December 16, 1894 [typed]

Previously unpublished.

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as the 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 hands of thy God.” [*Isaiah 62:1-3.*] *9LtMs, Ms 99, 1894, par. 1*

The world’s Redeemer could have entered Samaria triumphantly. Angel hosts could have accompanied Him. But His kingdom was not to be advanced by any outward display. He was working as a member of the human family. He had come as the prophet had foretold: “To be despised and rejected of men; a man of sorrows, and acquainted with grief.” [*Isaiah 53:3.*] He did not urge His way into Samaria when forbidden; neither did He resent the disrespect they showed for Him. His love was not quenched or His interest abated, though He passed on to bestow His rich blessing upon those who would receive Him. *9LtMs, Ms 99, 1894, par. 2*

It was not the work of Christ to force any man, woman, or child to accept the richest blessings that heaven could bestow upon them. He came to bestow mercy, love, and peace, for He was the mighty Healer. Oh, if everyone in the cities and the villages had known who the humble Teacher was and that He had the words of eternal life, how quickly would they have opened their doors to Him. *9LtMs, Ms 99, 1894, par. 3*

The most ancient heathen were taught that they must make special preparation when coming into their presence of their idols. They approached their senseless gods with the greatest reverence. They

devoted days to self purification through the offering of sacrifices, through contemplation and self denial. They did not think that it would honor their gods to come into their presence without solemnity and ceremony, believing that the gods would not condescend to give them favor unless they recognized their dignity. But when the Son of God, He who made the world, came into the world how few showed respect and reverence to His name! The gods of the heathen could give no blessing, do men no good, but they believed in these false deities, and their works corresponded with their faith.*9LtMs, Ms 99, 1894, par. 4*

The truth as it is in Jesus casts down imaginations, and every high thing that exalteth itself against the knowledge of God, and brings into captivity every thought into obedience to Christ. Christ is the light of the world, the light that shineth in darkness, and the darkness comprehended it not. The Samaritans did not recognize the Majesty of heaven, but Jesus used no force to bring them into subjection. It was far from His thought to afflict or torture them for their rejection of Him. Who is it that has done this kind of work? It has been Satan and his co-workers—evil men who are confederated with evil angels. Under the garb of religion many have imprisoned and tortured those who disagreed with them in faith, and have taken hellish satisfaction in bruising the bodies of men while striving to convert them to their own ideas of religion. Christ ever showed mercy, ever sought to win men to the surrender of the soul to the guidance of the Holy Spirit who leads into all truth.*9LtMs, Ms 99, 1894, par. 5*

The Holy Spirit takes the precious words of peace, of instruction, that have fallen from the lips of Christ and brings them with power into the obedient heart, that it may be transformed into the image of Christ. In tenderest love and compassion men are led to have faith and to render obedience, but they are never compelled to serve God. Satan works in altogether a different line, and those who come under his generalship, who are imbued with his spirit, will reveal his attributes. They will use his strongest arguments which they are in possession of, and those will be falsehood, threats, persecution, and compulsion. These were the arguments which Cain used against Abel.*9LtMs, Ms 99, 1894, par. 6*

Those who are commissioned to bear the message of peace and salvation to the inhabitants of the world have always—and will always—have to bear opposition. When the Lord sent out the seventy they were to bear the message of the gospel to the Samaritans, notwithstanding the fact that the Samaritans were bitterly prejudiced against the Jews, and the disciples themselves had been educated to regard the Samaritans as the worst of all people. When the twelve had been sent out on their trial trip, they had been instructed not to go into Samaria or to preach to the Gentiles, for by so doing they would arouse the prejudice of the Jewish people, [to whom] they were seeking access.⁹*LtMs, Ms 99, 1894, par. 7*

Besides this, the disciples were so narrow and exclusive in their ideas that it would be inadvisable for them to come into connection with the Samaritans. They were leavened with the spirit of the Pharisees to a greater degree than they thought possible. The theories and maxims of the rabbis still exerted considerable influence over them, but Christ had given them many lessons to counteract these teachings. He had cleansed the ten lepers and one had returned to give Him thanks and to glorify God, and this one was not a Jew, but a Samaritan. The Lord called attention to this fact, saying to His disciples, “Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger.” He “fell down on his face at his feet, giving him thanks: and he was a Samaritan.” [*Luke 17:16-18.*]⁹*LtMs, Ms 99, 1894, par. 8*

These lessons were full of significance and sank deep into the hearts of the disciples, and the manifestation of tender sympathy and love on the part of Christ for the Gentiles qualified the seventy to better appreciate the mission upon which they were sent. He sent them to the Samaritans first. They had heard of the merciful works of Christ which He had performed to the Samaritans, and decided that He did not hate them. The Samaritans were sorry and ashamed that they had refused hospitality to Christ and were more ready to welcome His messengers, while the disciples were better prepared to represent the Spirit of Christ in their labors. They were not to enter into controversies, or to stir up prejudice, but in meekness and lowliness they were to present the truth as it is in

Jesus, manifesting tenderness and love for the souls of those who had been their bitterest enemies.⁹*LtMs, Ms 99, 1894, par. 9*

“A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory and in his name shall the gentiles trust.” [*Matthew 12:20, 21.*] The entire life of Christ was in fulfillment of inspired prophecy. His lowly life had been predicted by Isaiah, and every step in the history of Jesus revealed the accuracy of the inspired Word. Christ was ever touched with human woe and was ready to relieve those who were suffering and in need. How truly Jesus could say to the multitude, “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.*] Christ chose solitude rather than the praise and honor of men. Meek and lowly Lamb of God, we would learn of Thee, that we may reflect in deeper lines thine own image, and represent thy work of love, compassion, and grace.⁹*LtMs, Ms 99, 1894, par. 10*

All these precious lessons were to make an impression upon the hearts of His disciples, and were to be revived and deepened by the Holy Spirit. They were to mold and fashion the character in order that they might represent Christ to the world and show the spiritual character of His kingdom. They learned of Christ that they must give up forms and maxims and customs in order to reach minds and bring souls to Him, but not to please the whole world were they to surrender one jot or tittle of vital truth. Christ was the way, the truth, and the life; He was the Sun of Righteousness. He was fully aware that darkness had covered the earth, and gross darkness the people, and were He to withdraw His beams the world would be left in eternal night. But as many as received Him were to go forth to show the praises of Him who had called them out of darkness into His marvelous light. “He came unto his own, and his own received him not.” [*John 1:11.*] He said unto them, “Ye will not come unto me, that ye might have life.” [*John 5:40.*]⁹*LtMs, Ms 99, 1894, par. 11*

Light had come into the world, but men chose darkness rather than light because their deeds were evil. This is the reason that men do not choose light and truth in this age of the world. To receive truth,

to believe and practice truth, means to come out of the darkness of error into the pure atmosphere of heaven's light, to live in the faith that works by love and purifies the soul.⁹*LtMs, Ms 99, 1894, par. 12*

Christ was in the world, and the world was made by Him, and the world knew Him not. "But as many as received him, to them gave he power to become the sons of God, even to them which believe on his name." [*John 1:10, 12.*] Those who accepted Christ by faith became living witnesses for Him. "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." [*Verse 14.*]⁹*LtMs, Ms 99, 1894, par. 13*

Those who choose deception will easily find it. Men can have truth or error, light or darkness, according to their preference. But to practice a wrong course will never convert error into truth. However sincere men may be in their practice of deception, they cannot be justified in an evil course. Many will pursue the same course as did the unbelieving Jews—misinterpret the Scriptures while claiming to believe them. While professing to keep God's commandments they taught for doctrines the commandments of men. The Christian world in this age is following the very same course. Many will not open their eyes to see truth and are enshrouded in as dense a cloud of deception as were the Jews. They believe themselves righteous as did the Jews who perished in their sins.⁹*LtMs, Ms 99, 1894, par. 14*

Saul was not imbued with the Spirit of God when he persecuted the saints who believed in Jesus. It was true he was inspired with religious zeal, but it was not the inspiration of heaven or of true religion; it was the zeal that animates many religionists of today to cause distress to the sons and daughters of God.⁹*LtMs, Ms 99, 1894, par. 15*

Saul was as sincere as a man could possibly be in his false religious ideas. He imprisoned the believers, caused them to be scourged, to be put in the stocks, and to be killed. He consented to the death of Stephen, and took charge of the clothes of those who were stoning him. But the Lord Jesus revealed Himself to Saul and asked him, "Why persecutest thou me?" From his pale and terrified

lips came the words, “Who art thou, Lord, and the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.” [*Acts 9:4, 5.*] Saul had been very conscientious in his attitude toward the Christian church, but it was an erroneous conscientiousness that led him to take his stand on Satan’s side instead of on the Lord’s side.*9LtMs, Ms 99, 1894, par. 16*

In this age many are zealous in a similar manner. They have false religious views and manifest the same spirit, persecuting Christ in the person of His saints. It is as true today as it was in the time of Christ that “The light shineth in darkness, and the darkness comprehendeth it not.” [*John 1:5.*]*9LtMs, Ms 99, 1894, par. 17*

Ms 100, 1894

Danger of Men Usurping the Place of God

NP

December 17, 1894 [typed]

Previously unpublished.

The work to be done in this country must not be left at loose ends. Churches must be organized, and humble houses of worship must be built. After earnestly seeking counsel of God in regard to the selection of men, deacons and elders must be appointed. Paul writes, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." [*1 Peter 5:1-4.*]9LtMs, Ms 100, 1894, par. 1

There is an important work to be done in relation to the sheep and the lambs of God's pasture. No vestige of selfishness, no dictatorial spirit, no lording it over God's heritage, is to be manifested. Those who are placed as elders and deacons should always feel the responsibility that rests upon them and walk in humility and meekness. If they fail to do this, they will have a growing sense of their own importance, will be filled with assumption, and undertake the generalship of those placed under their charge. They will even prescribe the little particulars in the routine of their labors and dictate courses of action for them to follow that circumstances would not admit. Every worker in the moral vineyard should pray for the guidance of the Holy Spirit and believe that he will be thus guided. Let the worker for God present the promise of God. 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.*]9LtMs, Ms 100, 1894, par. 2

The Lord has not said that His workers shall make no move until they have sent to the president of the General Conference to ask his advice. The president may be traveling in foreign countries and far from the scene of operation, and the business to be done may be of such a character that it would be impossible to delay decisions, and the venture must be made at once. In a case of this kind what must be done? The Lord has told you what to do: As a laborer in His vineyard, you have Headquarters close at hand. "Let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." [*Verse 5.*]*9LtMs, Ms 100, 1894, par. 3*

When presidents of conferences, or laborers in places of responsibility, feel that it is their duty to make out with minute definiteness just what course the workers in the harvest field must pursue, they are taking on a false burden, taking into their finite hands that which God alone is competent to accomplish. The ark may seem to jostle, and like Uzzah, men think they must put forth their human hands to steady it; but in so doing they incur the displeasure of God, for they are thus limiting the power of the Holy One of Israel.*9LtMs, Ms 100, 1894, par. 4*

Let men leave room for the working of the Lord. Let the Lord have an opportunity to take care of His sacred work, to fashion and to mold it according to His will. The ark was trusted to the kine, and the Lord directed these kine in such a way that they left their calves behind them, devoting themselves wholly to the work the Lord directed them to perform. They delivered the ark to the place where it belonged.*9LtMs, Ms 100, 1894, par. 5*

Human agents whom God has chosen are to be under His jurisdiction, and men in responsible places are to watch for souls as those that must give an account. God has placed a value upon every man, and this value is to be recognized by all. Men in responsible places are to consider the fact that each man, wherever he may labor, is a laborer together with God, and they should cooperate with the workers in seeking the salvation of the souls of those who are perishing.*9LtMs, Ms 100, 1894, par. 6*

God will humble that man who exalts himself above his fellow man. He says, "Them that honor me, I will honor." [*1 Samuel 2:30.*] There

must be no approach toward Phariseeism on the part of those who occupy responsible positions. There must be no practice of exclusiveness, no shutting away of men from their fellow men. The scribes and the rabbis made a practice of this exclusiveness, and they were jealous because Jesus included the Gentile world in the plan of salvation, and thus revealed the fact that they had no knowledge of the Scriptures or the power of God.*9LtMs, Ms 100, 1894, par. 7*

It is not the work of men in responsible positions to manipulate the writings or the sermons of the men whom God has used to do His work. They will find enough to do in devising plans to reach foreign lands [so] that the truth may penetrate into the regions beyond. They will need the judgment of the very men whom they would fashion to meet their judgment and conform to their ideas. They themselves are as liable to make mistakes as are those whom they criticize, and they should feel the need of the counsel and advice of the workers who are in the field. These are laborers together with God as verily as are the men in positions of greater trust.*9LtMs, Ms 100, 1894, par. 8*

Jesus says to all, "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 11:29.*] The Lord says, "I will hear your requests. I will grant your petitions." "Ask, and ye shall receive." [*John 16:24.*] Is this promise to be appropriated only by the presidents of conferences? No. Each one who asks will receive. Individually we are to wait upon the Lord, putting our petitions before Him. The religion of Jesus Christ rests upon the Word, on the definite, solid "Thus saith the Lord." The Lord is more willing to give His Holy Spirit to them that ask it than parents are to give good gifts unto their children.*9LtMs, Ms 100, 1894, par. 9*

The Lord works through human agencies. When it is possible, the workers should counsel with their brethren concerning the work. But those who are placed at the head of conferences are but men, and they are not to take the place of God. They are to show by their consecrated, devoted life that they realize their responsibility, and understand that it is not their place to lord it over God's heritage, but to exert a consecrated, unselfish influence every day, making

manifest that they are approved of God, humbly walking before Him, seeking divine wisdom, and showing by precept and example what the elders, deacons, and lay members of the church should be. They should train those under them to put their trust in God and seek wisdom from Him. They should plainly state to those who would depend upon man that God should be their reliance, and that all have the same privilege as they have themselves of seeking God for their efficiency and help.*9LtMs, Ms 100, 1894, par. 10*

God is to be the help of those who call upon Him.*9LtMs, Ms 100, 1894, par. 11*

The church should be ruled not by official authority, but by personal, Christlike influence. Let the presidents of conferences keep before the workers the fact that they are to do their work under the view and according to the directions of the great chief Shepherd; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." [1 *Peter* 5:5, 6.]*9LtMs, Ms 100, 1894, par. 12*

Those who have the devising of the work are in danger of binding about the work when there is not a manifest supply of facilities. There is a great variety of work to be done in different lines, and instead of discouraging those who want to work, seek to direct their enthusiasm into right channels, and let the younger workers ever be subject to the elder, to those of long experience. Let the workers seek them for counsel, for if they love God they will be prepared to advise in kindness and with interest.*9LtMs, Ms 100, 1894, par. 13*

I am more pained than I can express to see how readily men who profess to [be] followers of Christ accept the great responsibility of becoming conscience for their brethren. I know that they do not know what they are doing in prescribing the course of the different workers. The mystery of godliness is very great. Every individual engaged in the service of God is of value with God to a greater extent than humanity discerns. Respect every soul who accepts

Christ by faith as his personal Saviour. No one is to handle his brother with unfeeling hands.*9LtMs, Ms 100, 1894, par. 14*

In your council and board meetings ever keep fresh in your minds that there is an unseen Witness present. Your careless decisions, made in harmony with the careless atmosphere that surrounds you, are registered in the books of heaven. Cases have been treated according to the impulse of men who were being moved from beneath.*9LtMs, Ms 100, 1894, par. 15*

God has sent warnings, and they have been disregarded. The workers sometimes have been pronounced upon by selfish men who were working in the dark, and who knew not the result of their decisions. Should they themselves be treated as they have treated others, there would be no limit to their indignation. It would be highly proper for presidents of conferences, and for those who audit the accounts, to investigate carefully the circumstances of the various laborers with whom they have to deal, and [to] understand their situation. They should find out how they stand before going over the books and cutting down their wages. The cutting down of the wages means much more to them than to others, but in any case it is not right to deal with men as though they were inanimate objects, senseless instrumentalities who were in your power to do with as it may please you. It is not your place to deprive men of their responsibility and accountability. Decisions of this kind have been made, and when once decided you have held to your rules as though they were the laws of the Medes and Persians that could not be altered. But this is not after the divine order. No revision is men's decision, who are finite and erring.*9LtMs, Ms 100, 1894, par. 16*

God has exalted humanity in giving to men a divine commission. He has placed His workers on an elevated plane of action. They are to be treated as Christ should be treated. As workers together with God we are under the control of God in His service. But God has never placed His ministers under the control of the judgment of men who are in high positions, where they make it manifest that they are in need of the converting power of God that they may be transformed in character and have the mind of Christ.*9LtMs, Ms 100, 1894, par. 17*

“Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure.” [Philippians 2:12, 13.] To entrust to men the responsibility of working out their will upon their fellow men is to entrust to them an influence that will work disaster. Unless the Lord daily works upon mind and character, another power comes in to control decisions, to carry out plans that work counter to the Holy Spirit. God and man are to be partners, but if some human influence comes in that destroys the unity that should exist between the workers and God, then the end is not attained. *9LtMs, Ms 100, 1894, par. 18*

The apostle says, “Ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] The human agent is to be a house in which Christ is to abide, and his character is to be formed after the divine similitude. “Ye are God’s building.” Then, brethren, do not, I beg of you, take the responsibility of interposing your way for the purpose of giving your mold to the character. Divine power is to combine with human effort, and all the glory is to go back to God. The responsibility rests with the power of God in order that the Holy Spirit shall work the man, and not the man the Holy Spirit. *9LtMs, Ms 100, 1894, par. 19*

Too often plans are laid that leave out the fact that the Holy Spirit will work with the human agent who is consecrated to God’s service. Room must be left for God to work, and the worker must be left free to rely upon God rather than upon His brethren in the matter of what he should do. He is not to take the voice of his brethren as the voice of God in this matter. Great confidence has been placed in the decisions of the board of council, but instead of relying upon God, there has been a reliance upon human systems, and divine elements have been left out of the plans of the board. When men who are not worked by the Holy Spirit hold positions in these councils, plans are made that to human judgment appear wise, but they are not in harmony with the Spirit of God. *9LtMs, Ms 100, 1894, par. 20*

Men move among men doing a human work, but they do not discern and perform the divine work. Such men are unreliable. They calculate from human judgment but do not feel the necessity of having the cooperation of supernatural power to work with them.

Therefore, they fail to do the supernatural work. They make manifest the fact that they have not a living connection with God, and know not when or how to exercise their powers in working the works of God to strengthen the things that remain [and] are ready to die. Not having the power from on high, they have not the Spirit of the True Shepherd.⁹*LtMs, Ms 100, 1894, par. 21*

Men who have a reputation for being sharp business men are placed in positions of trust, but they make it evident that divine power is not combining with their efforts, for they are not seeking to save that which is ready to perish. In times when souls are in great peril, they know not how to speak a word in season to draw them into safe paths, for they do not watch for souls as those who must give an account. A word spoken in season under the influence of the Holy Spirit is like apples of gold in pictures of silver. But those who manifest the spirit of the wolf, and bite and devour, and ruin and destroy, have a most fearful account to meet in the judgment.⁹*LtMs, Ms 100, 1894, par. 22*

There is work to be done for the Master in every line. Those churches that expect the Lord to work for the individual members when the body of the churches do not feel any responsibility to be laborers together with God, will be churches whose work is never done. By their indifference, by their slothfulness, by their lack of consecration, they are not channels through which the divine Spirit can work. The human and the divine must be linked together in the work if the purpose of God is fulfilled. God gives physical power, mental strength, time and opportunities, but unless the human agent shall cooperate with the divine, and the divine with the human, no healthful influence will be exerted to extend the kingdom of Christ. The great Teacher says, "Without me ye can do nothing." [*John 15:5.*]⁹*LtMs, Ms 100, 1894, par. 23*

Ms 101, 1894

Offending Christ's Little Ones, No. 1

NP

1894

Previously unpublished.

“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences: for it must needs be that offences come; but woe unto that man by whom the offence cometh.” [*Matthew 18:3-7*].*9LtMs, Ms 101, 1894, par. 1*

[Even among those] who profess to be Christians, hereditary and cultivated evil traits of character exist. Some have inherited and cultivated a passionate temper, which if not firmly restrained and through the grace of Christ overcome, will be a power for evil. Such persons will offend the little ones because of a lack of Christlike meekness and lowliness of heart. Self-importance, self-sufficiency always leads away from Christ. Those who cherish self-importance will manifest impatience and fail to reveal the forbearance of Christ. They will not have a proper consideration for others. Those in official position in their association with others should make it as easy as possible for those under their charge to take heed to the direction of God's Word, to obey those that have the rule over them.*9LtMs, Ms 101, 1894, par. 2*

It is always right to remember that all minds are not constituted alike, and it is a death struggle for some to surrender their will in submission to those who are placed over them. Teachers should be very careful to comport themselves in such a way that their pupils will be drawn to follow their example. They should be circumspect in

deportment, and meet a higher standard themselves than that which they desire their pupils to reach, because their office and experience are much more advanced.*9LtMs, Ms 101, 1894, par. 3*

It is very important that our teachers in school and church capacity should ever be leaders themselves, and they should study Christ's method, and learn how to deal successfully with minds. In our educational institutions there has been great imperfection in this line. Teachers have been entrusted with the responsibility of dealing with children who have not educated themselves to strict discipline in all their habits. Yet they expect that the children and youth, who have had little experience, will be far beyond that which, when under trial and temptation, they themselves practice.*9LtMs, Ms 101, 1894, par. 4*

God requires that young men and young women should learn lessons in the school of Christ and be doers of the Word, so that they can take the very position they wish their pupils to take when placed under their care. There are teachers in our institutions who are not fit to deal with human minds. They are themselves bundles of inconsistencies, and instead of going onward, taking one advance step after another in order to attain perfection of character, they are fitful, changeable, and only move as they happen to feel or as the spell takes them. If they happen to feel pleasant, they manifest this in their deportment; but if their feelings change, then their actions accord with the change. If they are given to unbelief, to resistance to God, they will be overbearing, and fail to manifest Christlike patience and longsuffering, gentleness, and love. Those who act upon suspicion and manifest jealousy toward those with whom they are associated show that they have a narrow mind and belittling habits that will not be manifested in those who practice true Christianity.*9LtMs, Ms 101, 1894, par. 5*

Those who have moral superiority, who have a refined, sanctified intellect, will blend compassion and mercy with justice in dealing with the erring. Teachers who themselves have hard work to cast out every idol, "to cleanse themselves from all filthiness of the flesh and spirit" [*2 Corinthians 7:1*], need to manifest divine compassion toward children and youth. Those who profess Christ, who have had years of experience, ought to know how hard it is to be

censured and reprov'd. A course of severity pursued toward persons of certain tendencies will drive them into sin, and sometimes into desperation and fearful crimes. When they have committed evil, those who have censured them think that their opinions and actions have been verified and justified. But the fact of the matter is, that because of a lack of Christlike love, of sanctified patience and forbearance, they were led to walk in Satan's path.*9LtMs, Ms 101, 1894, par. 6*

Those who claimed to have a knowledge of God and of Jesus Christ, whom He has sent into the world, have done these souls incalculable harm. Instead of drawing them to Jesus, away from sin, away from gins and nets which Satan has set for them, they have manifested their own spirit, followed their own will and way, and became agents for Satan to help him to control the purposes and minds of those whose errors were not deadly sins. These students should have been tenderly reprov'd, but no action should have been taken to humiliate them before the school. To humiliate those who err before others so that their punishment may be the greater is not a Christlike way of doing, and creates in the culprit a feeling of hatred toward the reprov'er. Always keep as far as possible from pursuing a course that will lead those you would reprove to lose all self respect. In taking a course to humiliate others before those with whom they are associated, you make it evident that your own heart is not softened and subdued by the tenderness and compassion of Christ.*9LtMs, Ms 101, 1894, par. 7*

Let those who have been assigned positions of trust in our institutions of learning and publishing never forget that if they deal rigidly and fail to blend mercy and compassion in their dealings with the erring, God will deal after this manner with them. The very laws you rigidly enforce upon others, God will enforce upon you. If you have formed a standard of discipline that lacks tenderness, so that those in your charge shall be deeply humiliated for sins that are pardonable, then God will judge you according to your acknowledged standard of righteousness. I have been shown that in the judgment there will be an army of souls lost because those with whom they were associated did not deal with them in compassion, in tenderness, and manifest forbearance toward them that the leaders would wish to have exercised toward them were

they placed in similar circumstances. The golden rule [should be followed]—“As ye would that men should do to you, do ye also to them likewise.” [*Luke 6:31.*]9*LtMs, Ms 101, 1894, par. 8*

For years I have received letters from teachers and from church elders inquiring, “What shall we do with those who cause us much perplexity? Shall we drop their names from the church books and expel them from our schools?” My answer has been, “Deal with the erring as you would like to have the Lord deal with you when you err from His ways and do those things that are not pleasing in His sight.” In spirit and in practice you should be what you would be if Jesus were visibly present, for He is present, though unseen. He is about your path and spieth out all your ways. You may cherish the idea of the presence of God, or you may dismiss all such thoughts from your mind. To Abraham the Lord said, “Walk before me, and be thou perfect.” [*Genesis 17:1.*] These words are spoken to every soul, and the question is, will you heed them?9*LtMs, Ms 101, 1894, par. 9*

In every department of the work, the standard of education must be of a higher order, and this will be the result when the divine Presence is discerned, for then we shall walk before the Lord and be perfect through His grace given unto us. “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.*] When all is done that can be done according to the Bible rule, when you have manifested the gentleness, the compassion, the love that Christ has manifested toward you, and still the unruly or erring one does not reform, what then? I would still urge forbearance. I would still plead that those who have the spirit of Christ should put forth more effort, considering well the effect of every action. “Brethren, if any of you do err from the truth, and one convert him; let him know that 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 5:19, 20.*]9*LtMs, Ms 101, 1894, par. 10*

There are many who have the same spirit as was manifested by the Pharisees. They do not see the defects of their own characters, but they can readily discern the defects of others and pass sentence of

condemnation upon those whom they criticize. They do not seek to save those who are lost, yet this is the highest kind of service we can render to God. Many flatter themselves that they are exceedingly tender-hearted, and that they have to guard themselves lest they err on the side of compassion. But these very ones have been presented to me as greatly in need of [the] forbearance and gentleness of Christ. There is danger of being self-deceived in this matter. It is always safest for us to have modest views of our own virtues, and be constantly seeking to attain perfection of Christian character.*9LtMs, Ms 101, 1894, par. 11*

Let every soul, even he who flatters himself that he has a super abundance of compassion, heed these words: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [*Colossians 3:12-17.*]*9LtMs, Ms 101, 1894, par. 12*

Let this lesson be carried out in all its bearings in the spirit of Christ, and every soul will be clear in the judgment of the blood of souls. The Lord has presented to me the fact that many will be surprised when they meet the record of their lives because of the way they have treated those in the church, in our institutions for the relief of the sick, in our houses of publication, and in our schools. Decided changes will have to be made, or else many who have neglected to be merciful, as well as just and honest, will find that they can have no part in the kingdom of heaven. “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.” [*Romans 12:9.*] “And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” [*Hebrews 12:13.*] This is the word of the Lord, but it was been greatly neglected.*9LtMs, Ms 101, 1894, par. 13*

Ms 102, 1894

Offending Christ's Little Ones, No. 2

NP

1894

Previously unpublished.

“Whoso shall offend one of these little ones that believe 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 18:6.*] What bearing do these words of Christ have upon our practical life? Is there in any one of us a feeling of self-importance, and have we a hasty, severe turn of mind? If so, let us turn and look upon the character of Christ until we are transformed in body, soul, and spirit, through His abundant grace, that we may be able to say, “Thy gentleness hath made me great.” [*Psalm 18:35.*]*9LtMs, Ms 102, 1894, par. 1*

To be severe, to exercise justice without mercy, will never win for you the benediction, “Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” [*Matthew 25:21.*] Children are susceptible to the influences of the Spirit of God. “And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.” “Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.” [*Mark 10:13-16.*]*9LtMs, Ms 102, 1894, par. 2*

“And he came to Capernaum: and being in the house he asked them, What was it 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 sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child,

and set him in the midst of them: when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me.” [Mark 9:33-37.]*9LtMs, Ms 102, 1894, par. 3*

As Christians we are not to live to please and glorify ourselves. We are to be laborers together with God, helping to seek and to save those that are lost. We are in danger of loving those who please, praise, and flatter us. The spirit of accepting those who praise us is largely prevalent. It is when children are under temptation and trial that they need kind attention and pleasant words. Let those who are spiritual help them and not rashly cut the last cord that binds them to good influences. Faith and prayer should be exercised to press back the power of the enemy and to draw these souls toward those who love God, who may help them and in Christ Jesus strengthen them to resist and to overcome the strong temptations of the enemy.*9LtMs, Ms 102, 1894, par. 4*

Even though the case of the one for whom you are laboring may to all appearances be hopeless, do not give him up; hold fast by faith to the erring and to Christ, and ask, and ye shall receive. Thrust not the sorely-tempted soul from you into the arms of Satan that he may allure and destroy the purchase of the blood of Christ. The Lord Jesus can save unto the uttermost all that come unto God by Him. The loss of this temporal life is not to be regarded as so great a loss as the loss of the soul. The value of the soul is made manifest by the marvelous display of the love of Christ. There are some souls who from childhood seem to be the slaves of the enemy, for they have contracted bad habits, indulged a perverse temper, and have repeatedly been near the point of destroying themselves, but these are the very ones for whom Christ died! He is willing to forgive much if they will only come to Him for pardon. These are the souls that Satan seeks to bind by his deceptive snares.*9LtMs, Ms 102, 1894, par. 5*

I have been shown that some ministers who are far from perfection of character deal sternly with the erring and imperil the souls of those whom they should seek to save in a Christlike way. Those who are chosen to teach our young should not be young men who

are moved by impulse; they should be those who are guided by principle in all their actions. If one errs under them, those who are impulsive prescribe the very degree of humility that the offender must manifest, and if the culprit does not meet the standard, then he is judged and his confession is pronounced wanting.*9LtMs, Ms 102, 1894, par. 6*

This way of dealing with the erring is practiced by those whose position before God is far more grievous than is the position of the one they cast away. These men, like the Pharisees, resist the Holy Spirit in stubbornness and rebellion, and yet they have no spirit of repentance, no remorse, no humbling of soul before God; yet as boldly as Saul, they will declare that they have obeyed all the commandments of the Lord. These men oppress souls and will not forgive their brethren until they meet the measure of humiliation that in their finite judgment their oppressors think proper.*9LtMs, Ms 102, 1894, par. 7*

This is a great sin in the sight of God, and yet we are not to judge anyone, or measure the guilt and the repentance that should be manifested. It is ours to pity the sinner, for sin is the greatest of misfortunes. Without the grace of Christ, we should do worse than the one we condemn, were we placed under similar circumstances of temptation. We cannot make the erring one repent more deeply by driving and crowding him out of the school, by denouncing his course in public, by relating the sins which God was waiting to hide and pardon.*9LtMs, Ms 102, 1894, par. 8*

It is an erroneous notion that the sins of the wrongdoer should be opened before the church, or before the students of the school, for God's way of dealing with the erring is just the opposite. He waits to cover the multitude of sins, not to send the report of evil broadcast through the church, and give it into the hands of students who will carry the matter to the world. Those who feel that they are experienced Christians have lessons to learn concerning these matters. We must all become students in the school of Christ, and daily learn more and more of Him, that we may know what are the best methods by which to seek and to save them that are lost.*9LtMs, Ms 102, 1894, par. 9*

To present the case of an erring student in such a way before his fellow students that he feels the greatest humiliation will not result in his reformation but in his ruin. You cannot make an erring one see his faults when your own heart is as cold and hard as an iron wedge. It will in many cases be impossible to heal the wound made by expelling a pupil from school because of his misdemeanors. God has not placed us in the world to be judges, but to show forth the mercy of Christ. It is Satan's way of doing to call the attention of others to a sinner's faults, but it is not God's way.⁹*LtMs, Ms 102, 1894, par. 10*

Christ is the only true One who can read the soul, the only One who can measure the repentance and know its genuine worth, and the man who takes upon himself the responsibility of judging the sinner will be accounted in greater guilt than the one he condemns. We are to do everything in God's way, not in our own way, and if we err at all, it better be on the side of mercy rather than on the side of severity. Christ joined Himself to human life, and He identifies Himself with humanity in every detail of experience. Be careful how you deal with human minds. Christ has paid the ransom money for every soul.⁹*LtMs, Ms 102, 1894, par. 11*

There are many in the bondage of sin who might be rescued if they were only approached in tenderness and with Christlike, sanctified sympathy. The human agent looks at the outside appearance and judges hastily, but God looks at the heart. "And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich." This calling of a publican was thought most abominable by the Jews, and it was not calculated to refine the character. "And he sought to see Jesus who he was: and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must dine at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he is gone to be a guest with a man that is a sinner." [*Luke 19:1-7.*]⁹*LtMs, Ms 102, 1894, par. 12*

Jesus called both the Jews and the Gentiles to be laborers together with God. He called many who were open sinners, whom men would have passed by. He saw in them jewels to be polished for the heavenly kingdom. Jesus sat at meat both with the Pharisees and the sinners. He was an invited guest at the feast of Matthew, and He invited Himself to dine with Zacchaeus.*9LtMs, Ms 102, 1894, par. 13*

It was because of the murmuring of the Scribes and Pharisees on account of His associating with sinners and publicans that Jesus spoke the parables of the lost sheep, the lost silver, and the prodigal son. [*Luke 15.*] All these parables are intended to teach us mercy and forgiveness.*9LtMs, Ms 102, 1894, par. 14*

There is another serious evil among us, and it is favoritism. Many display tenderness and sympathy for those whom they happen to fancy, and yet they pursue a very rigid course toward those who do wrong, and who try the patience, who are really in need of a large portion of the sympathy that is given to those who do not need or deserve it half as much. Let not the teacher think that his course is justifiable if it is unlike the course that Jesus would pursue under like circumstances. Faulty, trying cases test the character and prove whether we are possessed of mercy and compassion or not.*9LtMs, Ms 102, 1894, par. 15*

Before Moses was sent to take the great responsibility of leading Israel out of Egypt, he was disciplined as a shepherd for forty years, and was thus qualified to become a leader of the people of God under Jesus Christ. The college at Battle Creek is not what it might be because all the teachers are not converted to God. Influence is power, and the teachers may exert an influence that will be fragrant and as enduring as eternity. Yet they may also be critical, unkind, uncourteous, unsympathetic, and unready to help the very ones that need help, who are lost and need to be sought and saved. There should be no soft sentimentalism, self-love, or self-exaltation, but each should regard his soul as of value since Christ has purchased it with His blood.*9LtMs, Ms 102, 1894, par. 16*

The souls of all are precious. The souls of your relatives are precious, and they should not perish but have everlasting life. I

need not urge upon you to try every means by which you may save the soul of father, mother, brother, or sister, or to rescue your own children from evil. But I plead with you for those who need your tenderness, who need your thoughtful consideration, your personal efforts to save their souls. I plead with you that you may have the love of Jesus to enable you to work for the unpromising ones without partiality and without hypocrisy. Your words of commendation and approval should be more free and abundant, and your words of censure and disapproval less frequent and harsh. Words of commendation are golden, and their influence is far-reaching for good.*9LtMs, Ms 102, 1894, par. 17*

To set before the pupils an example of kindness, forbearance, and love would be productive of lasting good, for it is the example that is copied by others. But let not your favor be given to certain special ones, while at the same time you neglect those who need your help. We have Christ's example in this matter. Oh, how essential it is that we rise above this self-living practice and have nobility of character. This nobility is not to be found in having certain exquisite, particular modes of gesture, while you condemn some defect in another's manner and view it as though it were a world when it is only an atom.*9LtMs, Ms 102, 1894, par. 18*

Important interests are neglected and passed by, and the softening, subduing grace of Christ is not interwoven in the character. But unless Christ abides in the heart, the selfish traits of character will be strengthened, and through Satan's deceptions will be looked upon as valuable, and the manifestation of severe justice that savors not of mercy and compassion will be thought commendable.*9LtMs, Ms 102, 1894, par. 19*

Love, sympathy, forbearance, and longsuffering will constantly bring forth fruit after its own kind. When one errs, do not blaze abroad the matter. Do not rejoice in iniquity, but rather, hide Satan's work and thus cut short his triumph. Should one come to you for sympathy and open the secrets of his heart, his failures and sins, you would act a despicable part to make them public. In disclosing his confidence, you do a work that causes Satan to triumph and that makes angels weep. Your words, your actions will live after you. Souls who have stumbled who might have been helped and

rescued from the pit of hell, have been by your course hurried to the brink of the precipice. If God in mercy arrests their steps, be sure it is by some influence aside from yours, and take no credit to yourself for a moment that it was your severity, criticism, and condemnation, that turned their feet into the right path. "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." [*John 3:16, 17.*]9LtMs, Ms 102, 1894, par. 20

Are finite men able to read the human heart? How do they know but that in the judgment they have passed upon those they thought erring they have done a great injustice? How do they know but that God is striving by His Holy Spirit to bring these very souls to repentance, and that the reason of their errors is the counter-working of Satan, who moves upon their objectionable traits of character in order that they may become discouraged in their efforts to overcome? Jesus said, "Ye judge after the flesh. I judge no man." "Judge not according to the appearance, but judge righteous judgment." [*John 8:15; 7:24.*]9LtMs, Ms 102, 1894, par. 21

Ms 103, 1894

Offending Christ's Little Ones

NP

Circa 1894

Previously unpublished.

“And I charged your judges at that time, saying, Hear the causes between your brethren and judge righteously between man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, (Moses) and I will hear it.” [*Deuteronomy 1:16, 17.*] *9LtMs, Ms 103, 1894, par. 1*

In dealing with the erring, bring tenderness into your appeals, and do not by reproof stir up the worst passions of the human heart, and make those whom you would correct defiant, hard, and unimpressionable. Mercy, gentleness, and tenderness will melt the rock-bound soul. Let every teacher labor not to preserve his dignity and authority, but to fill the atmosphere with kind words, with the precious rays of Christ's sunbeams, and drop seeds of truth to find a lodgment in the hearts of the pupils. Let no act, no word, no matter of dress be of a character that will lead away from Christ and his word. Your unsympathetic spirit, your cold appearance, may start a soul in the road that leads to perdition. You may draw, you may win, but you can never force and drive a soul. Influence for good or evil grows with our growth and strengthens with our strength. The expression of the eye, the compression of the lips, the tones of the voice, the movement of the person, will either be as a sunbeam or as a desolating hail to beat down the precious plants of love. We cannot prevent persons from sizing us up that which we say and do, and our profession will have simply the value that we give it by the deeds we do. *9LtMs, Ms 103, 1894, par. 2*

O, in the judgment, when you look upon the faces of those you have had in your charge, how gladly would you take back words

you have spoken that have cut the last thread of influence you have had with souls for whom Christ suffered and died. How gladly would you erase a word of censure, of rebuke, of judgment, and place in its stead a word of love! How gladly would you change a frown for a smile! All you are required to do is to copy Jesus. By beholding him, your character will be changed. Character is power. Do not be so anxious about your reputation as about your character. Be determined that you will have a Christ-like character.*9LtMs, Ms 103, 1894, par. 3*

Shall we who have been sought for when we were lost forget how God has dealt with us? Shall we forget the wonderful compassion of a merciful God, and refuse to be kind and merciful to children and youth? The story of the ungrateful debtor is presented before us to represent the difference between the way in which the compassionate lord dealt with a debtor and the way the debtor treated one who owed him a few pence. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." [*Matthew 18:15.*] Those who receive forgiveness from God must enter into the spirit of forgiveness. Unless those who seek forgiveness from God, are willing to give the same treatment to others, they cannot be forgiven. God will deal with them as they deal with their brethren. Shall we to whom the Lord has shown mercy work on the principles of strict justice? Some have done, and many are still doing, as the man in the parable did. The Lord does not limit his grace to the sinner who is seeking his forgiveness and love; but when the sinner receives of God's unlimited grace, richly and freely given, it should result in lowliness of mind in the recipient. The man who is forgiven of God should not be found putting forth the finger and speaking vanity. He should not be found putting down the others in oppression, and lifting up himself. In meekness and lowliness of mind, we should receive the heavenly gift, realizing that we are debtors to God, and in gratitude reflecting upon others the mercy bestowed upon us.*9LtMs, Ms 103, 1894, par. 4*

When our hearts are filled with gratitude, when we realize our entire dependence upon a power not our own, but given to us of God we are softened and subdued; and by the grace of Christ our characters are renewed and changed. The uncomely self is hidden

in Christ's righteousness; and day by day the character unfolded will be like that of Christ. He who is controlled by the grace of Christ will shape his course of action in such a way that those who need help will be helped and uplifted. He will not bestow his attention on a few who are favorites who say "Right, right" to everything he does; but he will see to save those who are lost, and will feel deep sympathy for those who are faulty, who often turn aside from his counsel, just as he has turned aside from the doing of the will of God. All the beings Christ has made with whom we have been associated have been guilty of sin, and have wronged Jesus Christ, their best friend. But if we see souls about us doing harm to themselves by manifesting ingratitude toward God, if we are enlightened, we are to deal with them as we should wish others to deal with us, and in the same way in which our Saviour has dealt with us. In no case are we to humiliate them simply because we feel like so doing. While we do a think of this kind, let us not boast of tenderness of heart; for we have it no.⁹*LtMs, Ms 103, 1894, par. 5*

If we have the tenderness and gentleness of Christ, we shall put ourselves in the place of the wrong-doer and study from cause to effect and be wise in the way we handle the case, showing tact and Christlike patience. We shall have deep longing of soul not to destroy, but to see the soul converted. We are to remember that tempted souls are under the bewitching power of Satan and that they occupy the same position toward God as that which we have occupied. We are not to offend the soul of the wrong-doer, by needless harshness. Many who we may think incorrigible, who put on an air of bravado, because they wish to conceal their real feelings of remorse, will melt under tenderness and sympathy. Instead of seeking to make them appear in the worst possible light before others, shield them from exposure. By dealing with them in a stern way, you may help Satan in fastening them in their sin, and thus be the means of their destruction. They feel guilty, God is looking upon you but not with approbation as you cut them loose from all religious influences. Instead of treating an offender in this way, treat him as you would wish to be treated under similar circumstances as you would wish to be treated under similar circumstances as you would wish God to treat you if you were remiss in duty. Let fall upon every delinquent the rich rays of mercy and forgiveness that God is shedding upon you. Draw the evil-doer

away from Satan and do not thrust him into his power. There is nothing that will harden the heart, and cut off your influence and make of no effect your discipline, like making public the errors of one at fault. To take such a course is to take a course that you would not think proper in your own case.*9LtMs, Ms 103, 1894, par. 6*

Unless the spirit of Christ abides in the heart, it is a hard thing to put yourself in another's place. You may feel it your duty to exact as far as possible the uttermost farthing, and may do all that you can to make the case appear as heinous as possible before the associates of the offender; but the repetition of an offenders faults has an effect just the opposite from the one you design to bring about; for those who are inclined to evil, are aroused to desire to go over the ground and do the very deed that one did whom you publicly condemn, as they think without mercy or justice. A "don't care spirit" takes possession of many, and they leave your presence indignant at the ways you have dealt with an offender, and whenever your name is read or they hear of you or see you, this unpleasant remembrance, like an ugly, rugged scar appears before their minds.*9LtMs, Ms 103, 1894, par. 7*

Christ's way is always the best way. He does not treat sin as a trivial matter; but while he hates sin, he loves the sinner. The sunbeams of his righteousness, his goodness, his compassion, are not withheld from an offender; and as a ray of light in a dark room will bring to light motes of dust that were not before seen, so the ray of Christ's righteousness will expose the sinner's errors. We all need the continual rays of the Son of Righteousness that our errors may be revealed; and do not those who are wholly in darkness, need the light of heaven in order that they may understand how hateful is sin to God?*9LtMs, Ms 103, 1894, par. 8*

Those who are connected with our schools should every hour exert an influence that would soften and subdue hearts; and yet this influence has not been exerted as it should have been, and as God requires that it shall be. Teachers should win the love and confidence of children and you by being kind, by making them happy, by shedding an atmosphere of brightness about them. Those who are perverse and stubborn should be kindly dealt with,

but never should they be expelled unless it is positively necessary. In expelling refractory pupils you make manifest the fact that you see moral evils, but can devise no way to correct them, them, and can only cut off the diseased member. You will have lessons to learn in regard to yourself of which you have not yet dreamed. You need the wisdom that cometh down from above, that 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.*]⁹*LtMs, Ms 103, 1894, par. 9*

Learn of Jesus to be kind. Everyone has a will and a conscience and he needs to have the rule of right doing placed before him in the most simple, distinct manner, in order that he may be convinced that it is best to yield obedience to the rule. Instructors should take pains to so simplify their many orders and rules that there will be no difficulty in having them commended by the pupils when presented by suitable authority. We are all grown up children, and God is teaching us by showing us our faults and mistakes. We are to learn the lesson that God's grace is our only dependence. Let no one flatter himself that he makes no mistakes or the testing and proving will show to the contrary. Paul says, "When I am weak, then am I strong." [*2 Corinthians 12:10.*] It is when we have a realization of our weakness that we learn to depend on a power not inherent, but in God who is able to save unto the uttermost.⁹*LtMs, Ms 103, 1894, par. 10*

Ms 104, 1894

“Be not Conformed to this World.”

NP

Circa 1894

Previously unpublished.

“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 you, nor choose you because ye were more in number than any people; for ye were the fewest of all people.” [*Deuteronomy 7:6, 7.*] “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises for him who hath called you out of darkness into his marvelous light.” [*1 Peter 2:9.*] “Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” [*Romans 12:2.*]*9LtMs, Ms 104, 1894, par. 1*

The Lord hath set apart him that is godly to himself; this consecration to God and separation from the world is plainly and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of this world and those whom he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar, their prospects are peculiar, and these peculiarities distinguish them from all other people.*9LtMs, Ms 104, 1894, par. 2*

The same injunctions that rested upon ancient Israel to be separate and distinct from the world rest upon God's people now. How frequently ancient Israel rebelled and how often they were visited with judgments because they would not heed the commands of God. The Israel of God in these last days are in constant danger of mingling with the world, and losing all signs of being the chosen people of God. Paul writes, “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 a peculiar people, zealous of good works.” [Titus 2:11-14.] We are here brought down to the last days when God is purifying to himself a peculiar people. Shall we provoke him as did ancient Israel? Shall we bring his wrath upon us by departing from him, and mingling with the world, following the abominations of the nation's round us? *9LtMs, Ms 104, 1894, par. 3*

“Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God.” “Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” [James 4:4; 1:27.] “I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.” [John 17:14, 15.] *9LtMs, Ms 104, 1894, par. 4*

“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.” [2 Corinthians 6:17, 18.] What a promise is this. But let us not lose sight of the fact that it is based upon obedience to the command, “Come out from among them.” God calls upon you to separate from the world. You not to follow its practices, nor conform to it in your course of action in any respect. “Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.” [Romans 12:2.] *9LtMs, Ms 104, 1894, par. 5*

God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? “What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness.” [2 Corinthians 6:14.] You cannot mingle with worldlings and partake of their spirit and be at the same time a child of God. The Creator of the universe addresses you as an affectionate Father. If you separate from the world in your affections and remain free from its contamination, escaping the corruption that is in the world through lust, God will be

your Father. He will adopt you into his family, and make you his heir. In place of the world, he will give you for a life of obedience, the kingdom under the whole heavens. He will give you an eternal weight of glory and a life that is as enduring as eternity.*9LtMs, Ms 104, 1894, par. 6*

A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle to the world, to angels and to men. Their peculiar, holy character will be discernible and will distinctly separate them from the world, from its affections and lusts.*9LtMs, Ms 104, 1894, par. 7*

But few among us answer this description. The love of many for God is in word, not in deed and in truth. Their course of action, their works, testify of them that they are not children of light, but of darkness. Their works have not been wrought in God, but in selfishness, in unrighteousness. Their hearts are strangers to his renewing grace. They have not experienced the transforming grace that leads them to walk even as Christ walked. Those who are living branches of the heavenly vine will partake of the sap and nourishment of the vine. They will not be withered and fruitless branches of the heavenly vine will partake of the sap and nourishment of the vine. They will not be withered and fruitless branches, but will show life and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and to perfect holiness in the fear of God.*9LtMs, Ms 104, 1894, par. 8*

Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties and abusing her high and exalted privilege of being holy and peculiar in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and worldly-loving. Pride, the love of pleasure, and sin has been cherished: and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a

reality to them. They have not genuine faith. Men and women will act out the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many have a form of godliness, their names are on the church record; but they have a spotted record in heaven. The recording angel has faithfully written down their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin with every artful dissembling, is faithfully chronicled in the books of records. *9LtMs, Ms 104, 1894, par. 9*

Very many who profess to be children of Christ are none of his. They are deceiving their souls to their own destruct. While they profess to be servants of Christ, they are not living in obedience to his will. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." [*Romans 6:16.*] Many professing to be servants of Christ are obeying another Master, working daily against the Master whom they profess to serve. "No man can serve two Masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [*Matthew 6:24.*]*9LtMs, Ms 104, 1894, par. 10*

Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes they are servants of mammon. They have not experienced a crucifixion to the world. Few among those who profess to be Christ's followers can say in the language of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, but whom the world is crucified unto me and I unto the world." "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 6:14; 2:20.*] If willing obedience and true love characterize the lives of the people of God, their light will shine to the world with a holy brightness. *9LtMs, Ms 104, 1894, par. 11*

The words which Christ addressed to his disciples were designed for all who should believe on his name; "Ye are the salt of the earth; but if the salt have lost his saltiness, wherewith shall it be salted? It

is henceforth good for nothing but to be cast out and to be trodden underfoot of men.” [Matthew 5:13.] A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled Christian is a byword, a reproach to Christ, a dishonor to his name. “Ye are the light of the world.” he said. “A city that is set on a hill cannot be hid. Neither do men light a candlestick and put it under a bushel, but on a candlestick and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Verses 14-16.]*9LtMs, Ms 104, 1894, par. 12*

The good works of God's people have a more powerful influence than words. By their virtuous life and unselfish acts the beholder is led to desire the righteousness which produces such good fruit. He is charmed with the power which transforms selfish human beings into the divine image; and God is honored, his name is glorified. But the Lord is dishonored and his cause reproached by his people being in bondage to the world. They are in friendship with the world, the enemies of God. Their only hope of salvation is to separate from the world, and zealously maintain their holy, peculiar character. Oh, why will not God's people comply with the conditions laid down in his word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient. If they would only keep themselves in his love and separate from the world, he would cause his special blessings to rest upon them and his light to shine round about them. Their influence for good might be felt in every branch of the work in every part of the gospel field.*9LtMs, Ms 104, 1894, par. 13*

Ms 105, 1894

Christ or the World? By Mrs. E. G. White

NP

Circa 1894

Previously unpublished.

Marriage is a serious thing, and should not be entered upon in a thoughtless and reckless way. The father of a family should be pure and upright, not enslaved by any habit or practice that will work against his usefulness and hinder his elevation of character. The father is the head of the house and upon him rest the weightiest responsibilities. He is the house-band to bind the family circle together. Like the father of the faithful, he is to combine faith and works. His family is his heritage, and is under his supervision and control. It is not possible for him to be faithful to his God-given trust and succeed in making his family a sample of the family of heaven, unless he counts his temporal business as a matter of secondary importance, and gives the love and fear of God the first place in his affections. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." [*Matthew 6:33.*]⁹*LtMs, Ms 105, 1894, par. 1*

A true man before God is one who fears God himself and influences all his family to give their hearts to Christ to be his abiding place. The rule for the right government of every family circle is, "They shall keep the way of the Lord." [*Genesis 18:19.*] The question to be settled by father and mother is not what will others say? What will my neighbors say and think of me if I keep the way of the Lord, but what will God think of me if I fail to do so? Shall the father of the family regard it a sufficient excuse for disobeying God's commandments that his neighbors not look upon loyalty to the word of God with favor? Have his neighbors paid the ransom for the soul of father or mother or children? How can the blessing of the Lord rest upon those who are looking to see what their neighbors think of them in keeping the commandments of the Lord? We should regard our homes as our own province. In our homes neither minister, church or neighbors should have a voice as to how we should

control and educate our families. The home is to be made a Bethel, a holy temple where God presides; for we are all living in the sight of the eternal world. If the love of Christ pervades the heart, contentment and peace will be the result. To cherish any other principle will bring restlessness and dissatisfaction to the soul and it will prove a harder task to govern the family than for a king to rule his subjects.*9LtMs, Ms 105, 1894, par. 2*

Those who encourage their children to seek the companionship of those who do not regard the law of God; but who set aside the holy requirements that God has given in order that none need err in understanding will find that the result will be disobedience of the law of the household. The word of God is to be our counselor and director in order that we may enter into the portals of bliss. It is to be the rule from which there can be no turning aside. No one will be able to reach the paradise of God by walking in harmony with some rule of their own manufacture. Parents and children are daily to inquire what is the way of the Lord. If parents turn their feet out of safe paths, their children will follow their example, but they will be called to account for exerting an influence to turn the feet of their children out of the path of truth and obedience. How will the excuse for such a course stand in the judgment that some have given as a reason for disobeying the word of God, — I did not wish to displease my neighbors. But what about displeasing God? Did they carefully study his will and his pleasure in order that themselves and their children should please the Lord by keeping all his commandments? Did they consider it was no sin to set aside the commandments of God in order that they might have favor with their neighbors? They should have carefully considered the path upon which they ventured.*9LtMs, Ms 105, 1894, par. 3*

The Lord Jesus has paid the ransom for your soul and the souls of your children and are you going to take the course that some took in the days of Christ? The record says that many of the priests and rulers believed on him, but did not confess him for fear of being turned out of the synagogue. Why? Because they loved the praise of men more than the praise of God. [*John 12:42, 43.*] Parents, an awful responsibility rests upon you. If you find no pleasure in rendering a whole-hearted service to God, if you close the door lest truth and righteousness shall enter in, lest light shall penetrate the

darkness and worldliness that surrounds you, remember that you are manifesting the fact that you prefer the friendship of your neighbors to the friendship of God. By precept and example, you are training your children to think that it does not matter whether they keep the commandments of God, or choose the ways of those who despise his law, and trample his requirements under their feet. Your children have been bought with a price, they are the property of Jesus Christ. And the loss of their souls will be placed to your account, since they have been given into your guardianship. If you walk in the path of those who trample upon the law of Jehovah, you will feel no burden of responsibility to lead your children in the path which you do not choose to travel yourself. Parents choose error in the full face of light, and can they expect that their children will walk in the path of truth? The world is full of disobedient, unthankful, unholy children. Yet parents will choose the path of darkness rather than the path of light for themselves and their household. They do not appreciate the fact that "the fear of the Lord is beginning of wisdom." [*Proverbs 9:10.*] Therefore, they discard home religion. Though feeling themselves that they are under the censure of God, yet they lead their children in the way which they have chosen. The Lord will approach nigh unto you in judgment; for you exclude truth and righteousness from your home when you say, I want not thy ways, Oh God. I want to follow my own impulse. I respect not the servants of God. I care not to wear the yoke of Christ, or to watch over, guide and train the children God has given me so that they shall love and fear him. Thus you lead the most precious possession you have to become the sport of Satan's temptations exposing them to the peril of being lost to Christ, and lost to heaven. They are left to swell the ranks of unbelievers and commandment-breakers. *9LtMs, Ms 105, 1894, par. 4*

The Lord is soon to come and your inquiry every day should be, how shall I subdue the spirit of worldliness which continually seeks to exert its deadly influence over my soul which has been bought with an infinite price? You should daily cultivate love for Jesus who took [upon] his own divine soul the punishment for your sins. Have you ever considered how many there are who might have had eternal life who have satisfied themselves with the things of this present life, and have lost eternity out of their reckoning. It is time for us to consider seriously our responsibility in the matter of

influence in the church. On whose side are you placing your influence? Jesus who died to save you and your children, says to you, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] You cannot estimate the influence you may exert over those who have not the love and fear of God and who are in the darkness of error. "Ye are not your own. For ye are brought with a price; therefore glorify God in your body and in your spirit which are God's." [*1 Corinthians 6:19, 20.*] You are privileged to be coworkers with Christ in saving your own souls and the souls of your children. But if you are coworkers with Christ you will teach your children that they cannot live to please their associates when this involves displeasing God. What will please God is to be first, and what will please your neighbors secondary. What your neighbors will think or say or do is not to be the standard to which you are to fashion your character or mould your course. By your example you are to teach your children, who are God's purchased heritage, that they are to regard the law of God as the rule of life, and to avoid transgression in every particular. You are responsible to God to give your neighbors an example that they may follow. By your practical obedience to all his requirements, you are to teach them to avoid all disloyalty. Your piety is to be active, earnest, sincere, and in practicing godliness you will decide your own destiny, and the destiny of your loved ones for eternal life.⁹*LtMs, Ms 105, 1894, par. 5*

It will not answer for parents to shut themselves away from religious influences and from the knowledge and practice of the truth. You will not have a lamp to your feet and a light to your path so that you may avoid the pitfalls that Satan is constantly devising to entrap the soul. The Lord requires more of you than you have ever given him, — he requires the surrender of the whole heart. When you give him your heart, you will have his glory in view, and will discharge your God entrusted responsibilities, not seeking to please your neighbors, not walking with your hand upon their pulse to see if their hearts beat in harmony with your own; but you will study to show yourselves approved unto God, workmen that need not to be ashamed. You will then be able to say truthfully, "The Lord of hosts is with us, the God of Jacob is our refuge." [*Psalms 46:7.*]⁹*LtMs, Ms 105, 1894, par. 6*

An adulterated Christianity surrounds us on every side. It is the time when we are to heed the third angel's message and to take to ourselves the instruction of the true witness. "Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of its place except thou repent." [*Revelation 2:5.*] You should turn unto the Lord by obedience to his commandments, turn unto him in prayer, and by watching unto prayer, or else you will be found walking in darkness. You are not keeping the commandments of God, for you walk in the way of your neighbors. You are so blinded by the sophistries of Satan. Let this question come home to your soul, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] Is eternal life of no value to you? Is this world of more value to you than heaven? Will you permit it to absorb your mind, and engross your attention? Will you permit your neighbors to choose for you and fail [to] follow that which your conscience convinces you is true? Will it pay to sacrifice heaven? God calls upon you to change your course of action, both for your own soul's sake and for the sake of your children. Let your lives bear a living testimony for God. The Lord says, "Ye are my witnesses." [*isaiah 43:10.*]⁹*LtMs, Ms 105, 1894, par. 7*

Fathers and mothers have the responsibility of bringing up children; and the question they should ask themselves is, Are we training them in such a way that they shall know Jesus Christ as their personal Saviour? Are we feeling a responsibility for their souls? Do we by precept and example teach our children to ask God for his blessing and to render to him thanksgiving for his great mercy and loving kindness to them and to us? Are we working for our Master, or are we by spirit and attitude conveying to others the idea that the Christian life is a wearisome service? Those who truly know God can say with John "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [*1 John 3:1.*] Are we introducing our children to Christ, are we leading our neighbors to hope in his mercy? Have we the hope expressed by John when he says "Beloved, now are we the sons of God, and it doeth 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."

[Verse 2.]*9LtMs, Ms 105, 1894, par. 8*

In the home the Christian life should be the theme of conversation. We should talk of his love, and speak of his great goodness in giving Jesus to our world. Not for a moment can we permit Satan's sophistry to take effect upon our minds, and be persuaded to believe that we may dilute Bible religion with worldliness in order to attract our neighbors and children to the Christian life. Present a high standard before your children and your neighbors, for in this way you will educate your children for the society of heavenly angels. Teach them the love of God. Through Christ holiness is accessible to them. Labor to have them understand the simplicity of service to Christ. Cultivate home religion; for what is home life without Jesus, without the assurance of his presence?*9LtMs, Ms 105, 1894, par. 9*

The work of fathers and mothers is to keep their children uncontaminated from the world. In order to do this, it will be necessary to study the word of God and obtain a rich experience. You will feed upon rich food in studying the life and lessons of Christ, in reading and in praying with the door of your heart open to receive the teachings of the Holy Spirit. In this way you may become truly converted. I entreat you do not make it necessary for God to afflict you by withdrawing his blessing from you. He will withdraw the blessing that is treated by you as though yours by right; for you make it a hindrance rather than a help. The Lord who gave his life for you and for your children, has left this command; "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." [*John 5:39.*] Those who do not earnestly cultivate spirituality by accepting light, and walking in the light, will find that the light they already have will become darkness. Unless we continually feel the necessity of praying to our heavenly Father for wisdom, unless we search the Scriptures to know the way of the Lord and to be kept by the power of God, then it will become easy to drift further and further away from God, and to unite our interests with that of those who know not and love not the truth. We need spirituality in order to discharge our duties in the fear of God. The Bible tells us that when men deliberately turn away from God, the Lord turns away from them. When the Jews did this the Lord said, "Therefore I scattered them with a whirlwind among all

nations.” [*Zechariah 7:14.*] Again, the Lord says, “Them that honor me I will honor, and they that despise me shall be lightly esteemed.” [*1 Samuel 2:30.*] This is simply a declaration of the effect of a cause, the necessary result of a certain course of action. The Sun of Righteousness will shine upon those who follow in the footsteps of Jesus; he says, “He that followeth me shall not walk in darkness but shall have the light of life.” [*John 8:12.*]*9LtMs, Ms 105, 1894, par. 10*

We belong to Christ, for he has bought both us and our children. But we may be unfaithful to our trust and educate our children to think more highly of earthly treasure than of heavenly things. If we give the world the advantage and permit it to hold the attention and to absorb the service, then we need not wonder that worldliness fills every space and there is no room left for the admittance of the light proceeding from Christ. Those who make up with the world, will be swayed by the principles of the world. The Spirit that works in the heart of the disobedient will work in the hearts of ourselves and our children. The Lord will have the whole heart or nothing. A certain lawyer came to Christ and said, “Master, what shall I do to inherit eternal life?” He said, “What is written in the law? How readest thou?” And he answering said, “Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” And he said unto him, “Thou hast answered right; this do and thou shalt life.” [*Luke 10:25-28.*] God has plainly revealed the way of salvation, and shall you or I venture to seek to find some other way whereby we may obtain the precious boon of eternal life? God has given to us the opportunity of obtaining light and knowledge, and shall we refuse the message sent from heaven? Shall we refuse the truth because we see that its acceptance would cause us to be separated from those who will not hear the truth or believe in the message of heaven? Shall we make a concession to the world and bind ourselves up with its bundles for the fires of the last days? They have pulled away the shoulder because they would not take the yoke of Christ and refused to lift his burden. They would not follow in his footsteps. Christ says, “I have kept my Father's commandments, and abide in his love.” [*John 15:10.*] Those who turn away from the truth, stop their ears lest they shall hear, and turn into fables. They act like disobedient, stubborn children, and

then they lay the blame and accusations upon those who are truth-loving and obedient, declaring that they create disunion among neighbors and bring about dissension among families. Christ was accused of creating division in families; he himself said, "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be those of his own household. 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. And he that taketh not his cross and followeth after me, is not worthy of me." [*Matthew 10:34-38.*]*9LtMs, Ms 105, 1894, par. 11*

Christ was accused of creating division in families; but it is the truth working upon the human heart that creates the division. When the truth is presented to some, they see that a cross is involved in accepting it, and therefore they refuse the truth. While some members of the family yield to the influence of the Holy Spirit and open their hearts to Jesus, others turn away from the requirements of God and thus division is created. But shall I conclude to remain in darkness and unbelief and refuse light from heaven because this will separate me from my neighbors? Shall we choose Christ or the world? The law of God is binding upon every soul of man and those who keep it through the merits of Christ, who hang their helpless souls upon Christ are coming into harmony with heaven. Those who pull away the shoulder refuse the yoke of Christ, who put their fingers in their ears and care not to hear the word of the Lord, work in harmony with the evil one. But their action in refusing to comply with the divine requirements does not do away with the law of God. It is plain and decided, "Thou shalt" and "Thou shalt not."*9LtMs, Ms 105, 1894, par. 12*

Men may walk in the dark cave of unbelief, and they may declare that it is midnight at midday; but shall we believe what they say? If they will come out of the cave they will see the sunlight. Christ said to the Jews, "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.*] When men choose God as their portion, they will separate from the world. Those who neglect God

bring upon themselves terrible calamity; for they choose darkness rather than light. They may neglect God in order to accumulate riches. But the greatest wealth is not true riches. Whatever men may possess, they are not the true proprietors. God can scatter faster than they can accumulate. Men may possess any amount of gold and silver, and look upon their wealth as their possession and yet if they have not Christ, the bread of life, the water of salvation, they are perishing with hunger and thirst. Those who regard all that they possess as the Lord's entrusted gift, who hold it for him, will be faithful stewards. He is strong who shares his strength with the weak. The great lesson which the Lord would have us learn is that of acknowledging him in all our ways. *9LtMs, Ms 105, 1894, par. 13*

It is of great consequence to us that we know what saith the Scriptures. The word of God standeth fast forever, and is the only guide book to heaven. If we neglect the study of the guide book, we shall miss our way, lose our souls, and by precept and example, lead our children and our neighbors to regard it of no special consequence whether they heed a "Thus saith the Lord" or not. The loss of the souls of our children and our neighbors will lie at the our door if by our example we lead them to lightly regard the law of our God. We are not to lead others to suppose that it is of no special consequence whether or not they are doers of the word of God. Those who have had light on the commandments of God, and who disregard the divine precepts strengthen others in their disobedience and transgression. But although men refuse to see the light that shineth in darkness, their refusal to see light does not extinguish it. Of Christ John says that "he was the true Light, which lighteth every man that cometh into the world." [*John 1:9.*] "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. ... he was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." [*Verses 4, 5, 10, 11.*] What does this mean? It means that the very ones who claimed to be the children of God did not receive the Son of God. He was the light of the world, shining amidst the moral darkness, but he did not come in a way to suit their opinions and ideas; he was the hope of the world but the world received him not. The priests and rulers were too proud and self-righteous to admit that their ideas were incorrect and needed remodeling. They would not

consent to the idea that they needed repentance and conversion in order to obtain salvation. Rather than make this acknowledgement they preferred to count Christ as an imposter. His teachings were not in harmony with their own teaching.⁹*LtMs, Ms 105, 1894, par. 14*

This is the same spirit that is manifested today in the Christian world. They claim to be the children of God, yet they reject the truth that God has sent them from heaven, just as the Jewish nation rejected Christ, because the doctrines that he advocated did not coincide with the errors which they have received. "But as many as received him, to them gave he power to become the sons of God, even to them that believe his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." [*Verses 12-14.*] Those who are the light of the world are blessed because they behold spiritual things and see Christ as one who is full of grace and truth, and are partakers of the divine nature. "And of his fullness have we all received and grace for grace." [*Verse 16.*] The reception of the grace of Christ makes a marked change in the character; for those who receive it are called "born of God." [*1 John 3:9.*] The grace of Christ is diffusive. As the believing soul receives the truth as it is in Jesus, he obtains a glimpse of the righteousness of Christ in the law, and exclaims, "Open thou mine eyes that I may behold wondrous things out of thy law." [*Psalms 119:18.*] "Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:1-4.*] The whole Christian experience is presented in a small compass, and it is all embraced in believing and doing the words of Christ. Peter brings to view the plan of addition, the working out of the promise of receiving grace for grace. He says, "And besides this giving all diligence, add

to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Verses 5-8.] Are you adding to your Christian experience? Grace is to be multitude unto you through the knowledge you receive of God and of Jesus Christ.⁹*LtMs, Ms 105, 1894, par. 15*

Is heaven of any value to you? If it is not everything to you it is nothing. If you cannot and will not make it your business to seek first the kingdom of God and his righteousness, if you will not show that you live by faith in God, making manifest the fact that you are God's property both by creation and redemption, you have not saving faith, — the faith that receives Christ as your only hope and Redeemer. Should Christ come to those who profess to be his own, should he come to the Christian churches at this day as he did to the Jewish churches at his first advent, how many would receive him? Would not the same displeasure be manifested when he spoke plain, cutting truths which expose sin and condemn unrighteous practices as when he condemned sin in the Jews? Would not hatred be manifested by those who were condemned for their self-righteous principles in this day as at the first advent of Christ. Those who refuse to be doers of the word of Christ in this day as verily reject him as did those who rejected him eighteen hundred years ago. Were Christ on earth today, he would repeat the same words as he did then in seeking to save perishing souls. He would say to the rejecters of his mercy, "Ye will not come unto me that ye might have life." [John 5:40.]⁹*LtMs, Ms 105, 1894, par. 16*

When the pure word of God is presented just as it reads to worldly professors of religion, they do not relish it, but turn from truths to fables. But shall the voice of warning be silent because men do not regard it with favor? God forbid. Just before his death, Paul gave the charge to Timothy, reining him up before the judgment, where he would be condemned or rewarded for the deeds done in the body, and said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his

appearing, 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; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 *Timothy* 4:1-5.] If such a solemn responsibility rests upon those who preach the word, does not an equal responsibility rest upon those who hear the word? Should they not receive the word preached, obeying it as the voice of God to them, being not forgetful hearers but doers of the word? "The entrance of thy words giveth light, it giveth understanding unto the simple." [*Psalms* 119:130.] If you close the ear to the instruction given you from God's word, if you close the door of the heart to divine knowledge, you cannot possibly understand the will of God, or be taught of God. Unless we search the Scriptures as Christ has commanded us to do, we shall fail to know and understand the will of God. We can only know what is truth by searching for it as for hidden treasure. Why is the word of life so much neglected when it means so much to every individual? It is to be a lamp to our feet, and a light to our path. "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." [2 *Timothy* 3:16, 17.] *9LtMs, Ms 105, 1894, par. 17*

Those who put forth zealous, earnest efforts in searching the word of God is a mine of truth and the searcher will be rewarded by discovering many rich and precious lodes. In the plan of salvation there are heights and depths of eternal truths and it will tax the mental powers to the utmost to comprehend them. It is utterly impossible for the human mind to take in the great things of God unless the Holy Spirit shall enlarge the faculties, and broaden the mind to comprehend them. Though there are rich rewards in gaining a knowledge of deep truths, yet there are very many who while claiming to believe the truth, cling to the world, who do not desire a deeper and fuller knowledge of what saith the Scriptures. They will never understand that which they do not want to know. The Lord will not force upon any a knowledge of sacred saving

truth. Those who reject the truth because it means self-denial and cross-bearing will not be forced to accept it; but they will be none the less guilty for refusing to understand and obey the truth that God has brought to their attention. The treasure house of truth was open to them, and they would not accept God's gracious gift. We should thankfully accept the provision made for us, read and understand our Bible, and communicate that which we have learned to others. So much human tradition has been received so many doctrines and commandments of men have been thrust upon the attention that it is impossible to understand the will of God unless the word of God is carefully and prayerfully searched. Men take the sayings of men as the word of God, and they become confused and miss the way because they do not distinguish between God's requirements and the requirements of their neighbors. There are many voices calling to follow in this path and that; but our great need is to turn our attention from the sayings and doings of men to a "thus saith the Lord." *9LtMs, Ms 105, 1894, par. 18*

Every man, woman, and child has a soul to save or to lose. In the salvation of the soul each one must act as an individual, working out his own salvation with fear and trembling. There is to be no indifference, no carelessness in dealing with those things wherein eternal interests are involved. "For it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:13.*] Man must work in harmony with God; but it is impossible for him to do this unless he shall know from the divine word what is the will of God. No one can do this work in our place. it involves individual consecration of heart, mind, and spirit to God. We each have an individuality of our own. But are we to form characters to please our neighbors who are dishonoring God, and one with those who are in union with God; for believers in the truth are one in spirit. But we are not to be one with the disobedient and disloyal. God has not left us alone to fight against the world, the flesh, and the devil. The command to us is "come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [*2 Corinthians 6:17, 18.*]*9LtMs, Ms 105, 1894, par. 19*

"We are made a spectacle unto the world, and to angels, and to

men.” [1 *Corinthians* 4:9.] Those who obey the truth become Christ’s witnesses. By precept and example, they show to others what is required by law of God. Christians are to manifest an independence to believe what the Scriptures say and to obey the word of God regardless of what their neighbors may dictate. We shall be constantly tempted to associate with unbelievers and to follow where they may lead, but we are to be faithful soldiers of Jesus Christ in the world. We may know that our neighbors consider us foolish in advocating the law of God, in declaring the it is perfect, and able to convert the soul. They may think it very unkind that we separate ourselves in practice, and make ourselves singular; but let us never say I cannot lift the straw, cannot bear this burden. Ever since Christ came into the world, men have manifested cowardice when called to acknowledge Christ. Men have shrunk as they do now from the consequences of obeying the truth. They have realized that there would be alienation between themselves and their neighbors. But shall we⁴ hide our light under a bushel, because others do not wish to behold it? The Lord says, “Let your light so shine before me, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew* 5:16.] Those who follow Christ will necessarily differ from the world and from those who are merely professed Christians. The Saviour says, “If ye love me, keep my commandments.” “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 manifest myself unto 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 to me.” [*John* 14:15, 21, 24.] Obedience is the test of discipleship. But how little do men appreciate the privilege of having the companionship of Christ, of being in harmony with God! They do not realize that they are Christ’s property, bought with an infinite price, and that they are to glorify God in their body and in their spirits which are his. The most important friendship is the friendship of God. There should be continual watchfulness to keep the soul pure and holy in faithfully doing his commandments.⁹*LtMs, Ms* 105, 1894, par. 20

We are sorry that there are some who shrink from obeying the truth because they feel dependent upon their neighbors for agreeable companionship, and do not wish to displease them. But in so doing,

you bind your light so that it shall not shine forth in good works that others may see you are in harmony with God, and obedient to his commandments. Unless you obey the commandments of God, you constitute yourself a stumbling block to your neighbors, and they stumble over your disregard of God's law, taking license from your disobedience in following their own pernicious way. You profess to be a Christian but unless you obey God's commandments you are far from being a representative of Christ. There is no excuse that can avail. The question is why do you not walk in the way of God's commandments with a perfect heart? Why do you seek to excuse yourself saying, what will my neighbors say? We are not to ask what our neighbors shall say of us. They may feel surprised because we seek to understand the terms of eternal life, and to comply with the conditions of salvation. You should say to them, "I cannot lose the presence, the power, the love of God out of my soul for the sake of being at peace with my neighbor." Peace at such a cost is too dearly purchased. The question to be settled by you and I is "Am I on the Lord's side? Am I on the side of Christ and the holy angels? Am I choosing the best company? Am I a son or a daughter of the Lord Jesus Christ? What does my Father, whose property I am, think of me?" We are each one required to lift the cross of Christ, not looking to men for their good opinion, but to our heavenly Father. With the approval of God we are to move forward with a heaven-born spirit of independence, not fearing to stand alone and without human support. When we live in obedience to God, we are never alone. Christ says, "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." [*John 15:9, 10.*]*9LtMs, Ms 105, 1894, par. 21*

We are in the last precious hours of probation, and are deciding our eternal destiny by the course of actions we pursue. Those who take their stand in the ranks of those who are transgressors of God's law, are making a perilous decision. By their deliberate choice, they show to the world, to the angels and to men, that they have little desire for spiritual and eternal realities. Christ clothed his divinity with humanity and came to our world that was all seared and marred with the curse in order to redeem men from the transgressions of the law of God. He came to bring to men moral

power to endow them with the virtue of his righteousness in order that they might be elevated in the scale of moral value with God. Who then will return to their loyalty, who will be on the Lord's side, freely and willingly choosing to obey God's commandments? Who will show that they have an appreciation of Christ's humiliation who stood as our substitute and surety and was recognized as such by God and the whole universe of heaven? He became a spectacle unto the world, to angels and to men, and shall we not follow in his footsteps, receiving him as our personal saviour? Shall we not consecrate every faculty to his service, and form a character after Christ's likeness, becoming obedient members of the Lord's family?*9LtMs, Ms 105, 1894, par. 22*

Christ died in order to open the way so that those who are transgressors of his law might, through his merits, become obedient children. It was to this end that Christ our Passover was sacrificed for us. He endured humiliation, ignominy, and shame in order that through his perfection of character, the sinner might be lifted up, this has been Christ's interest in you and yet you have been so unconcerned in regard to your eternal interests, that you have had no relish for heavenly things. Christ was punished for your sins, in order that you might not perish eternally; but how lightly you have esteemed his sufferings! He who knew no sin was made a sin bearer for us that we through his shame and suffering in our behalf might be made righteous. What kind of hearts can we have to behold the life and love and sufferings of Christ in our behalf, and yet be out of sympathy with our Redeemer? Can we wonder that the human nature of Christ staggered and trembled in Gethsemane as he prayed that the cup might pass from him if it were possible that it should pass, and man not perish? But in the midst of anguish unendurable to finite nature, he weighed the loss of your soul and that of the world, and it seemed such a terrible loss, that Christ consented to drink the cup. He said, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." [*Matthew 26:39.*] Human nature un-sustained by divinity would have died on the field of battle. In our behalf Christ bore the wrath of his Father in consequence of sin. He consented to be loaded with the sins of the whole world. While he prayed, "If it be possible let this cup pass from me" the woes of the sinful, disobedient world came up before him. The tide of human anguish that men are yet

ignorant of, the terrible consequences of their own iniquity, rose up before Christ, and he was nerved to bear the agony of a lost world. It is only through his sacrifice that everlasting salvation can come to a soul who has transgressed the law of God. How can you make salvation seem so light a matter that you will not decide to become a commandment keeper? It is because you have not become a partaker of in spirit of the sufferings of Christ. You do not wish to have your ease disturbed; but prefer to do as you please. You have about decided that you will not suffer reproach for the truth's sake. You have no appreciation of what Christ suffered to bring salvation within your reach, and make it possible for you to return to your loyalty to God, to have your name registered in the book of God, and to stand un-condemned for the sake of him who was condemned for you. *9LtMs, Ms 105, 1894, par. 23*

What is the duty of those who have light in regard to the truth? Christ answers "Let your light so shine before men that they may see your good works, and glorify your father in heaven." [*Matthew 5:16.*] We do not make manifest that we are on Christ's side of the question, unless we recognize the binding claims of the divine law. Christ does not give us light in order that we may place it behind a screen, or put it under a bushel or under a bed. But we are to place it on the candlestick where it will give light to all those who are about it. For what purpose are we to let our light to shine? It is to expose the darkness to reveal moral degeneracy. Sin and unrighteousness are made to appear by contrast with righteousness. God gives us light in order that sin may be discerned. Those who think they can pass along and be in harmony with men who are going on in disobedience and transgression make a mistake in thinking that they themselves will be written in the registry of heaven as the children of God. While men profess to be Christians and yet disobey God, they are virtually saying to the sinner, "it is well with thee." Transgression is rebuked by obedience and loyalty, those whom you may think hopeless, those whom you may judge will never see the truth, and for whose favors you think you must make concession, may be the very ones who might be saved by your steadfast faith and practical godliness. Your cowardice in shrinking from keeping God's commandments is telling them that to keep God's commandments is a terrible affliction although God says, "Keep my commandments and live." [*Proverbs*

4:4.]9LtMs, Ms 105, 1894, par. 24

He who has moral courage to be true to principle, to obey a “thus saith the Lord” will always be an annoyance to his neighbors who do not regard the word of the Lord, and who think it matters little whether men obey or disobey God. But the duty remains to conscientiously take the position of rendering loving service to God, because he has shown his love toward the human agent in giving his only begotten son that whosoever believeth in him should not perish, but have everlasting life. He who takes this position which is sustained by the word of God, will find that it disturbs his neighbors, it disturbs the members of his family, who will not yield their hearts to the claims of truth. But in spite of this painful situation Christ will have his witnesses in all parts of the world. Far and near the rays of light from those who fear God and keep his commandments, are shining, and many who now walk in darkness will place themselves wholly on the Lord's side. It is not too late for your conscience to be aroused. He who is a true, whole-hearted enquirer into truth will see and understand truth. If you have hitherto misapplied your capabilities, and done dishonor to God, you may yet turn and do acceptable service. But those who will not repent and reform will be called upon to render an account to God for the good that they might have done with the capabilities and opportunities which God gave them. They might have become rooted and grounded in the truth, and have received the heavenly benediction, “Well done, thou good and faithful servant.” [*Matthew 25:21.*]9LtMs, Ms 105, 1894, par. 25

If we looked at our lives and our influence in the light of the word of God, we should realize more deeply its solemnity. We should consider the fact there are many with whom we are brought into contact who gather the only knowledge they have of God and Christ from our words and actions. Then what a positive necessity there is that our thoughts and words should be right in every respect, lest we fail to represent Christ and manifest his truth. The question is, is the heart right? Through faith and prayer, we may know that our hearts are one with the heart of Christ, and that God loves us as he loves his Son. While we were yet sinners Christ died for us, and because he kept his Father's commandments, his abiding place was in the Father's love. He says of his followers, “As my Father

hath sent me, even so send I you.” [John 20:21.] “Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and to be trodden underfoot of men.” [Matthew 5:13.] How can any remain in darkness who possess a Bible and searches the Scriptures, desiring to understand the conditions upon which eternal life is founded. But if we care not to hear the voice of God, if we are like those who were invited to the supper and begin to make excuses, and one go to his farm and another to his merchandise we shall not be benefitted by the heavenly invitation to “Come to my supper; for all things are now ready.” [Luke 14:17.] 9LtMs, Ms 105, 1894, par. 26

When those who are invited begin with one consent to make excuse, the Lord is dishonored, and his invitation is slighted. Selfish interests are consulted before eternal interests and worldly association is preferred rather than instructions from heaven. Those who refuse to hear the invitation which invites them to the consideration of heavenly things place themselves and their children outside divine influences, into an atmosphere that is not in harmony with truth and righteousness. They walk in the same path in which the world travels and are registered in the books of heaven as one with the world. They choose the association of unbelievers, in order that they may please self in keeping the friendship of their neighbors. Christ calls upon them saying “Follow me.” “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] But the answer comes back, we do not wish to walk in the footsteps of Jesus, we do not wish to cause dissension among our neighbors. It would be very unpleasant to obey your injunctions for it would cause a separation of our interests from that of our neighbors. We know that you have said, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.] But the carnal heart says, “Such a separation would be very inconvenient. It would displease all the neighbors with whom I am acquainted who I have loved for many years. I cannot follow you Jesus; for I must not break up my associations with my neighbors. I will walk in the path in which they walk, for choosing to be in conformity with the will of God is

choosing to obey his commandments and to abide in his love, but it is also choosing to be out of harmony with the world.”⁹*LtMs, Ms 105, 1894, par. 27*

You are now in the valley of decision. You are making a choice that will affect yourselves and your children, not in this life, but in the life that is to come. Your sentiments, your example, the manner in which you treat the plain injunctions of the word of God, the character of your influence is deciding the future destiny of your children who are the property of God, bought with the blood of Jesus Christ. You are leading your children in false paths, teaching them to lightly regard the moral standard which is to measure character. What excuse will you be able to offer when you are called to render up your account to God, when the judgment shall sit and the books be opened and every man be rewarded according to the deeds done in the body? How will your excuses stand in the light of Christ's words? He says, “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 (by precept or example) shall be called the least in the kingdom of heaven.” [*Matthew 5:17-19.*] In the councils of heaven the violators of the least commandments of God are registered as of least value among men. This decision is pronounced in the councils of the kingdom of heaven to show that not one of these moral precepts is to be trifled with. Men are not to consult their convenience or pleasure when it is a question of obeying God. God will bring them into judgment for disregarding his law. They will not be taken into the kingdom of heaven and treated as inferior subjects; they will never enter the kingdom of heaven, but in that kingdom they are pronounced as the least in all God's creation. God does not regard those who mislead the inexperienced as proper religious teachers. He says, “Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [*Verse 19.*] Those who do and teach the commandments of God are recognized in heaven as those who are one with Christ and with God, and they are accounted great by the angelic hosts. How careful should we be to obey the commandments of God and exercise our entrusted talents in showing to a disobedient world that

we honor God by keeping his law which is a transcript of his character. All human intelligences are to obey the law of God, not making for themselves a lower standard than that which the Lord has given through Jesus Christ the world's Redeemer.⁹*LtMs, Ms 105, 1894, par. 28*

David was greatly tried in his day in seeing men pouring contempt upon God's law. Men threw off restraint and depravity was the result. The law of God had become a dead letter to those whom God had created. Men refused to receive the holy precepts as the rule of their life. Wickedness was so great that David feared lest God's forbearance should cease, and he sent up a heartfelt prayer to heaven saying "It is time for thee, Lord to work; for they have made void thy law. Therefore I love thy commandments above gold; yea above fine gold." [*Psalm 119:126, 127.*] If David thought in his day that men had exceeded the limits of God's mercy and that God would work to vindicate the honor of his law and bring the wickedness of the wicked to an end, then what influence should the widespread iniquity of our day have upon those who love and fear God. When there is widespread disobedience, when iniquity is increasing to a swelling tide, will the professed world be evil with the evil, unrighteous with the unrighteous? Shall we place our influence on the side of the great apostate, and shall universal scorn be heaped upon God's law the great standard of righteousness? Shall we be swept away by the strong tide of transgression and apostasy? Or shall the righteous search the Scriptures and know for themselves the conditions upon which the salvation of their souls depends?⁹*LtMs, Ms 105, 1894, par. 29*

Those who make the word of God the man of their counsel will esteem the law of God and their appreciation of it will rise in proportion as it is set aside and despised. Loyal subjects of Christ's kingdom will re-echo the words of David and say, "It is time for thee, Lord to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [*Verses 126, 127.*] This is the position those will occupy who love God sincerely and their neighbors as themselves. They will exalt the commandments in proportion as contempt increases. The point is fast being reached when the iniquity of transgressors will be to the full. God gives nations a certain time of probation. He sends light

and evidence that if received will save the; but if refused as the Jews refused light, indignation and punishment will fall upon them. If men refuse to be benefitted and choose darkness rather than light, they will reap the results of their choice. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the also shall disclose her blood and shall no longer cover her slain." [*Isaiah 26:21.*] The professed Christian world is advancing as did the Jewish nation from one degree of sinfulness is a greater degree, refusing warning after warning, and rejecting a thus saith the Lord, while crediting the fables of men. The Lord God will soon arise in his wrath, and pour out his judgments upon those who are repeating the sins of the inhabitants of the Noatic world. Those whose hearts are fully set in them to do evil as were the hearts of the inhabitant of Sodom, will like them be destroyed. The fact that God has had long forbearance, patience, and mercy, the fact that his judgments have been long delayed will not make the punishments any less severe when it does come.⁹*LtMs, Ms 105, 1894, par. 30*

The Jewish nation is before us as an example of the termination of God's long forbearance. In the destruction of Jerusalem the destruction of the world is typified. The lips of him who ever pronounced blessings upon the penitent and spoke encouragement to the poor and suffering and brought gladness to the humble, pronounced a curse upon those to whom he had presented light which they would not appreciate or accept. Those who sought to evade the clear, distinct word of God and cherish manmade traditions, he declared would be found guilty of all the blood of the prophets which had been slain from the foundation of the world. [*Luke 11:50.*] Again and again God had arrested the Jews in their wicked course by severe chastisement; but they provoked him by their wicked works, casting away the law of the Lord of hosts, and finally refusing to reverence his only begotten Son. Each century of transgression was treasuring up wrath against the day of wrath. Jesus bade the stubborn and impenitent nation to fill up the measure of their iniquity. Their wicked works were not forgotten nor overlooked; for when the time of retributive judgment was fully due the mandate was sent forth from the sacred place of the Most High for the vindication of God's honor and the magnifying of his law. In these last days the history of the Jewish nation is being repeated in

the Christian Church. Notwithstanding the fact that they have before them the example of the Jewish nation in rejecting light, they are doing as they did, and doing despite to the Spirit of Grace.⁹*LtMs, Ms 105, 1894, par. 31*

The time is drawing near when it will be fully demonstrated that it is a fearful thing to fall into the hands of the living God. There shall be a time of trouble such as never was since there was a nation, and the severest of punishment will fall upon those who have educated the people to accept error in place of the truth, to walk in paths that have not been cast up for the ransomed of the Lord to walk in. God keeps a reckoning with nations, and when men fully make his law void, then destruction cometh. The Lord is permitting him who is a hater of God and man to do his will on land and sea. God's protecting mercy is gradually being withdrawn. Calamities on land and sea are warnings from God telling the earth what shall be when his light is wholly rejected. Overtures of mercy are still presented to the human family; but this will not long continue; for the figures of iniquity are steadily increasing. The fallen churches are uniting with the world and apostatizing from the truth, and the ministry of wrath is about to begin. On the register above the summing of impiety is kept with unerring accuracy and the figures are fast reaching their limit. Still God is at work calling to repentance, presenting promises for forgiveness and favor. God would use every entrusted capability, every jot of consecrated influence. Ingratitude, contempt of the restraining grace of Christ which would keep men back from presumptuous sins, from pride, selfishness, and covetousness, prevails on every hand. Now is the time when every particle of influence should be put into exercise, not to work on Satan's side of the question, but on the Lord's side. Not a new commandment, but the old commandment, which we had from the beginning is to be vindicated. Vigorous piety is to increase and make for itself a place on the earth. The standard of truth is to be elevated in new places, and to be carried into regions beyond. God calls for men to consecrate themselves wholly and to place themselves and their means upon the altar for the building up of the interests of God's kingdom in the world. Everything is to be done that can be done to shed forth light into the darkened places of the earth, and we have but little time in which to do a great work. Will you not be on the Lord's side in the last battle of the controversy?⁹*LtMs, Ms 105,*

1894, par. 32

Ms 106, 1894

Character Determined by Belief By Mrs. E. G. White

NP

Circa 1894

Previously unpublished.

[First page missing.] By the revelation of Christ, [Paul's] eyes were opened to behold the terrible mistake he had made; for while he thought he was doing God's work, he was persecuting Christ in the person of his saints. His conscience did not condemn him until he saw what spirit was moving him to action. The heathen woman has a conscience, but under the influence of a false faith, she throws her child into the river, or under the monster wheels of Juggernaut and her conscience does not condemn her. But should the enlightened mother educate under the influence of civilization and Christianity, do the same act her conscience would condemn her as a murderer. From these illustrations you may see that a man's conscience is after the order of his faith, and that we may have a correct faith, Christ has come to lighten every man that cometh into the world.*9LtMs, Ms 106, 1894, par. 1*

It is the purpose of God that the world shall be lightened with the light of truth through the agency of human instrumentalities. Those who have received the light from the living oracles are to let that light shine forth to the world. What a responsibility rests upon those to whom God has revealed his plan of grace; for the destiny of man both in this life and the life to come, depends upon the character of his faith. The belief of falsehood is destructive to man's interest in the truth. Men cling to their false theories and by pen and voice advocate their views. When light is flashed into the soul of him who has been snared in error and he beholds his condition and life Paul, humbles himself, becomes converted and accepts the truth, he will then be guided by the spirit of truth to the attainment of the best and highest good.*9LtMs, Ms 106, 1894, par. 2*

Many have advocated the idea that it makes no difference what a man believes if he is only sincere in his faith. Who can doubt for a

moment that the apostle Paul was sincere in his course of action in persecuting the disciples of Christ? The more conscientious a man is in the belief of error, the more dangerous will that man be in the belief of error, the more dangerous will that man become in his opposition of truth; but if he becomes converted he will be as zealous and persevering in the propagation of truth as he has been in his opposition to it.*9LtMs, Ms 106, 1894, par. 3*

Christ has warned us against those who advocate false theories. Jesus said, "Beware of false prophets." [*Matthew 7:15.*] Shall we heed the warning or pass on and become careless, or accept new ideas because we desire to be original? If we accept falsehood, we shall be led on into ruinous practices. Jesus has said "Take heed how ye hear." [*Luke 8:18.*] In investigating doctrines, we want to know what is truth, to shun falsehood and error. We are to take no man's say so, as though it were the voice of God, simply because we have loved the man, and believed that God has led him in the past.*9LtMs, Ms 106, 1894, par. 4*

Paul thought that he was led of the Lord, while he was persecuting the saints in Jerusalem. He imprisoned and put to death those who were precious in the sight of God. Many went where Paul led the way; for his influence was in accordance with his zeal. It took the revelation of the brightness of the personal Saviour to bring Paul to see that his zeal was not according to truth and holiness. Many have been deceived by false prophets and teachers. Some of these deceived by false prophets and teachers. Some of these deceived ones occupied but a limited sphere; but others possessed larger influence. But in the face of all evil that has been brought into the world through false faiths, thousands still pay little attention to how or what they hear. The result of believing in false gods is seen in the ignorance, sensuality, evil, and crime that is manifested among evil doers; for the characters of men are after the character of the gods they worship.*9LtMs, Ms 106, 1894, par. 5*

The apostle represents false prophets as creeping into houses in the garb of piety. Deceived by their apparent religious zeal, they lead captive silly women. Professing to have great and new light, they advocate that which appears at first sight to be a high state of holiness; but when they are assured of the confidence of the people

they are deluding, they talk out the true sentiments of their corrupt souls. They present theories that are soul-destroying, and yet mingled and clothed with the sentiments of truth, so that the simple and unwary are taken in their snare. To him who dwells upon holy themes, whose mind is untainted with their corrupt doctrines, their positions appear absurd and untenable; but to those who have accepted their doctrines, their theories seem as an angel of light. They believe that God is leading them; but as these false prophets dare to venture, they make unholy advances and betray unwary souls into sin, and under the garb of sanctity, commit the most revolting crimes.⁹*LtMs, Ms 106, 1894, par. 6*

What shall we say to arouse simple-minded men and women to beware of the influence of these false prophets who spread moral pollution wherever they go? Can a Christian associate with this class and be safe? No, these men are zealous in their advocacy of error; for they receive their inspiration from the father of lies. But there cannot be fellowship and communion with these false prophets on the part of children of God without becoming tainted, and of breathing in the defiling moral atmosphere which surrounds these souls? “Can a man take coals into his bosom and not be burned?” [*Proverbs 6:27.*] Jude says concerning these false prophets, “Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves when without fear; clouds are they without water, carried about the winds; trees whose fruits withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever.” [*Verses 11-13.*]⁹*LtMs, Ms 106, 1894, par. 7*

There are false prophets who do not fill up this complete measure of iniquity. They claim great sanctity, and are very conscientious; but their conscientiousness is of an order that makes it very painful to those who do not accept their ideas or harmonize with their belief. Whatever they have once presented as truth that they hold to with all tenacity, refusing the bright beams of advancing light from the throne of God. The door of their hearts they have closed and barricaded lest they might see and understand new truth, and be

converted and be healed of the Lord. The truth they hold they advocate in the spirit of bitterness. But if we have the truth there is no need of criticism of others, of accusation, of ridicule, of caricaturing the views of those we deem in error. *9LtMs, Ms 106, 1894, par. 8*

He who believes the truth will seek to follow in the footsteps of the Master going forward and upward. As he stands under the cross of Calvary his heart will be stirred with inspiration from on high, and his words and actions will be of a high character. He will seek to act in such a way that even his good may not be evil spoken of; for even in his zeal, he will shun the very appearance of evil. When John was with the Master and the Samaritans refused to listen to the voice of the divine Teacher, John said, "Master, shall we call down fire from heaven to consume them?" But Jesus answered, "Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives but to save them." [*Luke 9:54-56.*] Even in our zeal for God we must be temperate, guarding ourselves against the manifestation of a strong spirit that will misrepresent the character of Christ. *9LtMs, Ms 106, 1894, par. 9*

Belief in the truth will manifest itself in our lives by refining and uplifting our hearts and lives. It will balance the conscience, purify the heart and produce love to God and man. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, then we may know that it is the truth of God. When benevolence, kindness, tenderheartedness, sympathy is manifested in our lives, when the joy of right-doing is in our hearts, when we exalt Christ and not self, we may know that our faith is after the right order. But when we accept a doctrine that leads us to speak of things savoring of earthliness that leads us to reveal in a conversation that suggests impurity, that manifests itself in harshness and Phariseism towards others, in partiality and hypocrisy we may know that our faith is not after God's order, but after the order of him who delights in evil. *9LtMs, Ms 106, 1894, par. 10*

Ms 107, 1894

Earthly or Heavenly Treasure, Which? By Mrs. E. G. White

NP

Circa 1894

Edited from *3T 478-481*.

When in greatest anxiety and care and labor is devoted to worldly interests, while eternal considerations are made secondary, Satan receives the homage of man, that he claimed of Christ, but failed to obtain. It is the selfish love of the world which corrupts the faith of the professed followers, of Christ and makes them weak in moral power. The more they love their earthly riches, the farther they depart from God, and the less do they partake of his divine nature. Were they partakers of the nature, they would have a sense of the corrupting influence in the world, and the dangers to which they are exposed.⁹*LtMs, Ms 107, 1894, par. 1*

Through his temptations Satan purposes to make the world very attractive. Through love of riches and worldly honor he allures the affections of even the professed Christian world. By a large class of professedly Christian men any sacrifice is made to gain riches and the better they succeed in their object, the less love and interest they have in precious truth, and in its advancement. They lose their love they have for God. They act like insane men. The more they are prospered in securing riches, the poorer they feel, because they have not more and the less they invest in the cause of God. The works of these men who have an insane love for riches show that it is not possible for them to serve two masters, Mammon and God. Money is their God, they yield homage to its power. To all intents and purposes, they serve the world. Their honor which is sacrificed for worldly gain and controls the minds, until they violate the law of GOD to serve personal interests and to increase their earthly treasures. Many profess to serve Christ, but love not and heed not the letters or principles of Christ's teachings. They give the best of their strength to worldly pursuits and bow to mammon. It is alarming that so many who profess to be Christ's are deluded by Satan and turn from God to brilliant prospects of worldly gain. They become

infatuated with the thought that they will have perfect happiness, in gaining honor and wealth in the world. Satan tempts them with an alluring bribe saying, "all this power will I give thee." [Luke 4:6.] All this power, all this wealth with which you may do a great amount of good, if you will bow down and worship me. But when the object for which they labor is gained, they have no connection with the self-denying Redeemer that will make them partakers of the divine nature. They hold to the earthly treasures and despise the requirements of self-denial and sacrifice for Christ's sake. They have no desires to part with the dear earthly treasures upon which their hearts are set. They have exchanged Masters, accepted Mammon in the place of Christ.⁹*LtMs, Ms 107, 1894, par. 2*

Mammon is their God and mammon they serve. It is thus that Satan secures to himself the worship of these deceived souls. The change has been so imperceptible that they have not detected the deceptive power of Satan, and they are conformed to the love of the world, and perceive not that they have parted with Christ.⁹*LtMs, Ms 107, 1894, par. 3*

Satan does not come to men as he came to Christ, in the wilderness of temptation; he does not come to man directly and demand homage, but outward worship. All he asks of man is to be dazzled and allured by the presentations of worldly attractions which will if he succeeds engage the mind and affections and lessen the heavenly attractions. All he wants of men is for them to fall under the deceitful power of his temptations, to love the world, to love rank and position, to love money and to place their affections upon earthly treasure. If he secures this, he gains all he asked of Christ. But self-denial is the Christian's portion in this life. The conditions of salvation for man is ordained of God, self-abasement, and cross-bearing are the provisions made of God for the repenting sinner to find hope, comfort, and peace. The thought that Jesus submitted to humiliation and sacrifice that man will never be called to endure, should hush every murmuring voice. The sweetest joy comes to man through his sincere repentance toward God because of the transgression of his law, and through faith in Jesus Christ as the sinner's Redeemer and Advocate. Men labor at great cost for the treasures of this life, to gain some worldly advantage. Why suffer toil and endure hardships and privations? Why should the

sinner be less willing to endure and suffer and sacrifice for an imperishable treasure, a life that runs parallel with the life of God, a crown of immortal glory that fadeth not away?⁹*LtMs, Ms 107, 1894, par. 4*

The example of Christ reveals to us the fact that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation understood Satan's power, and has conquered him in our behalf, because we could not do this in our own behalf. As an overcomer he has given us the advantage of his victory, that in our efforts to resist the temptations of Satan, we may unite our weakness to his enduring might. We may resist the strongest temptation in his all-powerful name, and overcome as he overcame.⁹*LtMs, Ms 107, 1894, par. 5*

It was through infinite sacrificed and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world un-honored and unknown, that through his wonderful condescension and humiliation he might exalt man to receive eternal honors and immortal joys in heavenly courts. Will fallen man murmur because heaven can only be obtained by conflict, self-abasement, and toil? The inquiry of many proud hearts is, "Why need I go in humiliation and penitence in my religious life?" that may obtain immortal reward, why is not the path to heaven less difficult and more pleasant and attractive. We refer all these doubting murmuring ones to the great example. Our precious Saviour in the wilderness suffering under the load of man's guilt, enduring the keenest pangs of hunger, knew why it must be endured. He was sinless and more than this, he was the Prince of heaven; but on man's behalf he became sin for the race. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [*Isaiah 53:5.*]⁹*LtMs, Ms 107, 1894, par. 6*

Christ sacrificed everything for man in order to make it possible for him to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any just sense of the magnitude of salvation and of its cost will never murmur that their sowing must be

in tears since the reaping is to be in joy.*9LtMs, Ms 107, 1894, par. 7*

Ms 108, 1894

Intemperance — Its Cause and Cure.

NP

Circa 1894

Previously unpublished.

Man came from the hand of God perfect in every faculty, in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as caused lessened vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race disease of every type, until the vigor and glory of the first generations passed away and in the third generation from Adam began to show signs of decay. Successive generations after the flood degenerated more rapidly.⁹*LtMs, Ms 108, 1894, par. 1*

All this weight of woe and accumulated passion can be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupts the blood, inflames the passions, and produces disease of every kind. The taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, which are taken on one plea or another, for some imaginary infirmity or to prevent some possible disease. Thus an unnatural appetite is created for hurtful, exciting stimulants; and this appetite has strengthened until the increase of intemperance in the present generation is alarming. Beverage-loving, beer-drinking men may be seen everywhere. Their intellect is enfeebled, their moral powers are weakened, their sensibilities are benumbed and the claims of God and heaven are not realized.⁹*LtMs, Ms 108, 1894, par. 2*

The Bible declares that no drunkard shall inherit the kingdom of heaven. Tobacco and liquor stupefy the user. But the evil does not end here. Intemperate parents leave maladies as a legacy to their children. As a rule every intemperate man who rears children

transmits his inclination and evil tendencies to his offspring; he gives them disease from his own inflamed, corrupted blood. Licentiousness and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation. This brings anguish and suffering into the world and is no less than a repetition of the fall of man. The race is groaning under a weight of accumulated woe, because of the sins of former generations. And yet, with scarcely a thought or a care, men and women of the present generation increase intemperance by surfeiting and drunkenness, and thereby leave as a legacy for the next generation disease, enfeebled intellects, and polluted morals.*9LtMs, Ms 108, 1894, par. 3*

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments will look upon these things in the light of reason and religion. How can any man or woman keep the law of God, which requires him to love his neighbor as himself, and indulge intemperate appetite? A continual transgression of nature's laws is a continual transgression of the law of God. The present weight of anguish and suffering which we see everywhere, the deformity, decrepitude, disease, imbecility now flooding the world, make it in comparison with what it might be and what God designed it should be, a lazar-house. The present generation is feeble in mental, moral, and physical power. This misery has accumulated from generation to generation because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite.*9LtMs, Ms 108, 1894, par. 4*

In the wilderness of temptation, Christ overcame the power of appetite on man's behalf. In the name of the Conqueror man has an opportunity to deny appetite and gain the victory for himself. This battle is his. No one can fight it for him. Others can pray for him, but the work must be wholly his own.*9LtMs, Ms 108, 1894, par. 5*

The only safe course is to touch not, taste not, handle not, tea, coffee, wine, tobacco, opium, or alcoholic drinks. A single glass of wine may open the door of temptation which will lead to habits of drunkenness. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in

order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite, is twice as great as it was several centuries ago. The present generation have less power of self-control than had those who lived then. Those who have indulged the appetite for stimulants have transmitted their depraved tastes to their children; and greater moral power is required to resist intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance, and not venture in the path of danger.*9LtMs, Ms 108, 1894, par. 6*

Those who have been overcome on the point of appetite and are using tobacco and liquor freely, are debasing their mental and moral powers, bringing them into servitude to the animal passions. When the appetite for spirituous liquor is indulged, the man voluntarily places to his lips draught which places below the level of the brute him who was made in the image of God. Reason is paralyzed, the intellect is benumbed, the animal passions are excited; and then follow crimes of the most debasing character. If men would become temperate in all things, if they would touch not, taste not, handle not spirituous liquors and narcotics, reason would hold the reins of government in her hands and would control the appetites and passions.*9LtMs, Ms 108, 1894, par. 7*

Satan comes to man as he came to Christ, with his overpowering temptation to indulge appetite. He well knows his power to overcome man on this point. Thus he overcame Adam and Eve, and they lost their blissful home. What misery and crime have filled our world in consequence of the fall of Adam. Entire cities have been blotted from the face of the earth because of the debasing crimes and revolting iniquity that made them a blot on the universe. Through appetite, Satan controlled the minds of the inhabitants. Thousands who might have lived, have prematurely passed into their graves, physical, mental, and moral wrecks. They had good powers, but they sacrificed all to the indulgence of appetite, which led them to lay the reins on the neck of lust. Our world is a vast hospital; and vicious habits are increasing.*9LtMs, Ms 108, 1894, par. 8*

Intemperance is strengthening everywhere, notwithstanding the earnest efforts being made to say its progress. I was shown that

this giant power will not be controlled by any such efforts as have been made. The work of temperance must begin in our families at our tables. Mothers have an important work to do that they may give to the world through correct discipline and education children who will be capable of filling almost any position, and who can also honor and enjoy the duties of domestic life.*9LtMs, Ms 108, 1894, par. 9*

Many mothers who deplore the intemperance which exists everywhere do not look deeply enough to see the cause. They are daily preparing a variety of highly seasoned foods, which tempt the appetite and encourage overeating. The tables of many professed Christian women are daily set with dishes that irritate the stomach and produce a feverish condition of the system. Flesh meat constitutes the principle article of food upon the tables of some families, until the blood of the members are filled with cancerous and scrofulous humors.*9LtMs, Ms 108, 1894, par. 10*

We repeat; intemperance commences at our tables. The appetite is indulged until indulgence becomes second nature. By the use of tea and coffee for tobacco is formed, and this encourages the appetite for liquor.*9LtMs, Ms 108, 1894, par. 11*

Many parents to avoid the task of patiently educating their children to habits of self-denial, instead of teaching them how to make a right use of God's blessings, indulge them in eating and drinking whenever they please. Appetite, unless positively restrained, grows with the growth and strengthens with the strength. When these children commence life for themselves and take their place in society, they are powerless to resist temptation. The desire to gratify inclination has not lessened with the increase of years; and in general youth are governed by impulse and are slaves to appetite. In the glutton youth are governed by impulse and are slaves to appetite. In the glutton, the tobacco-devotee, the wine-bibber, and the inebriate, we see the evil results of defective education.*9LtMs, Ms 108, 1894, par. 12*

When we hear the sad lamentations of Christian men and women over the terrible evils of intemperance, the question at once arises in the mind, who have educated the youth, and given them their

stamp of character? Who have fostered in them the appetites they have acquired? Who have neglected the most solemn responsibility of molding their minds and forming their character for usefulness in this life and for the society of heavenly angels in the next? A large class of the human beings we everywhere meet are a living curse to the world. They live for no other purpose than to indulge appetite and passion, and to corrupt soul and body by dissolute habits. This is a terrible rebuke to mothers who are votaries of fashion, who have lives for dress and show, who have neglected to beautify their own minds, and to form their own characters after the divine Pattern, who have also neglected the sacred trust committed to them, to bring their children up in the nurture and admonition of the Lord.*9LtMs, Ms 108, 1894, par. 13*

Will mothers of this generation feel the sacredness of their mission, and not try to vie with their wealthy neighbors, but seek to excel them in faithfully performing the work of instructing their children for the better life? If children and youth were trained and educated to habits of self-denial, if they were taught that they should eat to live instead of living to eat, there would be less disease and less moral corruption. There would be little necessity for the temperance crusades, which amount to so little, if in the youth who form and fashion society, right principles in regard to temperance could be implanted. They would then have moral worth, and integrity to resist in the strength of Jesus, the pollutions of these last days.*9LtMs, Ms 108, 1894, par. 14*

It is a most difficult matter to unlearn the habits which have been indulged through life and which have educated the appetite. The demon of intemperance is not easily conquered. It is of giant strength and hard to overcome. But let parents begin a crusade against intemperance at their own firesides, in their own families, in the principles they teach their children to follow from their infancy; and they may hope for success. Parents, it will pay you to use the precious hours given you by God in forming, developing, and training the characters of your children, teaching them to adhere strictly to the principles of temperance in eating and drinking.*9LtMs, Ms 108, 1894, par. 15*

Ms 109, 1894

Self-Denial Required in the Missionary By Mrs. E. G. White.

NP

Circa 1894

Previously unpublished.

He who engages in the work of God, and is thoroughly devoted to that work, will not become dwarfed or stationary in his religious life; but will make earnest efforts to become a successful missionary, improving every opportunity, employing all his powers to advance step by step in practical Christian life. He will not slumber, he will not allow his faculties to rust from inaction; but he will be constantly moving forward and upward. He will not be boastful of his attainments but will say 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 that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [*Philippians 3:12-14.*] With the apostle he will press forward for more clear, distinct views of Jesus, that by beholding he may be changed into his likeness from character to character.*9LtMs, Ms 109, 1894, par. 1*

The true missionary for God will possess spiritual life, and will go forward from one state of knowledge and improvement to another. He will have for his object the salvation of souls, and his influence will have a telling effect upon those with whom he comes in contact. He will be a learner in the school of Christ, and will thus be fitted for the work of God.*9LtMs, Ms 109, 1894, par. 2*

There is a great work to be done in the vineyard of the Lord, for the field is the world. Jesus said, "Say not ye, there are four months, and the cometh the harvest? Behold I say unto lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

[*John 4:35, 36.*] But while there is so great a work to be done, yet those who believe themselves called to this work, should examine themselves by prayer and the word of God that they may understand what is required of the missionary. Have they such a realization of the importance of the work that they are willing to separate from them that which is as dear as is the right eye, or the right arm? If the missionary has decided to follow inclination to gratify selfish propensities to walk in the sparks of his own kindling, God forbid that he should be sent to foreign lands; for he will dishonor God and bring his cause into disrepute.*9LtMs, Ms 109, 1894, par. 3*

Those who profess to be followers of Christ should daily consecrate themselves to him, giving themselves to God without reservation, following the commands of his word as implicitly as though they heard a voice from heaven directing them. They should study the living oracles and make the standard of the Bible their standard, then will they place upon the work a Christ-like mold. Those who are conforming their characters to the character of Christ will give to others an example of what is required of them; for the works of a true follower of Christ will harmonize with his profession of faith. There are many who profess to have faith in Christ, and yet they do not come into vital contact with him. They admire him at a distance, but they do not deny inclination or make any sacrifice to become like him in works and character.*9LtMs, Ms 109, 1894, par. 4*

No one can do successful missionary work who does not feel his dependence upon Christ, and who does not realize that no man liveth unto himself. There is a necessity of close connection between the worker and the Saviour; for the human agent is to become a partaker of the divine nature. He is to be a laborer together with God to become one with Jesus. He must feed upon the word of God, knowing it to be the bread of life. He is to lean upon Christ who is made unto him wisdom, righteousness, sanctification, and redemption. Moment by moment he must abide in Christ; for without Christ he has no power to resist and overcome temptation.*9LtMs, Ms 109, 1894, par. 5*

The religion of Christ is to be set forth before the people. But if the missionary has failed to bring his habits, his practices into harmony

with the principles of truth, if he gives no evidence that he has power from above whereby he may be an overcomer, he has no right to be as one sent forth to teach the people. He who accepts the responsibility of going to a foreign field at great expense to the General Conference, should not be by his own selfish passions create such a condition of affairs in his family as will hinder him from doing the very work for which he was commissioned. He should not burden himself and wife with extra cares that will compel his attention so that he shall have to appeal to the conference for help, saying that his wife and children demand more of his time and care and money than he can give and yet carry on his missionary work. Before family cares of this character are taken on by the missionary, he should carefully consider the cost, and see if as one who must give an account for souls, he can afford to have a large family. If the missionary decides to follow the dictates of inclination and bring into the world a large family of children, then his calling is plain; for he must, as husband and father, care for his little ones. He must not leave the whole burden upon an uncomplaining wife. Let them enter some business where they need not be separated in the family life, that they may together bear the self-imposed burden. Let them with fidelity train up their little ones for God, and not neglect this duty, thus setting a perilous example before the church and the world, leaving the children to follow the works of Satan. Better far that your children should have never been born than left to the temptations of the evil one. Let the father and mother take hold of their duty, and do it to the best of their ability presenting to the world a well-ordered household; but do not think to be successful missionaries in foreign lands while half your time, your thoughts, your powers are drawn away from the work.⁹*LtMs, Ms 109, 1894, par. 6*

How can the missionary workers be laborers together with God unless they are models of disinterested love, having sacrificed every idol? Why is it that missionaries do not plan their life work after the example that has been given them in Christ? They should labor patiently, putting all their faculties and powers to the very highest use. Deviation from the path of self-denial will make of no effect the most eloquent words. Christ is seeking to draw the world to himself, and those who volunteer to be missionaries must have an eye single to the glory of God, or they cannot be agents through

whom the Lord can complete his work. How can the Lord be pleased with the offering made to him when it is tainted with self? It is love to God that will lead men to act wisely, to control the evil passions, and bring the body under; for the love of God will be found superior to the desire for sensual gratification. For Jesus sake, men may be led to practice self-denial and will fear lest they take unfair advantages of the privileges of married life. It is a fact that many do not rightly understand what it is to keep their marriage vows in purity. They do not seem to comprehend the object for which they were created. Some wives seem to imagine that the chief object of their lives is to gratify every desire of their husband without question, without reference to the physical and moral influence that will result.*9LtMs, Ms 109, 1894, par. 7*

When true light shines into the heart, the wife will see that her chief joy is to be in Christ, in fulfilling the object for which she was created, — to glorify God in all her actions. God claims the wife's service as well as the husband's and love to Christ will no wise lessen her affection for her husband, but will sanctify her love. The husband who only lives to please himself, to indulge his love. The husband who lives to please himself, to indulge his passions, has not the right quality of love. His thoughts are not brought into captivity to Jesus; for earthliness and sensuality debase the soul. But if you abide in Christ, your experiences will all be of a healthful nature. You will have that true love which "beareth all things, hopeth all things, believeth all things." [*1 Corinthians 13:7.*]*9LtMs, Ms 109, 1894, par. 8*

He who is truly Christ's will manifest meekness and truth in his character, and his very countenance will be changed; for he reflects the likeness of his Saviour. But how can he whose character is earthly and sensual preach to others the necessity of purity? How can he bring sinners to Christ when his own nature has not been transformed? He who indulges self will neglect the missionary work, and heaven will look upon a waste of moral and physical power. The world is selfish, self-indulgent, and how can we expect to reclaim the world to God unless we stand in advance of its spirit and practices? Christians must stand in contrast to the world. They must have the spirit of Christ, have tender consciences, and pure hearts. They are to feel, "I am not my own. I am sprinkled with the

blood of Jesus, and I must reveal in my actions true Christian consistency by devoted service to God."9*LtMs, Ms 109, 1894, par. 9*

Ms 110, 1894

Diary/The Mother's Work and Children's Duties

[Granville, N.S.W., Australia]

April 27, 1894

Previously unpublished.

I cannot sleep past three o'clock a.m. The subject presses upon my mind, What can we do to bring about reforms in the home life, for here the reforms must begin. How can we present in clear lines, to impress the fathers and mothers the duty to make their homes happy? They can if they will. Oh, that all Christian women would understand that a cheerful, comfortable home is the happiest place in the world!*9LtMs, Ms 110, 1894, par. 1*

A home dedicated to God, a home where Christ can preside—there in the sacred home is where the mother's (women's) rights may be exhibited to a high and holy purpose. There is where mothers should reign as queens in influence, lying on the foundation of Christ, [yielding] good works in the family. She is not to be dictated to and ordered about as a servant, but to stand beside her husband as his helper—equal in rights and doing her work as intelligently as himself. She is to be guarded, honored, supported, and protected in her life work and never oppressed. It is her right to so order her children and household that they shall have careful, neat, orderly habits, that no untidiness or uncleanness should exist in the home.*9LtMs, Ms 110, 1894, par. 2*

The children are to be educated line upon line. No uncleanness shall enter the kingdom of heaven, and to this end they should exercise their God-given ability to make their home—indeed the family firm—[even] if it be ever so humble, an abode for Christ and His messengers who are sent to every family to minister until its inmates who shall be heirs of salvation.*9LtMs, Ms 110, 1894, par. 3*

It is not required that a home should be a big house to be a happy place; neither does nice, costly furniture make a happy home. But the atmosphere which surrounds every human soul can be the

atmosphere of heaven.*9LtMs, Ms 110, 1894, par. 4*

The mother in the home can act the part of a Martha as well as a mother if she can have the spirit and act the part of Mary with the Martha as the better part, which is to sit at Jesus' feet and learn of Him. It is the good part, exalted by Christ as the better part, the most essential part. He says, "Without Me, ye can do nothing." [*John 15:5.*] There is danger of being too careful and troubled about many things. The serving part is essential to the temporal wants of the household, filling a mission which is useful and necessary. Martha was troubled about many things. Had she not added to her burdens unnecessary things, had she left some of these many things and shown her appreciation of the presence of Jesus to hear from His lips words of instruction in regard to the preparation of the heart for those things which were heavenly, she would have found rest and peace. Home means peace, happiness, and love. Had Martha given Jesus the very best she had at hand, and if it was essential that anything be prepared, let it be of that order to take the least time and absence from her Friend, her Lord; this would have met the mind of Christ. There are many today who manufacture so many burdens wholly unnecessary and unessential in fussy things to eat and wear.*9LtMs, Ms 110, 1894, par. 5*

Reason and judgment are to be exercised in the use of the time that God has given us to be employed in the best service for the Master, hearing and keeping His words. Jesus would have every soul give Him more time and attention, that He can impress the importance of the Word of life upon their minds. He has spoken many words essential to be kept in mind, and the Holy Spirit is given to be ever present to do this work.*9LtMs, Ms 110, 1894, par. 6*

You may study with profit the words of Jesus. You may become familiar with them, and with prayerful heart ask the Lord to give you understanding and to impress them upon the memory and write them upon the heart. In thus placing yourself in the school of Christ to learn of Jesus, your intellect will be strengthened to choose that knowledge which is brought into practical life, that the duties essential to be performed will be accomplished without a large amount of worry and fretting and anxiety, and [without] losing patience, forbearance, and love. We are to educate our children in

doing the common duties of life, which are under the eye of God, and doing Him service if they are done faithfully. There must not be careless, indolent habits cherished, for that will be to the great [detriment], if not the loss, of the soul.*9LtMs, Ms 110, 1894, par. 7*

Everything in dress is to be neat and orderly, as in the sight of the universe of heaven. There is to be no untidiness in dress with professed Christians. What is the definition of Christian? [It is] to be Christlike in habits, in words, in actions. All is to be done to the glory of God. Plain, simple dress is after God's order. We have no time for anything more than this. Hear the words of the great Teacher: "He that will come after Me, let him deny himself, and take up his cross, and follow Me." [*Mark 8:34.*] How does he learn? The Word gives light and understanding to the simple.*9LtMs, Ms 110, 1894, par. 8*

The facilities for carrying out the missionary enterprises are at the command of the church. The Lord has His stewards in the church. The Lord has wrought in His providence in behalf of His cause. He has made to the world a wonderful donation in giving Jesus to our world. Behold, what manner of love hath the Father bestowed upon us, "that whosoever believeth in Him should not perish but have everlasting life." [*John 3:16.*] We need the quickening influence of the Holy Spirit of God. We need to let alone many things that are not essential, and to be most earnest in doing things that will please Jesus, the influence of which will be abiding. How much more will He not with Him freely give us all things, that His name may be glorified before the world, for there is not seen a conformity to the world's fashions. The church, God's representatives, are not to be dwarfs in the Christian life, neither are they to be ignorant, inefficient, and careless in regard to temporal matters.*9LtMs, Ms 110, 1894, par. 9*

Children should be educated for usefulness and educated (disciplined) as soon as possible, in the mysteries of practical life. In childhood boys are to receive special instruction at home to do the work essential to be done in small matters about the home to lessen the father's and mother's care. And as they grow in years they will grow in understanding of usefulness, in tact and skill of how to be a blessing in the home—trained to become familiar with

work indoors and out of doors. This is the essential part of education. Christ Jesus is an example in all things. The Lord has given light upon this subject.*9LtMs, Ms 110, 1894, par. 10*

The duty of parents to their children is not to do their work but to teach them to help share their burdens. True education begins at home. Children will never know perfectly the happiness of serving God with heart and soul and mind and strength until they are educated to understand their responsibility to use their God-given talents of ability in early years. The Lord has bestowed upon them talents to be cultivated. If they are left to themselves to read or to study as they please, to indulge in their fancies and practices in self-pleasing, they are disqualifying themselves to serve God with their strength of brain and muscles, and with their whole heart and mind and soul. When children see those who are older in years self-pleasing, gratifying their own impulse, their love for dress, and talking of hats and dress adornment, what they shall wear to make them look nice, they catch the spirit when mere children and ape grownup people, who wonder where their children got all these ideas of love for fine things. It was from their parents and older professed Christians. God pity us all, for we need converting.*9LtMs, Ms 110, 1894, par. 11*

Let parents guard their children as a sacred first charge from God, that their ears shall not hear from mother or older members of the family vain, foolish talk of those who consider the outward adorning of more consequence than the grace of inward adorning. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." *1 Peter 3:3-6*. [Read also] *verses 7-13.9LtMs, Ms 110, 1894, par. 12*

When visitors, the young or those older in years, shall begin this vain kind of talk, it is the duty of the mother to change the

conversation. And it may be necessary to say, This is an unprofitable train of conversation. Our words should be precious talents. In the Book from which we read our morning lesson there is a recipe to guide and instruct us. If we would be happy in the future life, we must be doing our service to God in this life. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." *1 Peter 3:10, 11.9LtMs, Ms 110, 1894, par. 13*

Ms 111, 1894

Diary Materials — Reforms in Food Preparation

NP

1894

Previously unpublished.

The idea that we must have porridge for our breakfast dish every morning else we are not health reformers will meet with a change ere long. Let those who can masticate their food eat slowly of that kind of food which requires mastication, giving a chance for the saliva to mingle with the food.*9LtMs, Ms 111, 1894, par. 1*

Great reforms may be made in the preparation of food; the cook need not be continually looking to prepare deserts to please the taste. We cannot give any prescribed rule to work upon, but let there be in every family close examination to see if that which they call health reform needs not to be reformed in many respects. We do not recommend a meager diet, but a plentiful supply of fruit and vegetables; but both ought not to be used at the same meal. At one meal eat only one or two kinds of food, such as bread and fruit; at the next meal, bread and vegetables. The placing of a large variety of dishes upon the table is not for the health of those who partake of the dishes.*9LtMs, Ms 111, 1894, par. 2*

We hear it often said, "I love rich food. I was always furnished with rich food and an abundance of it in my home life and my taste was educated to enjoy a rich diet." I have been pained to hear those who have been supposed to be not only health reformers but educators in this line make these remarks. While we should have plenty of nutritious food, let there be a constant, intelligent, decided action in the line of encouraging simplicity. Study to prepare inexpensive dishes for the table.*9LtMs, Ms 111, 1894, par. 3*

Seventh-day Adventists who profess to be health reformers should not be misleading in their own habits and practices. They should not either by precept or example give the one who is preparing food for the table a false education in cooking. Educate in economical

habits. Time is money; it belongs to God. To use precious time in the preparation of a variety of dishes that will only create dyspepsia is not wise. The cook may be made a slave to cater to appetite, or, by careful consideration, she may find time to read her Bible, to pray, to have some relaxation from labor. *9LtMs, Ms 111, 1894, par. 4*

Selfishness and self-indulgence are not to be cherished or taught the people by our example. We need to know thoroughly what we are about and what we are doing in leaving impressions upon the minds of those who are looking to us for an example. Those who stand as educators should by their own practices teach correct habits and simplicity in everything. Reformers need reforming in their habits of cooking, in their habits of dress, and in their manner of labor. *9LtMs, Ms 111, 1894, par. 5*

The School

Our school has been a means of great good in developing talent and in establishing the minds and hearts to obey the truth. I discern the future as a most important period in the education and training of youth. There will be constantly battling with poverty; the believers in America do not take in the difficulties to be met in this country. They see many things that they want should be done, but in their own country, and they fail to extend their vision afar off. There will be no temptation of much money to use in the advancement of the work in this country. Very many circumstances will arise which the finite agent has no power to control. There will be disappointment and discouragements. *9LtMs, Ms 111, 1894, par. 6*

There is most earnest work to be done for our youth and the laboring will be harder to handle in the future. Some will burn with desire to stand high in scholarship and will need to restrain from intense study; if allowed, they would sacrifice health and life itself before they awake to their peril. If these souls keep the glory of God constantly in view Satan will not overcome them with his masterly temptations. If the saving grace of God—the science of salvation—is exalted as it ought to be as the highest science, and the students work as if in view of the whole heavenly universe, then truth will bear away the victory. The youth who are truly converted will be a

help and blessing to all with whom they are connected.⁹*LtMs, Ms 111, 1894, par. 7*

Hitherto there has been a class attending the school whose character is known, who love and fear God, but they needed to obtain more knowledge of the sciences and the Bible. The influence of this class has been a great blessing to the school. They were ready to help in the spiritual work and have in a measure carried the burden. The principal could rely upon them to help him. But this class will not in large number take the course of study hereafter. While this is so, every means must be employed to preserve the high standing of the school. While there will be some who are true and faithful who may be relied upon to maintain discipline and order, there will be others whose course of action will bring their teachers into great perplexity; for there will be decided reluctance to resort to severe measures in endeavoring to repress evils that may arise. There will need to be much courage and persevering and earnest effort to bear the burdens gracefully in the future.⁹*LtMs, Ms 111, 1894, par. 8*

Satan's Efforts to Counterwork the Truth⁹*LtMs, Ms 111, 1894, par. 9*

The morals and success of the school will be determined in a large measure by its location. If this matter is settled according to mere human judgment there will be constant uphill work and much disappointment. All our cities are hotbeds of iniquity. Satan is working with intense activity to perfect in evil the minds of human agents that are given to his control. Evil angels conspire with evil men and the whole energy of apostasy is concentrated to counterwork every effort that shall be made by the missionaries, by the champions of truth, and to destroy their influence. For a time success will appear to be with the majority. The heel of the seed of the woman is bruised. "He came unto his own and his own received him not." [*John 1:11.*] The churches and the world walk together in spirit, following their leader. The law of God is made void and truth is rejected for error.⁹*LtMs, Ms 111, 1894, par. 10*

Any institution we may establish in or near a city will be a target for the enemy, and no means will be wanting to counterwork the truth

of God by opposing those who advocate the binding claims of the law of God. That law has for its foundation a plain "Thus saith the Lord," and the advocates of Sunday sacredness will be driven to take one of two positions—either to accept the Scriptures as inspired of God, acknowledging the truth as it is in Jesus, or to invalidate the Scriptures as not inspired. There is to be stern, earnest conflict. Every sophistry, every falsehood forged in Satan's workshop will be urged upon men with all his deceptive wiles.⁹*LtMs, Ms 111, 1894, par. 11*

Any disrespect to the laws of the country will rouse the same fierce spirit that was revealed in the trial and crucifixion of Christ when Pilate and Herod were the chosen authorities by the Jewish nation (priests and rulers) to deliver up Christ to them to be crucified. The churches of the various denominations have the same spirit that the Jewish nation exemplified. The church and the world will unite in a corrupt confederacy to make void the law of God, and teach and enforce the commandments of men. They will not consent to change their own false theories for Bible truth. The carnal mind "is not subject to the law of God, neither indeed can be." [*Romans 8:7.*]⁹*LtMs, Ms 111, 1894, par. 12*

The warfare is to be determined and wax more fierce and still more determined and cruel to the very close of time. The church is not converting the world, but the world is converting the church. There will be honest souls who will receive evidence and take their position for the truth, but there will also be those who will be convinced and who will not have moral courage to brave the consequences of accepting the truth. They will refuse to drink of the cup from which our Saviour drank, the bitter draught. They will not be baptized with the baptism of suffering with which He was baptized. They desire heaven, but they would not reach it by an easy way. They desire to have the favors of the world and the favor of Christ, which is impossible. [Continues as *Ms 95, 1894*]⁹*LtMs, Ms 111, 1894, par. 13*

Ms 112, 1894

Diary/The Truth As It Is In Jesus

NP

Circa 1894

Previously unpublished.

When the truth, gospel truth, is brought to bear upon the mind and character, and there is a plain, "Thus saith the Lord, thou shalt and thou shalt not," we must obey. In the visions of the night I am bearing a decided testimony. We must [persevere] if we are to bear the tests and trials all must have if they [would] perfect a Christian character after the likeness of Christ. The angels of God are waiting with intense interest. Will the voice of God be respected? Will the nobility of the soul of manhood and womanhood respond in instant conscientious decision to the weight of evidence in regard to what is truth for this present time? Will it be seen everywhere?⁹*LtMs, Ms 112, 1894, par. 1*

Is Satan's object then gained? Can man after all be saved in continual transgression of God's law? Christ came not to perpetuate sin but to make an end of sin; "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy" [*Daniel 9:24*].⁹*LtMs, Ms 112, 1894, par. 2*

God's true people are [to be] in words, in spirit, in courage, in faith, a revelation of honesty and truth, equity and justice, in all their dealing. There are many that see the truth and are convicted by the Holy Spirit and see that there is a cross involved. This is the time for them to confess Christ and obey the truth in keeping His commandments. Then Christ will give help and strength, and they can, through watchfulness and prayer, in earnest, genuine cleanness of motive and action, more directly reveal to the world the secret of His power. The world sees the conscientious principles of righteousness unveiled. The purity of steadfast principles and motives, the controlling purposes of their lives—to honor God and

obey His law—are revealed, and they are respected.⁹*LtMs, Ms 112, 1894, par. 3*

There is a contrast in the human mind and heart. The proud of heart will choose their own gratification and selfish indulgence. Man cannot discern that Christ, the commander of all heavenly intelligences laid aside His glory, laid off His crown and His royal robe, humbled himself, and clothed His divinity with humanity, that humanity might associate with and talk and work with humanity, and thus help fallen man by words, by deeds, and by example to follow in His footsteps. They are converted and show before the universe of heaven that they are wise, for they will sit in heavenly places, even in this life, in associating with Christ Jesus. What are the terms? “He that will come after Me let him deny himself and take up his cross and follow Me. So shall he be My disciple.” [See *Mark 8:34*.] If these convicted souls are trying, in any point, to evade the cross, what then? The tempter is obtaining the victory, as in his first attempt in the heavenly courts.⁹*LtMs, Ms 112, 1894, par. 4*

Many of the ones with whom the Spirit is striving will yield their heart, mind, soul, and strength and will resist the truth in order to be linked up with the world. They are doing despite to the Spirit of grace and taking sides with the rebel chief. I am instructed to say, Do not yield to Satan in your hour of resolve but yield to Him whose you are by creation and by redemption. Bear in mind that “Ye are not your own.” You are bought with a price, even the life of the Son of God. “Therefore, glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20*.] Will you discard your ownership here in this world? Will you refuse to be a partaker with Christ of His suffering, self-denial and of His cross-bearing? The guiltless [One] standing at the head of humanity, He is united with them to show men the way to heaven. He gave them power to become sons of God. And yet there are souls He gave His life to save who refuse His mercy, refuse to obey His commandments. Sickness may come, reason be removed, and there is no time or inclination for repentance. Satan has overcome the human agent. Can it be that Christ is discarded, that the service of Satan is chosen, because the way is broad, the gate wide, and the whole world seems to be going therein? What is your choice—Christ or the world?⁹*LtMs, Ms 112, 1894, par. 5*

The gospel presents its test: "If ye love Me keep My commandments." Obedience to His specified commandments is the sign of your loyalty to God. "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; for he dwelleth with you, and shall be in you. I will not leave you comfortless." Oh, why cannot you believe this? "I will come unto 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 unto him." [*John 14:15-18, 21.*] What a wonderful condescension is this! You are not in any case to testify to the world by words, by pen, or voice that it makes no difference whether you obey God's law or transgress it. Will you refuse to obey?*9LtMs, Ms 112, 1894, par. 6*

"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 that ye hear is not mine, but the Father's which sent me." [*Verses 22-24.*] Bear in mind, every human being, you are making your decisions now, in the probation granted you, for time and for eternity. All your works are brought in a review before God. "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 15:7.9LtMs, Ms 112, 1894, par. 7*

Who will link up with Christ? Who will choose to link up with the world? When the heart is prepared for the heavenly guest, that human agent loves the Lord Jesus and is a partaker of His divine nature. His petitions come up before God in complete conformity with the will and mind of God. He will not ask to follow his own selfish indulgence but will ask that he might be fitted to glorify God. Jesus, the precious Saviour, is his love, his treasure, his exceeding great reward. "Herein is My Father glorified, that ye bear much fruit (in obedience and good works); and so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye (by obedience) in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and your joy might be full." [*Verses 8-11.*]

Precious words!*9LtMs, Ms 112, 1894, par. 8*

Ms 113, 1894

Diary/Instruction to Teachers

Brighton Campground, Victoria

January 1, 1894

Previously unpublished.

1893 has, with its burden of record, passed into eternity. A new year opens before us. I had some special exercises through the night season, which I must express with my pen. I was in an assembly, listening to an address delivered for the benefit of teachers of schools. He, [the Speaker,] addressed the teachers as missionary educators of youth, [teaching them] to become God-fearing, devoted missionaries. He presented before them their responsible position as teachers, that they were never to forget they were forming characters, every day of their lives, in moulding and educating the youth so that they will feel that they are forming their own characters, not only for this life but for the future immortal life.⁹*LtMs, Ms 113, 1894, par. 1*

The moulding of minds cannot be violent. It must be [gentle] through constant, earnest effort, line upon line and precept upon precept, here a little and there a little. Be very careful of their surroundings. The surroundings have much to do with the best development of character—more than many comprehend—[providing] for the most favorable exercise of all their entrusted capabilities and powers so that they shall have proportionate exercise in order to grow. Ever keep before the mind's eye that they have a higher than human standard to attain to. They should reach great things, and expect great things, for when the Lord Jehovah gave Jesus to our world He gave us all heaven in the one Gift. First, give mind, soul, and heart to Jesus; then [have the students] give Him the strength and powers that God has given them and expect that with Christ He will freely give them all things essential for useful improvement of every capability and power. God would have the mind educated and trained to expect much from divine power furnished through Jesus Christ.⁹*LtMs, Ms 113, 1894, par. 2*

In every human agent is wrapped up wonderful possibilities, and they may attempt much in their dependence upon a power higher than human. Some have reached a high stage of usefulness, not because they were specially favored with qualities of mind, and not because they had capabilities above others, but because they were determined to do their best and make the most of every advantage; to [show] in their advancement that they may reach perfection of character to grow into able workmen. [They must] not be satisfied with a cheap preparation for usefulness and think superficial engagement of their brain, heart, and strength will answer, or that studious, determined efforts are not required—that it costs too much persevering effort. If the physical taxation is made equal to the mental, double efficiency is gained for the soundness of the mental, as with the physical. The injunction of God is to shine as lights in the world. Society has a right to expect of every Christian superior work in every line. God expects it if you are to shine as lights in the world amid the moral darkness of error and satanic delusions.*9LtMs, Ms 113, 1894, par. 3*

The youth should have responsibilities laid upon them from the commencement of their student life. And as they advance in experience, more weighty responsibilities are to be entrusted to the students at the period when they can and should make the greatest advancement, [all] under guidance and instruction of teachers who have a well-balanced knowledge of practical godliness.*9LtMs, Ms 113, 1894, par. 4*

Temptations come in of courtship and marriage. Everyone will be exposed to temptation, and if the youth are not patiently instructed on this point, [exercising] great caution whom they accept, they will have great trouble in their future life. Their whole life may be changed by allowing their minds to be filled with plans and methods how they may gain their object. This interferes with their study and with their progress [toward] perfection of character and acquisition of knowledge. The youth are to feel it a positive duty to let this subject alone until they have completed the term of their school life. To advance, constantly learning, is to be their aim and purpose. Young men and women will have no danger in binding up their heart affections with Jesus Christ, to love God with all their heart, mind, soul, and strength while at school.*9LtMs, Ms 113, 1894, par.*

Ms 114, 1894

Diary/Regarding O. A. Olsen

Granville, Australia

July 1894

Previously unpublished.

I have had conversation with W. C. White. He was presenting before me the necessity of our people heeding the voice of the General Conference. Then I said, "WCW, it is time you should understand that, [notwithstanding] the opinion that has prevailed, the General Conference so-called is no longer the voice of God. It has become a strange voice, and they are building strange fire. God does not speak through them. The work that is being done in the General Conference is a strange work. Elder Olsen is not in the light. Had he stood in the light, he would not have allowed us to be separated from him and come to this country. He has stood in a divided position in reference to the spirit brought from Minneapolis. He let the burdens fall upon me that never should have come upon me. Had he stood to his post of duty like a man after God's own heart, the clouds would have broken and light would have come in clear and bright. But his half-and-half position was acting out the Aaron, and God was displeased. We were needed at the heart of the work all the years that we have been away from America.⁹*LtMs, Ms 114, 1894, par. 1*

"There is being done in America, by the General Conference, that which the churches in the conferences know nothing about. You were not wanted in their councils. They wanted to get you out of the way. Elder Olsen was not fully in all their projects at first, but they—Harmon Lindsay and A. R. Henry—deceived him. Elder Olsen has betrayed the cause of God. He is not in union with Elder Ellet Waggoner, neither is he in harmony with A. T. Jones. He is yoked up and united with the men who are working at cross-purposes with God, and the churches are becoming leavened with the spirit that prevails at Battle Creek."⁹*LtMs, Ms 114, 1894, par. 2*

W. C. White appeared astonished when I told him that he was not

wanted in Battle Creek councils and was crowded out, and meetings were held that he should have been notified to attend. But they took special pains that he should not know of these meetings. Elder Olsen could have wholly changed these things if he had stood free in God, bravely opposed to wrong, but he yoked up as a true yoke-fellow with A. R. Henry, who has carried things with a high hand. [They] would control everything upon the Pacific Coast if they could get their grasp upon it. I am instructed that the Lord will let these men have all they have worked for, and then will He punish them and mark their future.*9LtMs, Ms 114, 1894, par. 3*

At Battle Creek they would expend means largely as they chose, for had they not the power to do so? Were they not the voice which would control all matters in every conference? The wicked course being pursued must be brought to light. Honesty was not practiced in dealing with others, and there was robbery against their fellow men. Their methods in the book concern was a sham. Men were placed there, to pronounce upon the merits of books, who had far better been engaged in secular business that had no definite relation in reference to the work of God. And what will be the end of these things? The people will be left in uncertainty until their faith in their supposed representatives is gone. Some of these men, like Captain Eldridge, may recover after they see their own course of action in the light [as] they might have seen it.*9LtMs, Ms 114, 1894, par. 4*

Ms 115, 1894

“Be Ye Not Called Rabbi.”

NP

March 1894 [typed]

Previously unpublished.

“Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. ... But be not ye called Rabbi: for one is your master, even Christ: and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” [*Matthew 23:1-3, 8-12.*]9LtMs, Ms 115, 1894, par. 1

How can the practice of the churches in calling their ministers Reverend, be harmonized with this plain, simple and definite statement of Christ? Reverend is only mentioned once in the Bible, and then is applied to the Lord God Jehovah. In the psalm devoted to praising the works and the majesty of God, the sweet singer of Israel says, “He hath showed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name.” [*Psalms 111:6-9.*]9LtMs, Ms 115, 1894, par. 2

What consistence is there in those who profess to honor God taking the adjective that is applied to his name to distinguish his honor and majesty, and attaching it to their own name? Is this not taking the glory from the only living God and placing it upon the creature, and exalting man to an equality with God? The Pope of Rome has opposed and exalted himself above all that is called God or that is

worshipped so that he sits in the temple of God showing himself that he is God. He has taken to himself the title of Lord God the pope, but the people who consent to this usurpation of God's title, are certainly greatly deluded. So long has the papacy taken power to itself and ruled over kings and emperors, that the pope aspires to go still further, and make his throne as the throne of God. This is why he is called in prophecy "the man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped." [2 *Thessalonians* 2:3, 4.] *9LtMs, Ms 115, 1894, par. 3*

The Lord says, "I will not change nor alter the thing that has gone out of my lips." [*Psalms* 89:34.] Christ who came to represent the Father declared to an immense congregation in his sermon on the mount, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. 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 the least of these 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.] But the Roman power has taken a course exactly opposite to the teachings of Christ, and has spoken great words against the most High, worn out the saints of the Most High, and thought to change the times and laws of the Most High. *9LtMs, Ms 115, 1894, par. 4*

Christ proclaimed principles to his people that do not sustain the practice of exalting men that is so prevalent in the world. He says "And call no man your father (except those who are your fathers by ties of relationship) upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." [*Matthew* 23:9, 10.] The distinctions that are made by man are not to be recognized in the church of Christ. He says, "all ye are brethren." [*Verse* 8.] The disciples of Christ were neither to covet nor receive titles of honor or distinction, in order that they might be exalted above others. In this way men have come to regard the clergy with undue reverence, and have looked upon them as spiritual beings, putting man in the place of God. No title should be given to any man which belongs alone to Christ. *9LtMs, Ms 115, 1894, par. 5*

The Christian church is peculiarly distinguished and has been greatly honored of God in that he has called and chosen her out of the world, but every member of the church is to be educated to entire dependence upon Christ learning the meaning of his words when he said "without me ye can do nothing." [*John 15:5.*] The followers of Christ know that the world is arraigned against them, but that a mightier agency than any agency of man is to be revealed in their midst, and that when men receive honor from men, the glory due to God is not rendered unto him. However talented, however influential may be a member of the church of Christ, he is not entitled to the honor; for he has nothing but that which he has received of God, and the Lord our God alone is to be honored at all times.*9LtMs, Ms 115, 1894, par. 6*

God says, "My glory will I not give to another." [*Isaiah 42:8.*] The glory given to Christ is not to be partial. Man is not to be placed in the throne of God, and attach Reverend or Right Reverend to his name; for he is stealing the title of God, which is never to be affixed to the unworthy name of any human agent. Let no man dishonor God by calling a man by the title that belongs alone to divinity. Man is in no case to attract the people to himself, as though he were infallible. Christ is to be lifted up, even as Moses lifted up the brazen serpent in the wilderness, in order that those who look may live. The people had been bitten by a venomous serpent, and were dying of poison and fever; but the serpent was lifted up to represent Christ, and one look brought back life and health to the sick and dying. Such is the virtue of Christ. Then lift him up before the people, that they may look upon him by the eye of faith, and be healed of the grievous malady of sin.*9LtMs, Ms 115, 1894, par. 7*

When the human agent lift himself up, he interposes himself between Christ and the people to a less or greater degree, and Christ is lost sight of, and man receives the homage that is due to God only. No man could look upon the unveiled glory of the face of Christ and live. The man who would be honored as was Moses to see the glory of God, must first be hidden in the cleft of the Rock, and the hand of Christ must cover him so that he may obtain but a partial view of his majesty. Eternal life is in Christ alone. To him must every soul look who would live. Apart from Christ no man is elevated in the estimation of God, though he possess all the riches

and honors that the world can bestow. Heavenly intelligences do not value a human being by his abundance of wealth or the number of his honorable titles. If a man has attained to a high state of spiritual knowledge, it is because he has derived it from Christ, and has been in association with him. His life is hid with Christ in God, and when he who is our life shall appear then shall we also appear with him in glory. The provision whereby men may be lifted up in the sight of the Most High God and in the sight of heavenly intelligences, is through repentance toward God and through faith in our Lord Jesus Christ. It is through this provision that poor, fallen, sinful beings may be elevated into a pure and sinless condition, and lifted into a holy atmosphere, being brought into fellowship with God. Through faith the repentant soul receives the light and life of the world, and shares in the benefits of redemption.⁹*LtMs, Ms 115, 1894, par. 8*

The Lord would do large things for man in giving him heavenly endowments, doing to his disciple today as he did to them of old, if he could entrust large blessings to them, and they could bear them. Satan has tempted men to weave themselves into all that they do for God, and with every spiritual connection, that God cannot bestow his rich blessing, because men would exalt themselves, misinterpret and misapply the heavenly gift. A greater than Moses or Joshua is among us, and when we fully realize this fact, and will roll back all the glory to God and to him alone, then the Lord can safely bless his people, and lead them on to victory. We need to understand that all power in heaven and in earth has been committed to the Captain of our salvation, who said for our encouragement, “Lo, I am with you always, even unto the end of the world.” [*Matthew 28:20.*] “Be of good cheer I have overcome the world.” [*John 16:33.*] Then let us take heed to the injunction of Christ, and not be found guilty of either receiving or giving a title to men that belongs only unto the Lord God of hosts. Let us remember that “holy and reverend is his name.” [*Psalms 111:9.*]⁹*LtMs, Ms 115, 1894, par. 9*

Ms 116, 1894

Fruit—an Evidence of Union with the Vine

NP

July 1894 [typed]

Previously unpublished.

When the branch is united with the living vine, it will bear much fruit. What a beautiful representation Christ has given us in the symbol of the vine and the branches. Those who believe in Christ are represented as being brought into as close connection with him as the branch is connected with the vine, which sustains and nourishes it. The branch grows from the vine, is a part of the vine; and believers in Christ are represented as one with Christ, as Christ is one with the Father. The union is so close and vital that the words of Paul have a precious significance, "Who shall separate us from the love of Christ?" Shall affliction, storm, tempest, persecution, life, or death? "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." [*Romans 8:35, 37-39.*]9LtMs, Ms 116, 1894, par. 1

The branch derives all its fruit-bearing qualities from the parent stock. Of those who believe in Christ he says, "Herein is my Father glorified, that ye bear much fruit." [*John 15:8.*] Our profession of religion is no proof by itself. The test, the evidence that we are branches of the true vine, is the quality of fruit we bear. "By their fruits ye shall know them." [*Matthew 7:20.*]9LtMs, Ms 116, 1894, par. 2

If we are branches of the true vine, we shall bear fragrant fruit. We shall derive our strength from Christ. If our fruit testifies that we are branches of the true vine, we shall have divine credentials, and may be assured that our ways please God. Jesus says, "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [*John*

15:2.] If you are really branches of the true vine, nourished by the sap that flows from the vine to the branches, you will be partakers of the divine nature. You will have moral power from Christ by which to overcome Satan, to hate sin, and you cannot be silent concerning the truth.*9LtMs, Ms 116, 1894, par. 3*

But judging by the fruits they bear how little evidence is there that progressed Christians are connected with Christ. I feel deeply over the fact that many carry but little burden for the missionary work either in home or foreign fields. In America there are thousands of places where the standard of truth has never been raised, where the proclamation of truth has never yet been heard. There are thousands who might enter the harvest field who are now religiously idle, and as a result they go stumbling along, expressing doubts as to whether or not they are Christians. They need a vital connection with Christ in order that it may be said of them, "Ye are laborers together with God." [*1 Corinthians 3:9.*] Many are waiting for someone to carry them to the harvest field, or to bring the field to their very door so that they may experience no inconvenience in labor, when if they would lift up their eyes, and look upon the fields, they would see that they were white, and ready to harvest. In whatever direction you may look, you will find work to do, either at hand or afar off.*9LtMs, Ms 116, 1894, par. 4*

I often think how the angels must feel as they see the end approaching, and look upon those who claim to have a knowledge of God and Jesus Christ whom he hath sent, who feels satisfied to gather together and attend meetings, and do literally nothing to save souls who are perishing for the light and knowledge of the truth which has been given to them abundantly. It is the duty of church members to put to use the knowledge which God has given them to save souls. Your temporal, financial prospects may not be as prosperous as they now are if you move to localities where the truth has not been proclaimed, or where there has been but a glimmering of light: but in so doing will you not be accomplishing just the work that Jesus has done to save you? I do not urge anyone to change his location to please his own ideas. Christ came to our world all marred and seared with the curse in order that humanity might touch humanity, and that souls might be saved from eternal ruin. Jesus did not leave the royal throne, lay aside his royal

crown and high command, and come to our world, to please himself. "For our sakes he became poor, that we through his poverty might be rich." [2 *Corinthians* 8:9.] What is the character of the riches that Christ would give us? Are we to have houses and lands and bank stock, or the unsearchable riches of Christ, in order that we may count all things but loss and dross, that we may win the eternal treasure?⁹*LtMs, Ms 116, 1894, par. 5*

If we join the Lord's army we are to fight battles with the powers of darkness, and set up the standard of the cross of Calvary in every place where we can possibly find access. I am pained when I think how little our churches realize their solemn accountability. All who have enlisted in Christ's army are to be soldiers; but are they willing to receive the soldier's fare, and follow the example of Christ in his life of self-denial and self-sacrifice? What self-denial have our churches as a whole manifested? Have they not given donations in money, but withheld themselves from the service of Christ?⁹*LtMs, Ms 116, 1894, par. 6*

Heavenly agencies are waiting for the co-operation of human agencies in the grand work of reflecting light to the world. I send an appeal to the churches to "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee." [*Isaiah* 60:1.] Wherever there is a soul converted on the earth, a note of joy rings through heaven. When a soul is snatched from Satan's hand, and given as a trophy to Christ, there is joy in the presence of God among the holy angels because he that was lost is found. Christ says, "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* 15:16.]⁹*LtMs, Ms 116, 1894, par. 7*

We did not make the first movement toward Christ; it was our Redeemer who made the first movement toward us. "And I, if I be lifted up from the earth, will draw all unto me." [*John* 12:32.] It was Christ who touched your hearts by his grace in order that you might respond, and draw toward Christ. Man could not make the first movement. Christ was lifted up on the cross in order that he might draw all unto him. Love brought him to our world, and led him to make the offering of his soul for <the sins of> fallen man.

Responding in gratitude for this unspeakable love the soul exclaims, "Thy gentleness hath made me great." [*Psalm 18:35.*] How should we feel as we come to understand 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? Should each one not feel that he must put forth personal effort to lead souls to appreciate God's unspeakable gift?*9LtMs, Ms 116, 1894, par. 8*

There are not a sufficient number of ordained ministers to do all the work that is necessary to be done. This fact makes it essential that every member of our church should deny self, lift the cross, and carry the burdens of Christ. 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? If you have, then although ministerial hands have not been laid upon you, yet Christ has laid his hands upon you, and has said, "Ye are my witnesses, go trade on the talents I have given you. Ye are the light of the world. A city 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." [*Isaiah 43:10; Matthew 5:14, 16.*] The church and the world will be antagonistic in spirit, precept, and practice, but the church is to let her light shine, to become a living channel of blessing to the world.*9LtMs, Ms 116, 1894, par. 9*

Every branch that is in vital union with the living vine will bring forth fruit, and it is the Father's good pleasure that ye bear much fruit. "Every branch in me that beareth not fruit he taketh away. ... 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." [*John 15:2, 6.*] Does not this statement from the lips of the great Teacher alarm you who have settled down in an easy position? Those who bear no burdens, who gratify none but self, who lift no cross, are not followers of Jesus. Why is it that the church and the world confederate together in confidence? Has the world become converted, or has the church lost her holy and peculiar character, and become assimilated to the world? The reason is that her members have failed to live up to the <divine> instruction, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and

daughters, saith the Lord Almighty.” [2 *Corinthians* 6:17, 18.] Many of the professed followers of Christ feel no more burden for souls than do the worldings. The lust of the eye, the pride of life, the love of display, the love of ease, has separated the professed Christian from God, and the missionary spirit has been to a great degree extinguished in the church. What can be done to open the eyes of sinners in Zion, and to make hypocrites tremble? The spirit of truth must become a living principle in the soul. To those who ask what they shall do that they may work the works of God, the answer is, “This is the work of God, that ye believe on him whom he hath sent.” [*John* 6:29.] Those who have true faith will make it manifest; for their works will testify to the fact. They will be one with Christ as he is one with the Father. They will be continually drawing after Christ, and will ever be seeking to devise means whereby they may save perishing souls. They will cultivate love, they will deny self because they love Jesus who died for them, and who died for their neighbors as well as themselves. They will love the purchase of the blood of Christ, and will shine as lights in the world. Those who have light, will diffuse light. *9LtMs, Ms 116, 1894, par. 10*

For some years I have been alarmed because I have seen the line of demarcation between the church and the world becoming more and more obliterated. The design of God in organizing his church, was that its separation from the world should attract attention, and cause the world to inquire into the things of God. The union of Christians in church capacity has a meaning which the world cannot read. The people of God are to be peculiar, to be conspicuous, to be detached from other objects, and to stand apart from the world <and shine as lights of the world amid the moral darkness>. Believers are to be one as Christ was with the Father, to be in harmony with God as his agents in the regeneration of the world. The children of God will not answer for the purpose of <revealing> the gospel <of Christ to the world> unless they are united together as the branches are united in the parent stock. Believers are to be centered in Christ and their combined influence is to work for the conversion of men. Those who really believe in him whom the Father hath sent, will make manifest that their works are wrought in God; for through their union with the <great> Head they are identified by angels and men as those who are partakers of the excellence of Christ. *9LtMs, Ms 116, 1894, par. 11*

The people of the world love not God, but are full of self-love, and know no feeling of dependence upon God. They have not reverence for God's name, and <have> not respect for his commandments. Though they may profess to be followers of Christ, and have their names on the church book, yet they are not joined to Christ. The spirit of the world has a controlling power upon mind, heart, will, and temper. The fact that such have their names upon the church book makes their influence more deadly; for they are hypocrites, a stone of stumbling to those who look upon them as representatives of Christianity. Those who are Christians in deed and in truth will have the Spirit of Christ. They will have the mind which dwelt in Christ Jesus. They will deny themselves, take up their cross, and follow Christ. In the past I have made a solemn statement to the church, that not one in twenty whose names are registered upon the church books, is prepared to close his earthly history. The greater part of our church members would be as verily without God, and without hope <in the world> as the common sinner.⁹*LtMs, Ms 116, 1894, par. 12*

But there are men who, while professedly serving God, are in fact serving mammon. Half and half work in the Christian life results in denying Christ rather than confessing him. Many do not value the union which Christ commanded should exist among brethren. They have left the cool snows of Lebanon for the turbid streams of the valley. The Word of God, "Come out from among them, and be ye separate" [2 *Corinthians 6:17*], has to a great extent lost its effect upon them. They listen to the great deceiver, who says "You will greatly augment your influence if you confederate with the world. You will greatly increase your popularity, and by connection with the world be able to do a much larger work." Let those who are not completely deluded, pray as never before, pray that they may be kept from the bewitching snares of Satan, <prepared> to entangle unwary souls in these last days.⁹*LtMs, Ms 116, 1894, par. 13*

It is the work of every Christian in these days <of deception and teaching false doctrines>, to gather his family into his home, and sprinkle the door-post with blood, that when the destroying angel shall pass over, he may see the blood of the Lamb of God, and pass over. The end is near. In the judgment every soul will have just such a spirit and character as were cherished in the home life. The

judgment will but point out the manner of character that was manifested in association with the members of the family and in association with neighbors and the world.*9LtMs, Ms 116, 1894, par. 14*

If you appreciate the words of Christ, and surrender your will to the will of God, and give your character into the hands of Christ to be molded as clay in the hands of the potter, you will be a vessel unto honor. But how susceptible must you be of divine impressions! No earthly, selfish motive can be suffered in your heart; for if you give it a place, you cannot be molded into the divine image.*9LtMs, Ms 116, 1894, par. 15*

The spirit of truth is to sanctify the soul, and it must be permitted to inspire and to govern the life. God alone must have power over the clay, lest the vessel be marred with unskillful human hands, and become good for nothing. God is perfect, and the command to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] God has made every provision that we shall be made like unto him, and he will accomplish this for those who do not interpose a perverse will, an earthly, selfish spirit, and thus frustrate the grace of God. When the grace of God accomplishes its work, it will bring the thoughts into captivity to Christ. This work is beyond our finite comprehension, yet though we do not comprehend it we must let God accomplish it for us. The excellence that appears in our character or conduct does not originate in our finite, human nature; it is all from God, who has the power of the potter over the clay.*9LtMs, Ms 116, 1894, par. 16*

Ms 117, 1894

Revealed To Babes

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When Christ sent out the seventy he said to them, "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it, if not it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire, go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God has come nigh unto you." [*Luke 10:5-11.*]9LtMs, Ms 117, 1894, par. 1

They were not to speak this sentence upon the rejecters of mercy from motives of resentment or through wounded dignity; but because it is essential that men should understand that it is a grievous matter to refuse to receive the message and the messenger whom God sends. To mistreat the servants whom the Lord sends with a gospel message, is to mistreat Christ in the person of his saints. As Christ's delegated messengers under the impulse of the Holy Spirit, they were to convey a solemn reproof to the people. Having thus instructed his disciples Christ said to them concerning the rejecters of his mercy, "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Then in deep sorrowful accents the Saviour continued, "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; shall be thrust down to hell." [*Verses 12-15.*]9LtMs, Ms 117, 1894, par. 2

The people to whom these woes were addressed had been privileged to have great light; but the light had been unimproved. If heavenly messages are disregarded, if the love of God is unheeded, the sin of men is the greater. This is the great sin of the world that light has come into the world, and that men have chosen darkness rather than light. The Spirit of God has been constantly drawing the hearts of men; but as light has shown upon their path, Satan has falsely represented the truth, and has presented error in an attractive light. The truth has been unpopular, for it has not been easy to deny self, to lift the cross and follow Jesus. When conviction comes to the mind, the Holy Spirit is striving, and calling upon men saying, "Behold now is the day of salvation. Harden not your hearts." [2 *Corinthians 6:2; Hebrews 3:8.*]9LtMs, Ms 117, 1894, par. 3

The people of Chorazin and Capernaum hardened their hearts in refusing to receive light and evidence. Truth had been made clear and bright to their minds, and conviction had fastened upon them; but they had hardened their hearts, and had refused to be benefitted by the light that had shown upon them. The impression was wearing away, and now, while it is called today they hardened their hearts and woe fell upon them from the lips of Christ. Thus we see what peril there is in turning away from the truth. "He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." [*Luke 10:16.*] On another occasion the Lord said, "If the world hate you, you know that it hated me before it hated you, if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." [*John 15:18-20.*]9LtMs, Ms 117, 1894, par. 4

Christ draws a sharp distinction between the world and his followers and yet that distinction is becoming obliterated, and instead of the

church converting the world, the world is converting the church. When the church walks in the light as Christ is in the light, she will maintain her high ground as a representative of her Lord, and be chosen of God and faithful. The Comforter is the Spirit of truth. In false theories we have a deceptive perversion of truth; but there can be no genuine comfort in falsehood. The spirit of comfort is the Spirit of truth, which exposes error, calls it by its right name, and expels it from the soul. Truth does not exalt finite humanity, but glorifies Christ, and anything that shall make dim or eclipse Christ is a falsehood. Let us take home to ourselves the question, "Am I receiving and properly appropriating the light given me of God in his precious word?" *9LtMs, Ms 117, 1894, par. 5*

What is it that will convict Capernaum in the day of judgment? It will be the fact that they believed not the truth. Their hearts were wrought upon by the Holy Spirit. Distinct rays shown upon their pathway, and they were convicted of righteousness, (the righteousness that comes by faith in Christ) and of judgment to come. Their hearts were impressed with the solemn realities of the judgment; but they hardened their hearts and refused the light. *9LtMs, Ms 117, 1894, par. 6*

Christ did not deceive his disciples as he sent them forth. He showed them the plan of the battle in the great controversy. He revealed to them the fact that they would meet with opposition for the truth's sake. But on this occasion "the seventy returned again with joy, saying Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven." [*Luke 10:17, 18.*] When Christ consented to give his soul an offering for the sins of the world, when the controversy ended at the cross, when he cried, "It is finished," and died under the curse of sin, he made heaven eternally secure against accusations, the deceptions, the pretensions that Satan would instigate. No more would the enemy be able to gain sympathy from the universe of heaven, from worlds unfallen. Loyal angels never again would sympathize with him who had demonstrated that he was an accuser, a liar, and a murderer. *9LtMs, Ms 117, 1894, par. 7*

Jesus said to his disciples, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy;

and nothing shall by any means hurt you.” [Verse 19.] What a promise this is! Whosoever shall strike to wound and bruise one of Christ’s believing children, it were better for him, Christ has declared, that a mill-stone should be hanged about his neck and that he should be drowned in the depths of the sea. The life of every sincere believer is hid with Christ in God and though the outward man may suffer and perish, yet the inner life is safe with Christ.⁹*LtMs, Ms 117, 1894, par. 8*

Jesus said to his followers, “Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven,” immortalized among the heavenly hosts. [Verse 20.] The seventy listened to the words of Christ as if spell-bound; for the Holy Spirit was impressing their minds with living realities, and writing truth upon the tablets of the soul. Their hearts burned within them as they caught the inspiration of the words that fell from the lips of Christ. Though multitudes surrounded them, and though many hearts were deeply impressed, yet disciples of Christ were as though shut in with God.⁹*LtMs, Ms 117, 1894, par. 9*

Knowing that they had caught the inspiration of the hour, Jesus “rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father: for so it seemed good in thy sight. All things are delivered to me of my father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things which ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them.” [Verses 21-24.] They received a rich blessing in seeing by faith the invisible. The long promised Messiah, Jesus of Nazareth was among them, and they were commissioned to bear to the world the message of that which they had seen and heard. They were to make known to the people the fact that the Majesty of heaven, the Lord of glory had clothed his divinity in the habiliments of humanity, and had come to the world. Divinity flashed through humanity, transfiguring his countenance as

he said, "I beheld Satan as lightning fall from heaven." [*Verse 18.*] As he uttered these words the minds of the disciples were illuminated, and they realized that the mighty God, clad in the garb of humanity, was among them. They beheld him as a man, and yet as one infinitely higher than angels, the Creator of all worlds, and equal with the Father in dignity, glory, and blessing. Yet he was a man of sorrows and acquainted with grief.*9LtMs, Ms 117, 1894, par. 10*

Often as he had presented the Old Testament Scriptures, and showed their application to himself, and his work of atonement, they had been awakened by the influence of the Spirit, and lifted into a heavenly atmosphere, and through his interpretations had discerned spiritual things to a far greater depth than had the original writers themselves when moved upon by the Holy Spirit. The great Teacher left in their possession truths whose richness and power they little suspected. But Christ promised to send the Holy Spirit to recall to their memories these precious gems. Under the teaching of the Holy Spirit they were to fully comprehend the meaning of that which they had but dimly understood, and apprehend that the entire system of Jewish ceremonies was but a presentation of Christ.*9LtMs, Ms 117, 1894, par. 11*

In the promise Jesus made that he would send the Holy Spirit, provision was made to make up for the deficiencies of finite beings through this agency, that we might be qualified to be witnesses for him unto the uttermost parts of the earth, becoming co-workers with God. The Lord Jesus was seen as never before by his disciples, for the Holy Spirit revealed his complex character of human and divine. After the outpouring of the Spirit the disciples realized that "the Word was made flesh and dwelt among us." [*John 1:14.*] "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 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 also to succor them that are tempted." [*Hebrews 2:16-18.*] Christ takes fallen man, degraded by sin, into unison with deity. The Word was made flesh and dwelt among us, and this flesh was associated with all the humbling conditions of a fallen race. Yet

Christ exemplified the law of Jehovah in humanity, and exalted humanity by connecting it with the divine nature. Humanity and divinity combined may represent the character of Christ and the character of the Father.⁹*LtMs, Ms 117, 1894, par. 12*

The most honored of the world, the so-called great and wise men, with all their boasted wisdom, saw not nor comprehended the character of Christ. They did not know Jesus, they saw not his beauty and loveliness; for the garb of humanity concealed his heavenly origin. They judged him from outward appearances, from the humiliations that fell upon him as a human being. He was to them as a rod out of dry ground; he had no form nor comeliness that men should desire him. But the Lord Jesus had given views of himself to his disciples, that had revealed to them the fact that he was the divine Son of God—the sacrifice for a sweet smelling savor.⁹*LtMs, Ms 117, 1894, par. 13*

He had taken the fisherman and the publican from their lowly employment that he might educate and train them to communicate to the world the message of saving grace. He had brought them into covenant relationship with himself, as his chosen ones, his adopted children, and was making them one with himself and with his Father. When his disciples manifested the fact that they beheld divinity in his humanity, he rejoiced in spirit that though this knowledge was not possessed by the wise and prudent, yet it had been revealed to them. They beheld Christ “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 14:17.*] Christ their educator was teaching them by precept and example, and bringing them out of their ignorance of God and Christ and of themselves, into covenant relation with the Father, taking them from the guilt of sin and the condemnation of the law, into the liberty of the children of God, that being fully accepted, they might behold him who is full of grace and truth, and come into the knowledge of their oneness with Christ Jesus. Hereafter they would read the Old Testament Scripture not as the sayings of the rabbis, not as the doctrines of the Scribes and Pharisees, but as a new revelation from God. In successive ages, and under different circumstances the prophets had given testimonies concerning the coming Messiah. One had testified concerning one part of his life and

ministry, and another had testified of another part, but their revelation all clustered about the cross. They had foretold that the powers of earth inspired by Satan would do unto him as they should list, and that Christ would be betrayed, condemned and crucified. Jews and Greeks confederated together against the world's Redeemer, and crucified the Lord of glory in fulfillment of prophetic utterances. After the resurrection and ascension of Christ, the disciples set forth Jesus Christ as the Messiah in the demonstration of the Spirit and with power, and showed that Christ is the truth symbolized by all the ancient types of the Jewish religion, the One foretold by all the prophets.*9LiMs, Ms 117, 1894, par. 14*